

The Occult Digest

NOVEMBER

A Periodical of Reprint and Research.

1927

The Coming Question

WHO ARE THE ROSICRUCIANS?

By Franz Hartman, M. D.

A Study in Numerology

Why 'Lindy' Flies High

By Elaine Williams

Is Your Character

Honey - or - Acid?

By Winnifred Webster Harlow

Read the Editorial

Oklahoma's Rosicrucian Crisis

on Gov. Johnston's Occult Tendencies

An Occult Novelle

The Will o' the Wisp of Palazzo Raspitoni

By Rosa Zagnoni

A Psychic Story

DR. VAN DYKE, Psychologist

By Julia Seton, M. D.

How the Stars Point Destiny

THE SCIENCE OF ASTROLOGY

By Haasan Osiris

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The Editorial Platform of The Occult Digest

1. The Occult Digest is opposed to any legislative activity having a tendency to hamper the free advance of scientific achievement, and pledges itself to fight such pernicious legislation as is exemplified in the so-called anti-evolution bills before the various legislatures now or in the future.
2. Capital punishment must be abolished. It is ineffective as a deterrent of crime; it is itself a crime, if not by statute, certainly by humanitarian ethics.
3. The practice of vivisection must be brought from the silence of the laboratory into the light of day. Every such experiment should be placarded in some manner in advance, the method made public, and the nature of the subject made public, together with the reasons for the experiment and a statement of its expected results. In this way science will remain free, and the rights of every individual protected from the horrible abuses which prevail.
4. In the interests of American anthropology and occultism, this magazine holds the American Indian is entitled to every cultural right under the law that is enjoyed by any other citizen of the United States.
5. The religionizing of psychic phenomena must be stopped. It shrouds in mystery what should be clear; it removes a purely scientific matter from the hands of scientists and puts its control in the hands of those who pervert simple truths for private gain.
6. This magazine stands for a cleaning up of the Occult field, the ousting not only of cultists' teaching sex practices either openly or secretly, but also of all pretenders to Occult authority or connection in whatever field of Occultism they may manifest.

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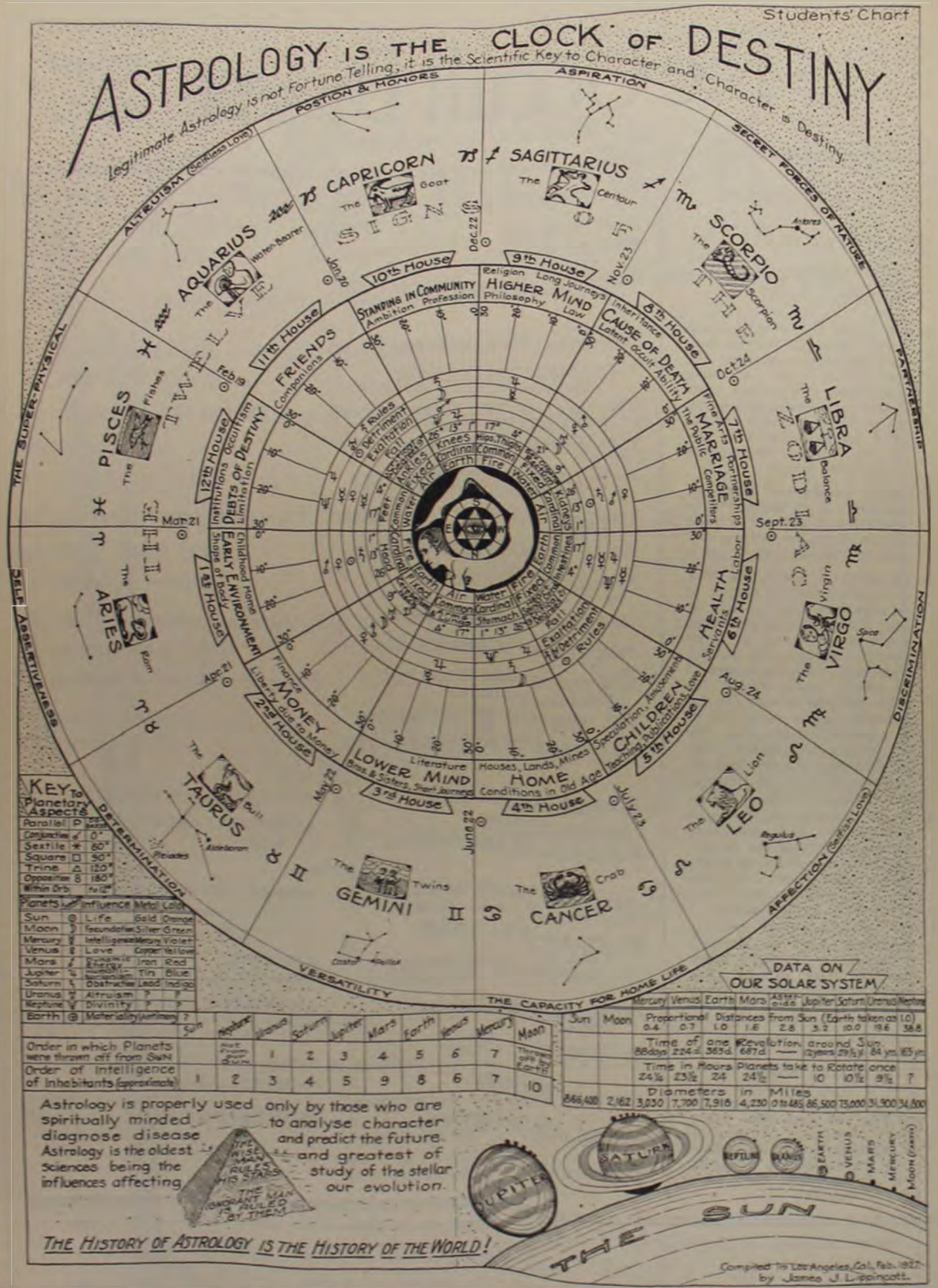
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Published Monthly by THE OCCULT DIGEST at 1900 North Clark Street, Chicago, Illinois, U. S. A.

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The Occult Digest

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VOLUME III

NOVEMBER, 1927

NUMBER 11

Master Minds

By EFFA DANELSON

MASTER minds are they who seeing far, do not boast their sight—who, hearing do not cloud the picture of their vision—who feeling great emotions on the unseen way, strive ever to portray the greater truth of Life beyond the Grave. Master minds are they who, being falsely judged continue on their untrod path, wavering not, though men revile and crucify the flesh—and in their strength of purpose lend aid to those who faint beneath their load. Master minds are they who with their knowledge of the greater Life stand at the portal gate of Death pointing the way that seekers of Eternal Life may find safety in the city of their goal.

Effa DANELSON'S

II Oklahoma's Rosicrucian Crisis

IT is surprising, in these days of presumed enlightenment, to witness the excessive tremblings and quakings of knees with which the super-intelligentsia of the country are afflicted whenever they are confronted with a problem dealing with practices not cataloged in their personal encyclopaedia.

It is surprising that persons presumed to be qualified to make legislation (which is merely a crystallized opinion with reference to moral, ethical and spiritual problems) should be paralyzed when the problem is stated in the basic fields of spiritual truth, ethical relation or moral canons.

It should be evident that if a man or group of men is qualified to express a crystallized opinion (that is to say, legislation) he, or they, certainly are supposed to be familiar with the material comprising the problem upon which that opinion is based.

That is why it is so surprising to see so eminent a publication as "The Nation," under the facile pen of Mr. Aldrich Blake, losing its poise and dignity over the ultimately very simple fact that Governor Henry S. Johnston of Oklahoma, and his Secretary, Mrs. O. O. Hammonds, are interested in studying occult philosophy and technic.

Mr. Blake says "so far as the people of Oklahoma are concerned, the Governor may consult the stars and consort with the spirit to his hearts content, provided only that affairs of state are left to earthly creatures, and are conducted in a half-way efficient manner. It is because the present dictatorship of the spirits seems to be leading to governmental chaos that members of the legislature, who may, under the Oklahoma law, convene themselves in special session, are quietly discussing plans for a mass attack on the Governor's Rosicrucian legions in the next few months."

Mr. Blake provides no example in his article of a single "chaotic condition" attributable either to "the dictatorship of the stars" or the "consorting with the spirit." He quotes the fact that Governor Johnston desired to sign a bill already passed by the legislature of Oklahoma and ready for his signature, at a time of the day when stellar indications appeared to be auspicious. He cites the fact in his article that the governor specifically stated that was why he wanted to sign that particular bill at that particular time. Whereupon, according to Mr. Blake, the legislators deliberately and intentionally refused to deliver the bill at that time, and delayed its delivery for several days.

Whether this was because the legislators were unwilling to take a chance on the moment actually being auspicious, Mr. Blake does not say.

In his efforts to build up the strongest evidence of Governor Johnston's occult interests, which for some reason disturbs "The Nation's" equanimity, he goes to the trouble of pointing out that the brother of one of Mrs. Hammonds' parents once read some of the literature put forth by Yogi Wassan and incidentally, he misspells the Yogi's name, and supposes that he is a resident of Punjab, India, whereas the Yogi in question is now, has been for years past, and

will be for years to come, a resident of the state of Texas, and a teacher of an individual system of Yogi training; and is not, as Mr. Blake so wildly declares in his article, "a sort of mystic pope of the quiet sect of Yogi." It is strange that Mr. Blake specifically says "the Yogi's method of 'intoned breathing' is supposed to have brought health and vigor to the failing Mr. Armstrong." It is probable that Mr. Blake means "intoned" breathing, and it is possible that the restoration of vigor to Mr. Armstrong by the practice of Yogi methods of physical culture was not at all "supposed" as Mr. Blake infers, but was actual as indeed it might have been had the physical culture leader been of Teutonic instead of Hindu origin, and his name had been Hassenpfeffer instead of Wassan, and had the physical culture taken place in a gymnasium instead of in the open air.

It is very evident that Mr. Blake, while he may know much about politics, knows a little less than nothing about Yoga. Mr. Blake's article clearly implies that in addition to the horrible fact that the Governor preferred to sign the Bill at what he believed to be an auspicious moment, he has "consulted the dead through the services of Mrs. Hammonds." It may be of interest to Mr. Blake and "The Nation" to be put in possession of the information that of all of the four organizations in the United States using the word "Rosicrucian" in their title, there is not one, but which is officially on record as specifically opposed to the practice which Mr. Blake refers to as "communicating with the dead."

If therefore Governor Johnston through Mrs. Hammonds practices that sort of communication with the dead, he is running counter to the published instructions of any recognized Rosicrucian organization. Moreover if Mrs. Hammonds exhibits the characteristic attributed to her by Mr. Blake, that is to say "torrid, coarse conversation" she is violating the poise and decorum which is absolutely insisted upon in personal conduct by all four organizations calling themselves "Rosicrucian" and therefore on two counts is unRosicrucian according to Mr. Blake's evidence.

Further if the Oklahoma legislators are silly enough, as Mr. Blake's article clearly makes them appear to be, to "suspect that Mrs. Hammonds' soul was in the habit of fleeing through the key-hole" it would go much further to account for the chaotic state of legislation in Oklahoma than any possible soul fitting to or fro via any conceivable key-hole.

Mr. Blake says that "no one seems to know just what the relationship is between the Yogi philosophy and the western wisdom teaching of the Rosicrucians." Mr. Blake is more ignorant than he should admit, for all that is necessary to establish a relationship between the Yogi philosophy and the western wisdom teaching of the Rosicrucians, is for Mr. Blake or anyone else, to purchase, at the nearest convenient bookstore, a work on Yoga and a copy of the current textbooks of the Rosicrucian Fellowship, at Oceanside, Cal., the A. M. O. R. C., at Tampa, the S. R. I. A., in New York, or the Order of the Osirians at Quakertown, Pa., and to read them and relate the material. There is no mystery about it.

EDITORIALS *of the* DAY

Mr. Blake in his article makes use of the usual weapon of the ignorant back biter—unwarranted innuendo, based upon total unfamiliarity with the subject matter of his charges. In other words, he is suspicious, not informed, when he says "public opinion, still confused by the whisperings of those who visit the Governor and by veiled references in the press about the strange happenings at the Capitol... is reaching the conclusion that regardless of the exact nature of the Governor's beliefs they make him the dupe of designing plotters who are able to impose upon his credulity, and therefore render him incompetent to serve as chief executive. And incompetency is constitutional ground for impeachment in Oklahoma."

The Occult Digest would be interested to know whether Mr. Blake and "The Nation" would have suggested to the board of directors in any of Charles M. Schwab's companies that their financial and business genius was "a bad business man" because he purchased, on occasion, a working astrological horoscope from Evangeline Adams, one of the foremost astrologers of the country. It is possible that Mr. Blake and "The Nation" also consider Mr. J. P. Morgan "a credulous dupe of designing minds" in business because he also was one of Miss Adams' regular clients.

The Occult Digest would be very interested to know just how long it has been a tenet of Americanism to be compelled to eat meat. Great is the scorn with which Mr. Blake and "The Nation" refer to the fact that Governor Johnston is a vegetarian. The Federal Government has already told us what we may drink and what we may not, and it is not beyond the evidence as shown by Mr. Blake's article in "The Nation" to suppose the movement is already on foot to specify by law that we may eat, or must eat: Pork chops on Monday; beef stew on Tuesday, and only the butcher and the law makers know what, the rest of the week.

The absurdity of Mr. Blake's article is no compensation for its publication. Political capital has been made before now out of the shape of a man's boots, the color of his neckties and the nature of his religious beliefs, but it is the first time in the history of this nation that a man's diet has been held up to public ridicule and scorn, as a disqualification for his holding efficiently a public office.

It is the suggestion of The Occult Digest that such Oklahoma citizens as may be interested in the religious tenets in which the Governor chooses to believe, remember the constitutional guarantees of the right to believe what one wishes, and if they are interested in knowing what the Rosicrucians teach they should take their Rosicrucianism from one or all of the four large organizations making claim to that title.

They may find much with which they will disagree. It is possible they will find much that is to them absurd, but it is the contention of existing Christian sects that most of the other sects exist only upon some absurdity, so there is nothing alarming in that.

At any rate there is one good thing to be gained, and that is—it is to be hoped—a sudden awakening of general interest on the part of the public in the facts with reference to occultism. If nothing else is

achieved this will have been worth while, and if Governor Johnston loses his office and his other vest as a result of the investigation, he may look upon himself as a martyr, which is always a strong political position and so he also will have gained rather than lost.

W

¶ Sacco and Vanzetti

WHAT will be the occult effect of the State of Massachusetts putting to death Sacco and Vanzetti over the protest of international appeal? What forces will be set in motion from their minds reacting to their sympathizers.

The incident was prolific of hatred and revenge on one hand and love of justice on the other, intermingled with the cries of interested multitudes over the world. Politics and Religion, friends and foes of the convicted men vieing with each other in defense or defiance of the law mounted to a psychic frenzy, swaying the people forward and back. Who of all this motly crowd concerned themselves in the reception of the condemned men at the door of death? Who made an appeal for their lives to be prolonged, giving for their reason inefficiency and lack of knowledge, of that unknown grave. We had hoped the State of Massachusetts would commit them to life imprisonment if only to stay the angry emanations of the mob until the time would come when no state in our fair Union would kill one of her sons or daughters for a deed done in the flesh, for after all, is not the State just a big family in the Union?

We are not alone in our deductions when we say that psychically interpreted the destructive influence of the State's killing is far more tremendous in its scope than the effect of the deed done by the electrocuted men. In predicting a wave of insanity, followed by increasing crime by men whose sympathies were stirred beyond their control we do so to present evidence against State killing. The freeing of these men to the angry mobs throughout the world was not only an inhuman act but treason against unprotected humanity.

Because a State still has a law to execute condemned men is no excuse for an act the result of which they are in ignorance. But the harm has been done. The destructive force has been loosed; it is the duty of every occultist in whatever field to join forces to combat its spread. States of the Union, rest not, until killing the criminal freeing the man of crime, is abolished! *Not until the eyes of the blind are opened will murder cease.*

W

¶ The Super-Man

WHO is the super-man—can we say of him that he is strong of limb, quick to understand one's weal and woe, ready to lend a hand to brothers in despair? Can we say this is the hand that wipes away the tear, eases the pain of the sufferer—can we say—he is the super-man whose prejudices are curbed, whose fantasies are tempered by reason of his greater understanding of a human soul—or he is the super-man only because he has great learning in devices that create gold.

The Evolution of Dimensions

By
SEYMOUR AUGUSTUS AYRES

DIMENSION is a relative property of being. As the unfoldment of consciousness finds higher expression in human life, dimension likewise evolves to more exalted place within man's understanding. Thus with the present awakening comes the Fourth Dimension accompanied by much flurry in old established theorems and thesis.

It is of interest to follow the several degrees of unfoldment in the evolution of dimension as it is fundamental. Each succeeding plane of relatives seems to become a polarizing or compounding of the previous one and gives rise to new and more advanced expression of being.

Following this development thru its several states of unfoldment it is only natural that we begin with Unity. The Unity of Being. We have no dimension here as there is no relative in Unity. Dimension has its beginning by dividing or polarizing unity, giving us the first expression of separateness or the First Dimension, length, very elemental and symbolized by the straight line.

Polarize length by giving it width and we have area or the Second Dimension, introducing form, symbolized by the square. Polarize area by giving it depth and we have Volume or the Third Dimension, introducing space and matter, or rather allowing them to become a manifest quality of being, symbolized by the Cube.

Polarize mass by its changing relation to the other parts of the Cosmos and we have the Fourth Dimension, introducing motion, Vibration, time, and destiny. As we enter the Fourth Dimension a very complex field opens up to the inquiring mind.

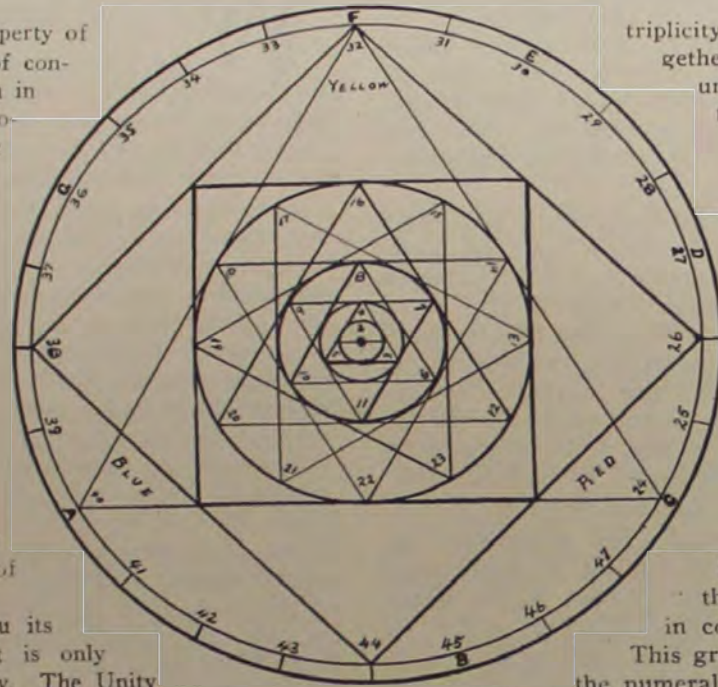
Compound vibration and action by introducing Harmonies and we have the Fifth Dimension embodying Rhythm, Sex, life and the domestic unit. The next quality being evolved is Music and the Social Group or the Sixth Dimension.

Evolve music and the social groups of living entities to a higher plane of manifestation and we approach Cosmic Consciousness and Universal Brotherhood or the Seventh Dimension as the grand final of the Seven cycles of Cosmic Unity.

The unfoldment of dimension holds a marked correspondence to the progress of numeral values and geometric relations as illustrated by the accompanying chart.

Note that the circumscribed diameter of an equilateral triangle doubles the diameter of its inscribed circle—that the square diagonal within the square holds the same relation. Inasmuch as each octave of the scale doubles the one preceding it in its relative rates of vibration, it is self-evident that these geometric relations hold a definite correspondence to basic evolution.

It is of interest to note that the Zodiac with its quadrated



triplicity appears at the fourth cycle together with time and destiny, but not until the fifth cycle is reached does the Rhythmic Scale enter its true field of relatives numerically.

Rhythm and Chime do not constitute music. Musical composition is an evolution of rhythm and while the major scale appears at the fifth cycle, music should be classed with the Sixth Dimension according to this analysis.

At the fourth cycle 90 degrees finds expression in the four triplicities of the Zodiac giving rise to the cross while 45 degrees comes into its own at the fifth. It is here we have introduced the square diagonal within the square in combination with the basic triangle.

This great triangle, having its beginning in the numerals 3-4-5, running throughout the infinitude of cosmic expression, when given these values for boundary measurements, becomes a true right angle triangle with which much mysticism has ever been associated.

The writer has divided this triangle into twelve equal parts from a common center with its five "black keys" and seven white ones.

In tabulating the numeral unfoldment, we find the following interesting characteristic. The sum of the digits in each cycle alternate as three and six. The symbolic meaning here is readily recognized in the following:

0-1	1—Unity
1-2	2—Sexed Unity
2-3 to 5	3—Trinity
3-6 to 11	6—Sexed Trinity
4-12 to 23	3—Vibration—Primary Life
5-24 to 47	6—Rhythm—Sexed Life
6-48 to 95	3—Music—Soul Consciousness
7-96 to 191	6—Soul mating—Super Consciousness

The writer has divided this triangle into twelve equal parts from a common center with its five "black keys" and the seven white ones.

In expressing dimension, we have not destroyed the Unity of Being in any way. Each cycle expresses completion within itself according to its own degree of unfoldment. The feeling of separateness due to the manifestation of relative parts in the Cosmos, may have driven out our consciousness of Unity but such is only a temporary error through which we pass. The Lark and the Lily feel that Unity and man is no exception.

It has been the purpose here to merely call the readers attention to a basic science underlying all science, Physical and Metaphysical, under the Evolution of Dimension. Through a closer correspondence and cooperation the science might become better organized. The writer for one would invite any cor-

(Continued on page 40)

Why "LINDY" Flies High

'Numberizing' America's "Wild Ace"

By ELAINE WILLIAMS

COL CHARLES LINDBERGH without a navigator, without a wireless, without even a tooth-brush recently braved the sea and air, to prove what could be done by faith expressed through courage.

For the first time in his life, Col. Lindbergh came under the influence of a sort of restlessness with double strength. This is found by the letters which are dominating him this year. They vibrate to a powerful number which denotes determination.

The first time he ever had a somewhat similar influence was last year, and he simply could not be held down. And he will not have another such condition in his whole life.

This is known in numerology as Charles Lindbergh's speculative year personally, when he may attempt such a feat, and be protected from harm. That is because the number controlling his path in life is 7 and 1927 is "Lindy's" personal 5 year. The Universe having a 1 vibration meaning air, was the reason that an air feat could be accomplished this year, and could arouse such enthusiasm, since the people all feel the number that is ruling the world.

These numbers show a change in the physical condition, with journeys and much moving about, some expressions of personal emotions, and change in the mental attitude, so when a time like that strikes a person, something has to break lose.

Lindbergh came to this world in a 3 year which from the start meant complete expression. He came with a tendency to develop subjectively, and a mark of importance was the first letters of his three names C. A. L. received him with the same number 7 as his path in life. He just had to be carried into the place of authority and greatness that this number stands for.

Right from birth, this young fellow's ideas were not small, and it is quite evident to the Philosopher that he had his plans for big accomplishments laid very early in life.

At the age of 12, the numbers say that there was an important change which took on physical and powerful intent. There was a determination behind that early influence, and when he was 22 in 1924, his work did take on a more detailed phase together with being physical. He also laid aside some of his broad universal ideas, to express more personal ideas and advance intellectually. 1926 removed the hard work and began the desire for the change. And this year he would have gone off on that famous flight without it being known, if it had been possible to do so, because of the tendency for secrecy this year.

It would have annoyed Lindbergh to have anyone with him, because in nearly all that he does this year, whether or not he can arrange it, he will prefer to be alone. It is not a time for associations and excitement, and the more he is left alone, viewing his world wide fame from a distance, the more he will thrive instead of wilt. He will want to sit behind the scenes and quietly learn about Charles Lindbergh and what the world thinks of him instead of enduring the noise and hustle and bustle.

With the Universal year working under the number ONE, this in itself means aloneness. It is also a beginning time, as all things start with number one, and there will be no rest for this young aviator for the next few years. BUT what his urge is may be different from what he should do.

His work should now be done in the form of experimenting, to further develop planes IN THE FACTORY instead of chancing the air with the controlling numbers for the next six years. 1930 and 1931 there are elements of air injected in the atmosphere for "Lucky", but on a whole he should stay close to earth in order to maintain his nickname. The numbers existing about the famous young fellow are the earth and fire elements but not of the air, and by waiting until 1933, he will then be in an even better position to perform more startling acts.

Since this matter of the moment is all over, Lindbergh no doubt feels badly in need of a rest in quiet, peaceful surroundings, and his collecting time will come in 1928. That in fact is the good financial year, and money will appear somewhat different than in the influence of this year.

In 1929, he should become well known again for the expression of his ideas, which should be used in the factory.

In considering the motive, it might be said that the inner man had the understanding that in a sudden emergency he could rise to any occasion, and we can take this literally. There seemed to be much talk about flying to Europe without stopping, and Lindbergh came along and showed us all that while others were talking and planning, he DID IT, to use his own words.

When one with this numerological vibration sets out to do something, they invariably become powerful in the community. Being somewhat skeptical, he is seeking proofs, and when he wanted to know what his plane would do, he wanted to be the one to get the proof.

One can understand what the Science of Numbers finds in Lindy, when his number 3 Ideality or Ambition, means

(Continued on page 38)



Col. Charles Lindbergh

The Will O' The Wisp

As Told To
ROSA ZAGNONI

Illustrated by G. Madden Jones



"She Thought She Had Seen Something Very Strange Being Dragged up the Marble Stairway to the Master's Bedroom"

THE harrowing experience of being confronted with visible manifestations of life after death, and of being thrown into the web-work of solving a mystery which only the dead could reveal fell to my lot in the summer of 1920 in Italy. That year I accompanied my husband to the continent and after spending the winter in Florence we rented a Palazzo on the outskirts of the city for the summer. My husband came to spend week ends with me, but the rest of the time I was left at the Palazzo with my sister Velma and Nunciata the maid, whom I had engaged after taking possession of "the heavenly rest."

Nunciata was a kind old soul with a wrinkled face which bore, even when she smiled, a troubled and dejected look.

My husband had insisted that Jim Larned, our chauffeur, and the Italian gardener sleep in one of the spare rooms on the ground floor, instead of occupying the servants' house, which was two hundred yards or more from the Palazzo.

The place was fascinating, with tall poplars, majestic pines, spacious rooms, marble stair cases, frescoed walls and general air of mystery and refinement. I especially fancied my bedroom with its high ceiling, high French windows, which opened out onto a terrace which we could descend by a marble stairway to the garden. There was a large fireplace in this room which had been sealed and mortared, the mantle of which was of marble carved with festoons of grapes and flowers in relief.

This room had a strange fascination for me; I remember that the first day I walked through the Palazzo I chose it for my bedroom. It appealed to my sense of romanticism with its wide windows, the faded rose damask canopy guarding the high four poster bed, the tall mahogany bureau, the low, marble top dressing table, surmounted by the large mirror; and the view from the window was superb.

"This is to be my bedroom," I declared as soon as I had gazed into the recess of the inviting chamber.

I was charmed with the prospect of living at the Palazzo, where, between ivy covered walls, I could dedicate myself undisturbed to my writing. My sister, a girl of eighteen, resented that solitude and often begged for leave to spend a few days in Florence with friends.

During one of these occasions, after I had lived at the Palazzo about one month, strange happenings took place. That night I watched old Nunciata as she busied herself folding back the sheets and drawing the curtains; and then with a "Buona notte, Signora," and a bow, she left me. I read for a while; then snuffed the candle and waited for sleep.

I don't know how long I remained there, when suddenly I felt myself start; and I opened my eyes with the strange disquieting consciousness of another presence hovering near.

I looked about me, in the darkness. Suddenly, I saw a light drift about the fireplace, waver, and remain as if suspended in midair. "A lightning bug," I thought. "How did it get in here?" As I stared at the light I noticed that it stood perfectly still and I thought, "Strange—lightning bugs don't glow when they are resting." Suddenly the light seemed to enlarge and oblongate to the size and shape of a pear. I lay fascinated, staring in the darkness. "That is no lightning bug," I mused, a bit nervously, feeling a qualm of fear. "That is no lightning bug. What is it?" Then suddenly the light dashed fluttering to the right of the fireplace; then again just as suddenly it jerked to the left of it. It began to zigzag crazily, wierdly, from left to right before my astonished eyes.

Cold perspiration broke out on my forehead. "What is it? What is it?" I kept repeating to myself. "Why—it—it looks like—a will o' the wisp!" Could it have been? I don't know why, but the thought that the light might have been a will o' the wisp froze the blood in my veins—I felt wave after wave of chilling sensations rise to my head, crawling over my spine, terrorizing me.

Will o' the wisp! What was a will o' the wisp? One saw them in grave yards.

Back in Arkansas where I had spent my youth, my old negro mammy had told me will o' the wisps were "hants," and Jem, the colored gardener, would whisper they were souls who could not rest, and my professor at the university had once stated they were phosphorescence issuing from decaying bones.

Well,—if—Mammy was right—or Jem—or the professor—in all cases— I did not want that to be a will o' the wisp.

But I feared it was, and then—there it came—toward me—zigzagging, blinking at me—I winced at every flash—I did not know when it might dash at my face. It oscillated toward me now. It zigzagged above my head—it ran from

of The Palazzo Raspitoni



"Rest, Give Them Rest! Back to Mother Earth! Back to Mother Earth!"

me—then dashed again in my direction, enlarging as it flew about the room in bat-like, jerky flights. I felt an intangible terror paralyze my faculties. Oh, if my sister had only been there! But I was alone—

The will o' the wisp! Where was it now? There! Dashing at me. Darting wildly in the eerie silence of the room.

"No—no!" I screamed, and frantically reaching for the bell rope which hung by the bed, I pulled it desperately to summon the help of old Nunciata.

I remained staring, with abated breath, waiting—

The light was now still, as if resting against the fireplace. Oh, why had it stopped when I had called out? Why? The fact that IT had stopped filled me with terror. So IT heard—IT heard!

There was a knock at my door.

"Come in," I called. Old Nunciata came in, candle in hand, a questioning look upon her face.

"Here, put the candle here, Nunciata," I said falteringly, pointing to the table beside the bed. Nunciata was looking at me wide-eyed.

"*Madonna Santa!*" she ejaculated, staring. "You look like one who has seen the devil, *signora.*"

"Why, what is the matter? How do I look?" I asked irritably. "There is not a thing the matter with me,

nothing."

"Do you need anything?" asked the good old soul, glancing suspiciously about the room. My hand twitched.

"Stop looking about the room," I heard myself say.

"Excuse me," faltered Nunciata.

"Nunciata," I said after a pause, "there are some lightning bugs flying around in the room. I wish you would open the window and let them out. They—they bother me.

Nunciata's face stiffened and blanched.

"Oh," she said. "You—you saw IT? *Madonna mia!*" and she made the sign of the cross, her hands quivering strangely.

"Saw what?" I fairly screamed at her, feeling every nerve in my body tense, and the chill on my hands growing more horrifying at every moment.

"Nothing, nothing," babbled Nunciata. "A superstition! An old story. But I can't shoo it out!" Her voice fell to a whisper. "What you saw, Ma'am, was—Will o' the wisp—"

"Oh, is that what it was?" I said, trying to seem indifferent. "That is all right, then; you may go, Nunciata." I did not want the old lady to think I believed some peasant superstition; and—if it was will o' the wisp—it just was. It could not hurt me, I tried to reassure myself.

(Continued on page 22)

The HOUSE of MYSTERY

By RUTH SKEEN

THE most fascinating of the twelve "mansions of the Zodiac" is the Twelfth House, the "house of mystery," the last house of the mystic cycle, bearing the name Pisces over the door.

It is the house of sorrow, of suffering, of limitation, of secret enemies, seclusion, solitude, hospitals, prisons, asylums, tragedy and self-undoing. It is the house of sad memories, of regrets and punishments, filled with the ghosts of past misdeeds, or remorse and karma brought to us by our own acts. It is the house of psychic development and is peculiarly related to the unseen world. The house of regeneration, of penance, of spiritual understanding through suffering. It is the house where we learn the action of the great Law of Cause and Effect. All who dwell therein willingly or through compulsion learn a great lesson and are often a help to others.

It is the last sign of the zodiac and represents the feet, which, having come their long journey, turn to retrace the starry treadmill of the zodiac, the celestial path of their own horoscope.

Pisces is a mute, emotional, watery, psychic sign of a secret, dual nature. Its rulers are Neptune and Jupiter. Pisceans understand, more than any others, the meaning of universal love and universal suffering. Their hearts are often torn with pity which they cannot express. They share with Libra the gift of compassion, but they cannot, like Libra, express it so well.

My Jupiter is exalted in Pisces, so I receive only good from Pisceans. Many of my dearest friends are of this sign. So I say of them, "Blessed are the feet of him who bringeth good tidings of great joy."

Alan Leo, says we are only beginning to dimly sense the spiritual meaning of this sign. I have been greatly attracted to the Twelfth House for this reason and because, being a writer, it has a fascination for me.

The Sun in the Twelfth House is a signature of sorrow, limitation, restriction in childhood, and if "afflicted" these conditions may continue through life.

Recently a young Jewish intellectual came to me for his chart. I asked him about the circumstances of his early life in order to be sure about his Ascendant. I knew he had the sun in the Twelfth House. This young man has tuberculosis.

"Can you recall," I asked him, "any circumstance in childhood when you became ill from getting your feet

wet?" (Pisceans often contract tuberculosis from getting wet feet in childhood.)

"Yes," he said, after a moment. "I loved to go to school. One morning I was kept at home because of a heavy rain and because my shoes had no soles. I cried bitterly, and when my mother's back was turned I ran through the wet streets to school and threw myself sobbing into my teacher's arms. The result was an acute attack of Bright's disease and I was ill a long time. I was undernourished and did not have enough light nor air in the dark tenement court where I lived. I recall the teacher brought me a rose. It was the first rose I had ever

seen. . . . I used to lie all day and listen to an old man on the floor above playing scratchy tunes on a broken fiddle. Even then I was passionately fond of music."

We often hear beautiful, inspirational music flowing from the windows of the Twelfth House. Many of our best musicians have their planets there.

This Jewish boy will soon be going into the Twelfth House for a long stay. In his case, it will be a hospital or a sanatorium. It is very sad, but he has compensations. He is in touch with other worlds than ours. The planet Neptune, which rules Pisces, sends him wonderful dreams and visions. He is, like Robert Louis Stevenson, a typical Neptunian and his verse (for he is a poet) has

some of the sweetness of Stevenson's.

So the Twelfth House is not all evil. Sometimes the Twelfth House bestows a distinction no other house can give. Max Heindel, the great mystic who gave us that wonderful book, "The Cosmo-Conception," was a Twelfth House man.

We do not like to see the powerful malefic, Saturn, in the Twelfth House, for here he has a very sinister aspect.

If afflicted by Sun or Moon, he brings sorrow and the death of many we love; if by Mercury, the planet of the mind, danger of mental trouble or insanity; if by Mars, suicide or a tragic end; if by Uranus, enmity from powerful persons, loss of honor, social downfall; if from Venus, trouble through women.

Good aspects to Saturn here give a deep and subtle mind and an ability to hoard money.

Richard Loeb, the young Jewish boy who helped to murder little Bobbie Frank, had Saturn in the Eighth (which is the house of death) with Pisces, the Twelfth

(Continued on page 24)

The Starry Noose

BY FRED E. TRUMAN

I HAVE forgotten . . . ways of love, the glad
Warm kisses and the quick embrace,
Poignant farewells, long days grown dour and sad,
And glyphs of sorrow graven on the face.

And I remember . . . nights like mellow wine,
When standing on a barren peak,
I built of blazing stars a mighty shrine,
And knelt, and found my tongue refused to speak.

And I remember . . . dark clouds blowing by,
Sharp thunder crackling, lighting shafts,
And in a pitch-black pit below the sky,
Nude, bleeding souls whirled by on burning rafts.

We who have climbed too high and tampered with
Mad streams of thought the Gods set loose,
See not reality, but chase each myth,
And in the end, hang from a starry noose.

How To Know Yourself By Your Handwriting

By ALI BEN RABEN

EVEN in case where the body of the letter is held to the base lines of writing, the signature may be written with a strong upward slant. No better example of this can be found than the signature of the



Plate No. 3

successful movie star, Monte Blue. Naturally, Mr. Blue dictates his letters to a stenographer for typing, but he signs them, and it is then that he shows the powerful ambition that possesses him. Indeed, he must have had ambition to take him from a ditch digger's job at a dollar and a half a day to a headliner's place in the movie world. Moreover, he had something else that frequently accompanies ambition, and this is Optimism.

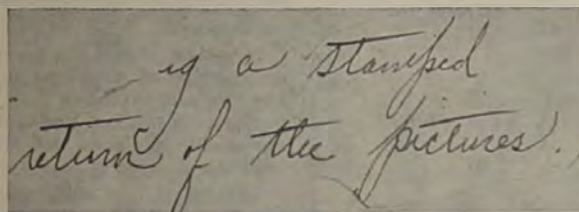


Plate No. 1

Study Plate 1 with the four cross-bars above the small "t's." Give attention to how they slant upward, and at the same time their relation to the t-stem. In one case above, and not touching the stem, in two cases at the very top, and in the other, crossing near the top of the letter, and in every case slanting upward. In the fact of the location at or near the top we find evidence of high aspirations, while that upward slant of the bars shows optimism.

This new character element is included in this grouping of qualities for the very simple reason that the man or woman who is ambitious, who has worth-while aspirations, is very likely an optimist. They look for good; they sincerely believe that they are gaining a little all the time so that the goal to which they aspire is in reality becoming something tangible; slow, possibly, but even if slowly, also surely.

This classification does not necessarily include those people who would like to do certain things in life; they are the wishers, the "would-be's" who conjure up rosy visions for themselves, and believe that they possess aspirations and ambitions, that they have a goal. They do not have one, however, for the very fact of having set a certain end to be accomplished provides an impetus, or ambition toward its

accomplishment. If you are merely wishing that some unseen hand will reach down and snatch you through space to a position of honor and trust and prosperity or happiness, do not deceive yourself. You are *not* ambitious—do not deserve credit for aspirations, and certainly are not included in the group of these elements as they are being grouped here.

There is a distinct difference between true aspirations and ambitions, and these vagaries of those who lack will and energy to create a goal toward which they will work. Though this is true, however, it may be well to keep in mind that such visionary longings are indicated in much the same way as the live qualities that we consider under the terms of Aspiration and Ambition.

Regardless, however, of the degree or stable value of the ambitions and aspirations expressed by the upward slant, you can be positive that in almost all instances there will be a spirit of optimism in the individual whose writing expresses the aspirational tendency. It would require superhuman courage to set a goal to be achieved unless the place or purpose to be reached or accomplished seemed in part possible. This being true, we revert to our initial position because what seems possible is only possible because of a degree of optimism or confidence in the developments of the future.

In Plate No. 2 we have three t-bars, two of them clearly above the stem of the letter, and other only joining. Such a writer is certain to be strongly aspirational, and likely will be given to building air castles. Because there is little background on which to build, his aspirations naturally merge into the visionary or near visionary. They are merely imaginings, without any relation to real ambition which is spurred on by purpose.

Even though this is true, the nature that is so entirely visionary will, like the proverbial cork, come bobbing up in spite of disappointments, each time with some new plan. They are always living, not in the present, or even the near-present, but in some far-off, uncertain time which they picture, but without any definite belief in fulfillment. Such individuals are not practical, but they do add a share of sunshine to the world, just as they cause misery for many with whom they are associated, and who are affected by their whimsical longings, and imaginings, and visionings.

This in turn brings us to another angle on the matter of ambitions and aspirations. "Faith without works is dead,"

(Continued on page 36)

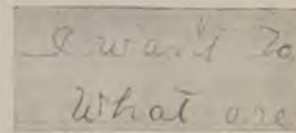


Plate No. 2

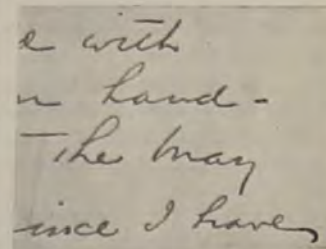


Plate No. 4

The Crystal ^{POOL} of Dreams

By PIERSON WORRALL BANNING

BORDERLINE OF SCIENCE SERIES

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PART II

IS IT possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

It is not unheard of for a dreamer to be conscious of the fact that he is only dreaming. But usually this is not the case. His consciousness that he is dreaming, is a dream consciousness of the fact.

If one more or less given to dreaming, will with regularity and earnestness train himself just before going to sleep at night, to retain as his last conscious thought, the idea that as he dreams tonight he will be aware that he is dreaming, and know that his dreams are dreams as they take place, this is often successful. By the same means, if he wishes to remember his dream, he can cause his mind to bring about this result. Hypnotism in some cases will produce the same effect.

The dreamer can not remain cognizant from his waking state right through into his dream state, recognizing the beginning and ending of his dreams, though he might dream he was doing so.

Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

If a person dreams he is dreaming, it need not necessarily terminate the dream, unless the dream is something that produces a shock. If a dreaming person desires to have the dream continue this is possible by auto-suggestion or hypnotic methods. For the average person a dream will end when he becomes sufficiently conscious of it. Training however at times produces interesting results.

How far is it possible to stop, alter or create ones own dreams as one wishes? What are the means to do it?

Auto-suggestion regularly practiced by one who dreams regularly enough, or intelligent hypnotic suggestion can often stop or do away with the remembrance of dreams, or with dreaming itself so far as any evidence remains, if the mind of the dreamer is sufficiently susceptible.

Sometimes individuals create the background for dreams they desire. The inventor, mathematician and other searcher, who after long effort comes up against a blind alley so to speak, often unconsciously prepares his mind for the dream solution of his problem. Hypnotic suggestion can produce dreams that will be remembered or not as intended, or eliminate or alter the type of dreams. This is post-hypnotic suggestion, and will act with many subjects in a dream state, exactly as in a wakened post-hypnotic state.

Some "go into the silence" with a definite thought in the back of their minds and meditate on it for a time, then quiet down mentally into contemplation an inactive state of mind.

From this they find themselves going into a semi-conscious state of inaction productive of a sensitiveness permitting ideas to come to them, it may be by association of ideas, or from without often along lines desired and which they have tried to direct, and which, if they can then drop off to sleep, at times comes to them clearly, in a dream state.

To what extent is it possible to be cognizant of ones own dreamless sleep state, while sleeping?

If a sleeper becomes partially conscious it may be, sufficiently so to recognize something of a physical nature about him, yet not fully awakened, and in this semi-conscious state he finds consciousness of every kind instantly ceases as he drops to sleep again such a realization, even if but for a fraction of a second, would be indicative to his waking consciousness during this brief period, that the lower waters of the mind pool coming in contact for an instant with the melting frozen surface waters of consciousness, that no dream was going on, or at least no dream of sufficient development to make even a fleeting impression on his partially wakened consciousness.

What is the state of consciousness of a person after the so-called death of his body; does his personality survive, and does he know that he is dead?

Interesting answers have been given by those who have been declared dead, but revived. Some, declared absolutely dead, have stated they were conscious of persons and conditions about the room and what was going on, but were unable to communicate. Others have stated they "saw heaven"; again all consciousness was lost and they could no longer sense anything here or elsewhere as is usual with a person revived after drowning.

The germ of life, the mind, the soul, the "spark" or whatever one wishes to call that which animates the human vehicle does not perish. The vehicle dies, but the vehicle, which is not the man himself, is merely the outward form housing the mind within. Some claim the soul, or mind, is aware of death by its passing. Some, pronounced dead, and whose bodies have grown cold, state after revival that they (their psychic or etheric body) saw their own corpse lying on the bed as their consciousness left it, as well as watching friends and relatives, until for some reason they did not understand they were drawn back again to the body, and it revived. Spiritualists claim the personality survives and knows in due course that death has taken place; is conscious for a time of its former earth conditions, until eventually it goes to higher states.

How can the created beings of the waking world and dream creatures of the dream world, know their creator and dreamer?

(Continued on page 26)

DESIDERATUM

By G. ARTHUR HALLAM

WHAT would I ask of Life, supposing she
Like some celestial creature clad in light
Came thus interrogative, bidding me
Herein my secret yearnings to indite?
Of all things else, might I not first implore
Henceforth immunity from human woes,
Then plead that she unlock her golden store
And all her countless rarities disclose
For me to choose from.—Would I ask Life this?
Or pray that she all my desires fulfil,
Heedless of whether such a cup of bliss
Should hold my irremediable ill?
True I once yearned for riches and renown,
But I will ask . . . Ah, what shall I write down?

Dr. Vandyke--Psychologist

By JULIA SETON, M. D.

I SAT in my office, looking lazily out of the half curtained window. It was ten o'clock one June morning—my eyes rested with a great deal of pride on a brand new swinging sign hung just over the gate; the sign was black with bronze gold lettering. It seemed to me that a whole world-full of evidence was in the words "Dr. Vandyke—Psychologist." On these words hung all the hope of my present and it seemed to me just then, all hope of the years to come.

Looking at the sign and feeling its almightiness, I wonder that everyone in the street did not stop and look at it; there should have been a long line of waiting patients knocking eagerly at my office door. That there were not was a matter of great disappointment to me: that sign had been up for two weeks, in a perfectly correct neighborhood, and I was astonished that "Dr. Vandyke—Psychologist" should sit there idle, when so many in the city very evidently needed his valuable services.

I had been a busy practitioner for five years but the dullness of general practice had run in on my nerves and the long hours of constant attention to the sick did not charm me as of yore: the uninteresting cases—the small fees—all became at last unbearable.

From my start as a student in college, I determined never to be a common practitioner—some very important part of medicine should fill my time and energies. At last I had gravitated naturally to the departments of nervous and mental diseases. These things satisfied my rather morbid fancy for things out of the ordinary.

When I left college with my diploma, I was full of all the greatness of my self-acquired knowledge; and started out to attract my desired opportunities; but as the years went by, I found myself accepting any kind of case which presented itself, until at the end of five years I was nothing more or less than a regular physician, not even a surgeon.

But something in me rebelled against the routine and at the end of this time, something over a month ago, I had resolved to make one more attempt to do the big things in medicine which I had at first felt so important. I sold my office and business, left my home city, and located in the suburbs of a larger place, a couple of hundred miles away.

But here I had sat for two weeks and not a soul had even rung my office bell; yet the sign was magnificent enough to have attracted a hundred patients. Mentally grumbling to myself I sat wondering, after all, if I were not a fool to stake my all on another throw—and half believing that Fate and not man himself, rules his destiny—then half nonchalantly, I reached for a cigar, when I saw a motor roll up and stop at my gate. A man sprang out and then very carefully assisted a lady to the ground. I hastily threw away my cigar, the sign had worked its charm at last—here was my chance to accomplish the desire

of my heart—I was to have for the first time a really thrilling case.

The man and woman came down the path to the door—I waited impatiently for the maid to admit them; would I never hear that office knock? At last it came—I opened the door—greeted them and bid them enter. Seating them, I stood expectantly for the next word. The man looked excited and nervous—the woman silent and subdued—which one was the patient? Psychologically, they might both be mad. I looked nervously at the windows, I really had no experience with psychological cases; I might need a quick exit. I had once hunted the window very strenuously in a college case when attacked by a patient in acute mania.

The man, however, reassured me. "Dr." he began, "I have brought my wife to you, I noticed your sign." I looked out of the window admiringly. "And I am sure you can diagnose her case." This was pleasant. I seated myself at my desk and arranged to take the usual family history. The husband answered, the wife maintained a subdued silence—she seemed to be in a half-daze. The story he told was apparently impossible, yet plausible, and told with a touch of sanity that was unquestionable. "This is my second wife," he said, beginning the history of the case. "I have been married twice." Here he handed me a small daguerreotype of a very beautiful young woman. "My first wife," he said simply. "I will have to tell you the story of the first marriage in order that you may understand the present situation." I signalled him to go on. "I married my first wife when we were both young. I was just over

twenty-one and she was not yet eighteen. We were poor. I was a struggling young barrister, cases were slow, we worked together, my good little wife took in sewing, gradually as the years went by, I rose in popularity and prosperity began for us. After a while real success came to me and the burden of lack and struggle was lifted—we were both still young and prosperity increased our happiness.

It had been the deep desire in both our hearts to some day own our own home. With the new era of success, we were able to buy our land and build the house we had both so long planned. This was four years ago.

I can never tell you the joy with which we watched that house come into form: we knew every nail in the frame and every stone in the foundation. My wife superintended the lawn and flowers. One glad day the last thing was done and we had a joyous house warming, congratulated by all our friends. It was a palace to us, wrested from life by sheer tenacity of love and union of thought, will and purpose. But some strong fate seemed to follow us. Two days later my wife took suddenly ill and in three days she was dead—lifeless—in the house she had

(Continued on page 30)

THE SKY

BY GRENVILLE KLEISER

*THE sky is not all dark to me,
I see the sun behind;
Those clouds of sombre-looking hue
Are softly silver-lined.
My fancy penetrates that scroll,
Rare pictures come to view;
The sky is not all dark to me,
Beyond is rose and blue.*

*The sky is not all dark to me,
I trace a rainbow there
Of promised beauty still to come
And colors wondrous fair.
The grey and black are only masks
Of amethyst and gold;
The sky is not all dark to me,
Its charm will soon unfold.*

Reprinted from *The Nautilus*.

Apollonius of Tyana

An Occult Biography

By MAURICE FREDAL

(Reprinted from *The Theosophist*—Concluded from the October issue.)

FROM Crete Apollonius proceeded to Rome, going by sea to Paestum and thence by land along the Appian way. At this time Nero ruled the Roman empire, and its capital was a dangerous place for philosophers to visit. One after another these had been imprisoned, exiled or murdered, apparently because their virtuous lives were a reproach to Roman vice. So strong were the warnings received by Apollonius on his way to Rome, that out of thirty disciples who accompanied him, only eight remained with him. They took up their abode in an inn near the ancient city walls and adjacent to Cicero's house. They spent several days visiting the different parts of the city. They endeavored to attract as little attention as possible, and for some time were not molested. One evening they were discovered by a spy. This man, feigning drunkenness, went about the city singing verses written by Nero, with power to arrange all who listened with intention or who did not pay him. As Apollonius and his friends did not seem greatly impressed by the singing, the spy accused them of violating the majesty of Nero. However they paid the singer and passed on. The next day Apollonius was taken before Tiberius, one of the Consuls. The Consul was amazed at his religious zeal and his boldness in answer to questions put to him, "and by way of honoring him, offered to grant him a permit to enter the temples." Apollonius said he preferred "to visit temples not so vigilantly guarded." After this Apollonius passed all his time in the temples, going from one to another and, as usual, introducing reforms wherever they appeared called for. He visited Nero, but declined to receive none, but at last he excited the suspicion of Nero through his influence over Demetrius, a celebrated cynic philosopher. Apollonius was now watched, but apparently left Rome for a time. Returning thither he was arrested on a charge of high treason. It is said that an informer presented himself at the trial before Tigellinus, the public prosecutor, with a roll on which were inscribed all the accusations against Apollonius. This roll the informer described aloud, boasting that Apollonius' honor was come. When he presented the document to Tigellinus, everybody was surprised to find it blank. This is said to have been effected by the substitution of a blank roll by Menippus. However popular opinion immediately invested Apollonius with power over demons. Apollonius gave bold answers to interrogatories of Tigellinus who threatened to send him to the mines, "Do you wish my giving security for your appearance when required?" Apollonius now became more cautious in his behavior. One day he is said to have returned to life a maiden who was being carried off for burial. Apollonius went from Rome to Spain, but we have no particulars of the route taken, though there are records of his conversations with his disciples during this period, especially his discourses on Nero. While Apollonius was in Spain, Vindex, governor of Gaul, was planning a revolt, which Apollonius is said to have aided by his advice. Mr. Trevellick thinks that the real object of Apollonius' journey to Spain was to strike a blow against the power of Nero by encouraging the rebellion that shortly followed his departure.

After the fall of Nero, Apollonius went to Carthage, and thence by Ustica, to Sicily. He visited temples in various parts of the island, and remained a year in Sicily. Thence he sailed for Athens. At Locres he changed his vessel, saying, "Let us

leave this ship, for it is not good for us to sail in her to Aethalia." The ship quitted at Locres was wrecked in the Gulf of Crusa. At Athens "Apollonius presented himself for initiation into the mysteries, and the rites were performed by the very hierophant whom he declared should be the successor of the hierophant who had formerly refused him initiation."

Apollonius passed the winter in Greece and then determined to visit Egypt. He arrived at Alexandria A. D. 69. Here the citizens welcomed him gladly, for they had long held him in the greatest reverence. At this time Vespasian, proclaimed emperor by the army, was on his way to Rome. Passing through Alexandria he at once enquired after Apollonius. Being told that the philosopher was in the temple, Vespasian at once went thither and at their meeting said, "To you, Apollonius, more than any other man, am I indebted for my present success. I know your participation in the great revolution, and to you I shall look for advice." Vespasian remained several months in Alexandria, and during that time was constantly in the company of Apollonius. Apollonius is said to have performed many miracles while at Alexandria, some of them under the eye of the emperor. A rupture took place between Vespasian and Apollonius, because the former deprived Greece of certain liberties granted by Nero, and moreover sold offices and pardons, seeming to forget all but the claims of avarice.

After the departure of Vespasian from Egypt, Apollonius, accompanied by his disciples, went up the Nile to Sais, where they arrived on the day of the celebration of the festival of Neith which took place every fourth year. From Sais they went to Heliopolis, at that time deserted, and thence to Memphis. Pithagoras the deity worshipped at Memphis, and near his temple was another "dedicated to the pigmy God Cabiri, into which some but priests entered." Apollonius considered that the pyramids were not constructed by the Egyptians and were constructed "farily and chiefly as tombs; secondly, as places of worship; thirdly, to gratify the vanity of the holders—a people who inhabited the country anterior to the Egyptians." He compares them to the pagodas of India, and says that the meaning of Memphis is "land of the pyramids." During his Egyptian journey Apollonius was much disgusted at the excessive reverence paid to animals. His principal object in visiting Egypt was to see the geomorphologists of upper Egypt, and to compare their tenets and mode of life with those of the Indian philosophers. He passed some time with them, but found them far below their Hindu prototypes in knowledge, he said. "And now in all candor let me submit to you: Do you think that your method for propagating truth and purifying the world can prove otherwise than a failure? True, it may tend to the purification of yourselves; but why not practice your great virtues in the world and surrounded by temptations? Why not remain in the midst of crowded populations and help to purify them by your example and practice? Do you not rob the world of your noble influence by taking yourselves out of it? I think; a system of philosophy in these particulars has little to recommend it besides its selfishness." In another conversation these Egyptians Apollonius, speaking of his own experience, says the philosophy of Pythagoras seemed to invite his arms in these words: "O, young man, the path to

(Continued on page 34)

The *REAL* Rosicrucians

By FRANZ HARTMANN, M. D.

WHY is there so much perplexity about the mysterious order of the Rosicrucians? Let us ask in return, Why is there so much perplexity about that mysterious being called "Man"? The answer is that man is a spiritual being, inhabiting the spiritual world, which he has never entirely left; while the terrestrial personality in which he manifests himself during his earthly life is an inhabitant of this planet. That which the historian and the scientist know about man is merely that which refers to his physical body; while nothing is known to them about his real self. To imagine that such knowledge is true anthropology is like imagining that we know all about a man if we once see the coat which he wears. Likewise the true Rosicrucians, whether they still walk upon the earth in a visible form, or whether they inhabit the astral plane, are spiritual powers, such as are beyond the reach of examination of the externally reasoning historian or scientist. They are people who, as the Bible expresses it, "live upon the earth, but whose consciousness is in heaven."

The vulgar sees only the external form, but not the spirit which is the true inhabitant of that form. To discern the latter, the power of spiritual discernment is required. The coat which a man wears does not make the man; to pour water over a person does not make him a true Christian, and to have one's name entered into the register of some society calling itself "Rosicrucian", does not endow one with the rosy and golden light of life and wisdom that comes from the unfoldment of the "Rose" within the center of one's soul.

But it is far easier to undergo some external ceremony than to die the mystic death which is required for the purpose of passing through the "Gates of Gold"; it is easier to profess a creed than to acquire true knowledge; and for this reason we find during the Middle Ages not less than at this present time many people who imagine that they could be made into Rosicrucians and Adepts, by joining some society dealing with mystical subjects.

In the beginning of the 17th century Germany was overrun, not only by monks and nuns and religious fanatics of all kinds, but also by a great many impostors and adventurers. There were pretended Alchemists, Astrologers, Fortune-tellers, and there was a universal mania among the people to pry into the secrets of Nature, and to enrich themselves by alchemical processes, or, if need be, by the help of the devil. This epidemic of superstition and folly seemed to require a strong remedy, and as foolish people are not accessible to reasonable arguments, it occurred to some sharp-witted mind to try the more caustic remedy of sarcasm. There appeared in the year 1614 two pamphlets, written by the same author, entitled, "Universal and General Reformation of the Whole Wide World," and the "Fama Fraternitatis; or, Brotherhood of the Laudable Order of the R. C. (Rosicrucians), a message to the Governments, nobles, and scientists of Europe." This book was out of print during the last century, and Frederic Nicolai, in Berlin, had it reprinted in the year 1781, falsifying, however, its date, inserting 1681 instead of the correct date, and "Regensburg" instead of "Berlin." Another edition of the Fama Fraternitatis appeared at Frankfurt-on-Main in the year 1827, and to this was added an additional part, entitled "Confessio."

These books, soon after they first appeared, made a great impression upon the public mind, and were immediately translated into several languages. The Universal Reformation is a satirical work. Its most interesting contents are an account of the meeting of a supposed Congress for the purpose of reform-

ing the world. The story is as follows: At the time of the Emperor Justinian, Apollo takes a look at the world, and finds it to be full of vices and wickedness. He therefore makes up his mind to call together a meeting of all the wise and virtuous men of the country to consult together how this evil might be remedied. Unfortunately, among all of them there is none to be found who is possessed of sufficient virtue and intelligence to give the desired advice. Apollo therefore assembles the seven ancient sages of Greece and three Romans, Marcus, Cato and Seneca. A young Italian philosopher, by the name of Jacob Mazzonius, is appointed secretary. The congregation meets in the delphic Palatium; and now follow the speeches which were held. The sages talk the most egregious nonsense. Thales, for instance, advises that a window should be inserted in the breast of every man, so that the people could look into his heart. Solon has become a communist, and wants to divide out all the public and private property, so that all should have equal parts. Bias proposes to prohibit all intercourse between the people, to destroy the bridges and to forbid using ships. Cato desires that God should be asked to send another deluge, to destroy the whole feminine sex and all males over 20 years of age; and to request Him to invent a new and better method of procreation. All the sages dispute and contradict each other, and finally it is resolved to cite the diseased century and make it come into court, so that the patient may be closely investigated. The century is brought in. It is an old man with a healthy-looking face, but has a weak voice. They examine him and find that his face is painted, and a further investigation shows that not a single part of his body is without some disease. The savants then come to the conclusion that they cannot cure him; but they do not want to adjourn without having it appear that they had done something very useful and important, so they impose a new tax upon cabbage, carrots and parsley. They publish the document with a great deal of swagger and self-praise, and the delighted people jubilate and applaud.

The meaning of this pamphlet, which was written for the purpose of throwing ridicule upon a certain class of people who wanted to improve the world at once and to show the absurdity and impossibility of such an undertaking, was plain enough, and it seems incredible that its purpose should have been misunderstood. That there were any people who took the matter seriously shows the extreme ignorance and want of judgment of the common people of those times, and forms an interesting episode for the student of history and intellectual evolution. The other pamphlet which accompanied the former is the celebrated Fama Fraternitatis. The Universal Reformation threw ridicule upon the self-constituted "world-reformers," and this second pamphlet now invites these would-be reformers to meet, and it, at the same time, gives them some useful hints as to what they might do to attain their object; advising them that the only true method for improving the world is to begin by improving themselves. This pamphlet being like the other one, a satire upon the would-be reformers and so-called Rosicrucians, might, for all that, have been written by a genuine Rosicrucian, for it contains true Rosicrucian principles, such as are advocated by the Adepts. It shows the insufficiency of the scientific and theological views of those times. It ridicules the imbecility of the pretended Alchemist, who imagined that by some chemical process they could transform lead into gold; but in doing so it gives good advice and under the mask of

(Continued on page 36)

The Eloist Ministry

(Official Statement)

THE Eloist Ministry is one of the three Ministries of the UNIVERSITY OF HUMANITY. The word "Eloist" means a doer of God's will.

The UNIVERSITY OF HUMANITY consists of a Ministry of Culture, a Ministry of Religion, and a Ministry of Industry. These three Ministers will educate the whole mind, intellectual, emotional, and Volitional.

The Ministry of Culture will replace the present materialistic and mechanistic concept of the universe with a concept of the universe as a living, intelligent organism. It will show that the universe is a vast University provided by the immanent Creator for the individualization, education and progression of Its immortal sons and daughters. The physical side of the universe provides the mothering nature for the individualization and primary education of the spirit of man.

The spiritual side of the universe provides the finer realms of mind for the continued education of man's higher faculties and immortal powers. The Ministry of Culture will teach the arts and sciences and develop the social relationships in such a way that all experiences will intensify and increase the permanent and noble attributes of man's growing spirit. The inspiration thus induced will cause him to become a humanitarian worker for the welfare and progress of humanity, both in this world and in the future states of existence.

The Ministry of Industry will develop industries which will provide wholesome living conditions for those who labor. Vocational training will make the doing of things the means of developing the initiative executive and organizing powers of the mind. The production, preservation and distribution of foods will be the basic industry. Newly discovered means of mineralizing the soil will provide more wholesome foods than are provided by the present methods of fertilization. Newly discovered processes of dehydration will enable these foods to be preserved and shipped at lowest cost to all parts of the world.

The Ministry of Industry has established a million dollar equipment in its first plant near Boston. Dehydrating plants will be built wherever food can be grown most economically and bountifully. The highlands of Louisiana, near the Texas border, will provide plenty of land on which crops can be raised all the year round. The Llano Colony has established a successful form of agricultural and industrial co-operation in this region on a tract of six thousand acres of land. The Ministry of Industry will co-operate with this Colony at Newllano, La., and with other organizations which

are working out the principle of benevolent co-operation.

The Ministry of Religion is teaching the fundamental principles of religion and showing how these principles can be expressed, first, in the fuller development of the individual soul, and second, in the affiliation of souls to create an organized spiritual power herewith to overcome the selfish spirit which breeds wars, poverty, and universal disease and misery. The revelations given through this Ministry show that the slums of the physical world perpetuate spiritual conditions which form the slums of the spiritual world. The slums of the spiritual world are filled with the earth-bound spirits who were not permitted to outgrow their spiritual limitations in this primary grade of life's school. According to the spiritual principle of sowing and reaping, all who are responsible for the slums in this world will have

to help these earth-bound spirits to gain in soul development in the next world all that they failed to realize in this world. According to the working of this principle of consequence or compensation, all who devote their talents and organizing powers while in this world to the education of humanity will, by their benevolence in thought, word and deed become superior to the darkness and misery of the lower spiritual

realms, and work under the protection and power of the benevolent Immortals, both in this world and the next.

The Eloist Ministry was organized in 1910 to satisfy a Universal spiritual need realized by Walter DeVoe in his work as a teacher and healer. Searching for the causes and the cure of the diseases of his patients he made successive discoveries of spiritual principles which proved to him that people would progress spiritually in the degree that they learned to minister in the spirit of love to others.

Students were taught to bless with the power they already possessed instead of to beg for power wherewith to be healed. A System of hourly blessings was developed which united the students of The Eloist Ministry in all parts of the world into a spiritual body of souls vibrant with love and power for all humanity. This outpouring of spiritual power has had its influence in the universal awakening which is occurring in all lands.

Healing resulted from the practice of hourly blessings. The student grew in the realization of power by using the power he already possessed. This method of blessing purified the spiritual nature of destructive feelings and overcame many of the spiritual causes for physical diseases.

(Continued on page 28)

RE-UNION

BY E. MAUDE

WHEN I am dead,
And to earth's many calls my voice is dumb,
Still will I lie in my long narrow bed,
A prisoner in that dim kingdom dread,
Until you come.

For hark! One day the footsteps overhead sound bolder,
A shaft of daylight creeps in, and the air grows colder;
Then once again the earth comes showering on my bier,
Darkness re-enters and . . . I feel thee near!
My sightless eyes pierce through the gloom to thee
Lying beside me as in time before,
My nerveless hands reach to thee as of yore,
Together now for all Eternity.
Their gift of Paradise the Gods may take!
Sleeping thy last long sleep in peace with me
I shall not care to wake.

Are You Honey or Acid?

A Study In Personality

By WINNIFRED WEBSTER HARLOW

The first article of a series to be run exclusively in The Occult Digest.

HUMAN beings are like Honey and Carbohc Acid. Chemists tell us that honey and carbohc acid are composed of the same elements. Yet one is a healthful food and the other a deadly poison. The only difference being the proportions in which these elements are combined.

So it is with people. All who are normal beings have the same number of muscles, bones and brain cells. Yet one individual is a marvelous success and another a failure. One is a respectable person, another a criminal. Like the honey and acid the difference between individuals is in the way they combine their faculties for use or abuse.

How many men can tell you all about their automobile engine. They know every bolt and part even the clicks and rattles tell them what is going on inside. Should you ask that same man about his mental machinery he would be able to tell you very little about it or how it works. He will admit, however, that the philosopher of old was right when he said, "know thyself for therein lies wisdom."

Only recently have we taken earnestly the study of the most important of all things—people. The human element in social

and business life is worthy of the utmost consideration. Many of us carry excess baggage in the form of worry and doubt of ourselves and ignorance of our fellow men.

Character Analysis is a mirror by which we may see ourselves and a microscope by which we may know the other fellow at a glance. It gives us a workable knowledge of human beings which is valuable in business, home and social life. Character Analysis shows the natural abilities and what use the individual has made of those abilities.

To read people is just as easy as reading a book once we know the key or rather keys which unlock our eyes to the evidence plainly before us. This series of articles will give you the keys. Abraham Lincoln prided himself on his ability to read others.

Emerson has said, "In order to correct a fault we must first recognize it." By the same token in order to improve a good quality it must be thoroughly understood. Character Analysis show how to recognize at a glance both good and faulty points in ourselves and others.

Balance is perfection—Negatives must be built up to normal and over-development toned down.

For the employer, Character Analysis is invaluable. He can quickly and accurately weed out the lazy, discontented, trouble-making and dishonest applicant for employment.

The teacher can direct the pupil to the correct vocation.

There are four general classes of people. How to appeal to each, their likes and dislikes. The type each should marry, how they work, their conditions of health generally and so on will be the subject of the next article.



Winnifred Webster Harlow

Profile tells you how people think, act and speak. It is the indicator of the mind. Action, just as the sounds in the engine tell one who knows just what is going on inside.

Your Nose says you are energetic or lazy, peaceful or pugnacious, inquisitive or not. The nose is a pointer that shows the characteristic paths you pursue.

The Light of Your Eye shows how trustworthy you are. Can you keep a secret, or does everything blaze out? The eye is the window of the soul and much of the inner man can be seen through these windows by one on the outside.

Gentlemen Who Prefer Blondes are impelled to do so while another

shows decided preference for brunettes, another for red heads and so on. There is a definite cause for pigmentation or coloring of the hair, skin and eyes. Coloring, also, tells why blondes leave home and wander abroad more often than brunettes. A question of much interest is to be discussed under this heading—Is the Titian an extreme blonde coloring?

The Mouth though silent speaks with much eloquence of what is within. While the eyes are the windows, the mouth is the index to the soul.

The Posture, shuffling of the feet, carriage of the arms and head, all very definitely indicate success or failure. They also tell you when the psychological moment has arrived. This point is very important in business especially for the salesman.

Handwriting. The articles are not intended as a course in graphology but the handwriting does show character and will be discussed in one article.

Vocation and how to find our place in life is of paramount importance. When we look at a building we know by its architecture just what it is. By the high pointed steeple we always recognize a church, the office building has its characteristics as

(Continued on page 40)

The Science of Astrology

By HAASAN OSIRIS

ASTROLOGY, the language of the stars, is perhaps the oldest science of the universe. We have demonstrations of it in the Old Testament, and in the ancient temples and morgues of the far East, there have been found etchings, maps, charts and drawings of the different Signs of the Zodiac, placed there by astrologers ages and ages ago. It is estimated that the practice of astrology as a means of future prediction and character delineation is at least 11,000 years old and undoubtedly much more. To give a complete history of Astrology would require volumes of intensely interesting matter.

It is a recognized fact that all things travel in circles. Astrology has been utilized as a necessity. So will it be again within the near future. For humanity is just beginning to realize the truths contained in this mighty science. Every so often incidents repeat themselves and under the forward and backward movements of the influences of the Universe, known as "The Precession of the Equinoxes" there is produced the marvelous changes in animal and human life. This precessional demonstration of the Sun and it's satellites marks the rise and fall, the birth and death of races, nations, worlds and their religions, for the pictorial Zodiac is a decided symbolic vision of the past, present and future development of materialism.

Souls are not born, they are created by a Super-Being and breathed into living, animate, physical, material objects. Through the Signs and Symbols of the Zodiac we are able to trace the beginning of the world back to the time when the universe and all there-in was a mass of mists and mankind was all soul, without physical being.

As the Sun passed through the different signs of the heavens this mass of nebulae cooled and became a solid thing. Then materialization began, plant and animal life became apparent, and onward through the Aquatic, Atlantean and Aryanian Epochs the work of construction went on, and humans were developed into being, from the lower animal life. Then began the real humanity. Religions sprang up, etc. the Worship of the Lamb (Aries) being one among the first.

Jesus was born when the Vernal Equinox was in a few degrees of Aries, and his appearance upon Earth was announced by the prophets and astrologers from reading the stars, hence, the Star of Bethlehem foretold the coming event.

At the beginning of the Christian Age we find that Astrology played an important part in the destiny of the nations and tribes of that time. Each sect, or division of populace had it's Master Astrologer, who constantly in

touch with the manifestations of the heavens, kept his people warned of adversities.

Then why, we ask, did many of the sects disappear from the earth, nations fall, and races become divided? The answer is simple; because the human mind incapable of expansion, in all persons, became overwhelmed, and forming a majority; forcefully killed or banished the prophet who otherwise, might have saved their lives and their honor. And on through the ancient epochs of Christianity we find here and there a prophet, or astrologer struggling along alone, helping those who were willing to be guided, and trying to help those who refused. And because of the propaganda spread throughout the civilized lands of those skeptical-minded ones, Astrology has been the victim of sharp attacks, severe criticism, and unfair censure.

Now many will ask, what is the proof of Astrology? How are we to know that this is a reliable, an infallible science that we may depend upon to guide us right? There are those of the lesser reasonings who believe there are no proofs or astrology, or astronomy.

These two great sciences go hand in hand, for without astronomy we would have astrology, hence in defending one it applies to the other,

Who has ever heard of an eclipse of the Sun or Moon failing? You read in the papers there is to be an eclipse. The average person does not bother to wonder how we know it, much less that the **EXACT MINUTE** is indicated. He is merely concerned with the fact that a strange figuration is to take place in the skies. The approach of eclipses are read from the skies, and no-where is there a record of an eclipse slipping upon us unawares, nor of one that failed to take place after prediction.

If you have ever lived near the sea you will marvel at the rise and fall of the tide, or you will merely look on absent-mindedly and accept it as one of the mysteries of nature you can not understand. It has been proven that the attraction of the moon causes the tide to rise and fall. If the moon has the power to cause a material thing to behave strangely before your very eyes, why is it not reasonable to believe that that same moon and the other strong magnetic plants influence human life, nations, continents, and the world at large?

In mathematics you prove a problem in multiplication by dividing the products by the multiplier, which is an exact opposite to your original example. To prove division you multiply the quotient by the divider. To prove addition you subtract, and to prove subtraction you add. Astrol-

(Continued on page 43)

THE OCCULT DIGEST has secured, for 1928, a thrilling Occult serial, "Men and Gods," by Walter Scott Haskell, which, the editors believe, is the most gripping story since Ben Hur. The

story will be illustrated by Theodore Goerschler, the noted young German artist. The magazine will print during 1928 also, in each issue, an article of authoritative, definite interest to adherents of Rosicrucian philosophy, Theosophy and Spiritualism. It has secured the first reprint of the only existing work on Chinese Numerical-Astrology, translated and arranged from the Yi-King-Tao by Veolita Parks Boyle. These are only a few of the many fascinating features which will make the Occult Digest for 1928 a wonderful Christmas gift. Why not send your friends a "year around" expression of the season's greetings in agreement with their taste?

LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

White Adept Leads Hindu Cult at 70

An extraordinarily interesting event has taken place in Simla, the summer capital of India, this week in the installation of a European as the mahant or high priest of the famous Hindu Monkey temple on the top of Jakko, the 1,000-foot hill overlooking Simla.

The new mahant is Bawa Mast Ram, whose original name was Charlie De Russet. He is well over 70 years of age, and has lived in and about Simla since his boyhood. People who knew him in his youth, described him as an East Indian of French descent, but he himself has always maintained that his ancestry is wholly French.

In his boyhood he was educated at the Bishop Cotton school in Simla, but when in his early teens his father died, he deserted his religion and became a disciple of a Sadhu or Hindu religious ascetic and monk at the Monkey temple or temple dedicated to Hanuman on the top of Jakko. Efforts of the kindest character to regain the lad to the faith of his fathers were made, but without avail, and a devotee of Hinduism Charlie has remained ever since.

It is reported that he underwent a severe novitiate, and for two years remained under a tree on Jakko with no company but the numerous monkeys which crowd the place and the occasional visits of the attendant who took him food. He was eventually admitted to the Hindu priesthood.

Twenty years ago he retired to the seclusion of a temple at Annandale and practically cut himself off from Europeans altogether.

"I have no doubt," says John Oman in his book on the "Mystics, Ascetics and Saints of India," written in 1894, "that he commands the highest respect from the natives and lives idle, happy and contented, without any anxiety about the morrow."

Raja Sir Daljit Singh some time ago placed a small house at his disposal. The mahant of the Jakko temple having died, Charlie De Russet was installed mahant in his place.

Writer Predicts Rule Of World by Orientals

The yellow races, at first under the hegemony of Japan and later under the leadership of Chinese, will overrun Europe. Even if the future should see a universal disarmament, it can only be a question of time until the Monogoloids have established themselves all over

Europe by means of peaceful penetration. The last stand of the whites will be made in the Americas, but it will be only a last stand, for the yellow races will then have time in the jaws of a vice. In the meantime the brown races amalgamating with the blacks, will begin the subjugation of the yellow race in the same manner as the yellow race overcame the white. So slow will the process be that the brown-black race, gradually changing both in color and other physical characteristics, will have time to adjust itself to northern climatic conditions, and the whole world will finally be of one race and one color. Then and not until then can there be a universal brotherhood of man and a lasting peace.—Exchange.

Hindu Sacred Rite Is Now Wild Orgy

At the time of the vernal equinox, on the night of the full moon, the popular Holi festival is celebrated by the Hindus of India. The ceremonies, lasting for three days, are derived from the ancient spring festival. This festival, originally a solemn religious rite, has degenerated and is now known as the Saturnalia of Indian. Bonfires are made to the gods. Red powder called kungama is thrown about, as occidentals throw confetti, and the clothing of the people becomes covered with it.

Memory Bad? Look At These Poor Chaps!

Lapses of memory sufferers of all recollection of matters of vital importance to themselves, are rather common. There is the case of a man who called at his mother-in-law's house and asked for his wife by her maiden name. He was astonished to learn that he was married, for all recollection of his marriage had left his mind. A common freak of memory is for one to forget his own name. An amusing instance is that of a famous diplomat who, on paying an official visit at the mansion of a member of a foreign government, was unable to give his name to the servant who opened the door. He had to learn from his companions who he was. For a man to forget that he is alive seems absurd, but that is what happened to an old soldier of Napoleon's army. He believed himself to have been killed at the battle of Austerlitz. Not long ago the letter "F" was completely obliterated from the memory of a student. Somewhat similar was the case of a soldier who was unable to recall the numbers 5 and 7.



MAX HEINDEL

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THE OCCULT PUBLISHING CO.
PUBLISHERS

1900 N. Clark St., Chicago, Illinois

Astrological DAILY GUIDE for November

By Haasan Osiris

1. Collect money. Attend to things of long standing.
2. Adverse. Attend only usual duties. Plan nothing new.
3. Avoid arguments, and accidents. Control the temper.
4. Early morning hours are best. Balance of day is doubtful.
5. Partly favorable for business.
6. A. M. favors social activities.
7. Push business. Ask favors from others. Seek promotion. Make new friends.
8. An adverse day. Attend only necessary affairs.
9. Same as yesterday.
10. Same as yesterday. Avoid losses.
11. Somewhat better, but attend only to usual routine.
12. Avoid mental depression. Use caution in dealing with opposite sex.
13. Attend religious services. Travel, correspond and mingle with others. Avoid disagreements.
14. Good for traveling, dealing with women, and usual business activities.
15. An adverse day. Avoid losses, accidents, fires, and quarrels.
16. Early morning hours are best.
17. Attend only to usual routine duties.
18. Same as yesterday.
19. Seek employment, ask favors, make new friends, but be cautious in money dealings.
20. An excellent day. Good for visits, social gatherings, courtship and usual Sunday affairs.
21. Good only for usual affairs.
22. Mostly a good day. Attend usual business.
23. A good business day. Push all affairs of importance.
24. Excellent for courtship, new ventures and important things.
25. Favorable for domestic affairs.
26. Do not travel. Avoid opposites. Remain quiet.
27. Good for: usual Sunday affairs only.
28. An active day. Close important deals. Push business. Advertise.
29. Same as yesterday.
30. Good for courtship. Push business.

MY STARS--WHAT THEY TELL ME

Interesting Questions on Astrology

By Haasan Osiris

FAVORABLE DAYS

IN THE August Issue the list of favorable and unfavorable days in 1927 for Scorpio types are the same as those for Aries. Several readers have made inquiry regarding this and M. Osiris has written us to clear up the matter by this notice.

The Column for Monday should read:

Hour after Sunrise	Planet Ruling
1	Moon
2	Saturn
3	Jupiter
4	Mars
5	Sun
6	Venus
7	Mercury
8	Moon
9	Saturn
10	Jupiter
11	Mars
12	Sun
13	Venus
14	Mercury
15	Moon
16	Saturn
17	Jupiter
18	Mars
19	Sun
20	Venus
21	Mercury
22	Moon
23	Saturn
24	Jupiter

From time to time many interesting questions come to me, which I believe will prove instructive and entertaining as well as useful to those readers who are students or laymen of the science of Astrology. I give, below a few that have been selected as having a wide appeal, many of which have been asked by several different persons.

"How old is the Science of Astrology?"

This question cannot be definitely answered, since we find that Astrology was used at the very dawn of history. The first knowledge that we know of Astrology was among the ancients who discovered from observation that persons born at certain times of the year had similar likes, dislikes and corresponding characteristics. They drew a circle and divided it into twelve parts representing the twelve months of the year and gave to each section a name; hence the names of our twelve Zodiacal Signs. Most of the cathedrals of the 12th, 13th and 14th centuries bear inscriptions on the entrances of a calendar with its corresponding zodiacal sign. In the British museum is a part of a plate from a Chaldean planisphere containing the names of Virgo and Libra. The Signs of the zodiac are in preservation over the doorways of the Abby church at Vezalay, Sens, Rheims, and in Italy on the Parma, in Venice on St. Mark's, in England over the entrance to St. Margaret's of York and on Merton's College at Oxford. These buildings were constructed in the

14th century. Ancient temples in all countries are decorated with the zodiacal signs and as Astrology was the forerunner of Astronomy we can trace Astrology back to the beginning of the world's history which is somewhat over 7,000 years.

"What is the difference between Astrology and Astronomy?"

Astronomy deals with the movement, observation and positions of the heavenly planets, while Astrology deals with the affect these planets have in their various positions.

"What signs harmonize with each other the most?"

Earth and water signs harmonize. Fire and air signs harmonize.

"Would a study of Astrology help me?"

Astrology is the science of delineating character, judging past, present and future events, bringing out latent talents of which persons are unconscious, showing one his or her proper work, locations, companions, health, etc., from the positions of the planets in the zodiac at any given time. If every person would take up even an elementary study of Astrology instead of wasting the energy of the mind on trashy books and stories, many changes would take place in our generation, new ideas would be developed, sickness, pestilences and accidents would be fewer, the mind thus developed would conceive new ideas for inventions, marriages would be happier, the pleasures of life would be more evenly distributed, all would strive to engage in their proper employment or business, and with the minor things running along in smooth channels life would be really worth living, and each having done our bit towards the advancement of civilization the earth would shortly be populated with a super race, living nature's laws as she intended us to live them.

"Have any really great men ever believed in Astrology?"

The list of great men and women who believed in Astrology would be too long to print here. I give you only a few of them: Newton, Galileo, Kepler, Copernicus, Ptolemy, Flammarion, Gore, Humboldt, Proctor, Bjornstrom, Ingersoll, Tyndall, Bacon, Byron, Gambetta, Mann, Romanes, Marx, Paine, Emerson, Voltaire, Garibaldi, Whitman, and many, many others. I suggest you look up the lives of these men in your favorite encyclopaedia to determine if they were "great" men or not.

(Continued on page 38)

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'The Will O' The Wisp of The Palazzo Raspitoni' By ROSA ZAGNONI (Continued from page 9)

But when I saw Nunciata step out of the room, after having lighted my candle, and leaving with that troubled, dejected look of hers, I almost regretted letting her go.

"Will o' the wisp!" How? Where? Why? But I had better go to sleep.

I blew out the light and tried to close my eyes. I looked about the room. Only darkness met my line of vision. Well, if those will o' the wisps only came out for a few moments, not so bad—

I lay there a while; then as the clock in the hall downstairs sent out one staccato sound reverberating to the high ceiling in a lingering echo, I felt as if someone were touching my shoulder. "Nunciata," I thought, and whispered: "Nunciata?" There was no answer. My imagination, I tried to convince myself; but after that little tap on my shoulder, I knew I could not go to sleep. I felt my nerves grow tense. I decided I would light the candle.

I reached for the box of wax matches on the side table and struck a match, but no light came. I tried another one. Again I failed to light it. "Dear me,—they—they are wet," I thought. But no matter how I tried to think indifferently, even upon this incident, everything seemed, nevertheless, to have a significance. I felt myself tremble in every fiber in spite of my attempt at self-composure.

Why did not the match light? Had not Nunciata a few moments ago lighted a match from that very box without difficulty?

I decided to ring again for Nunciata. Yet I hesitated. Well, I had reason to call her. Certainly, the matches. I had to have matches. But suppose she came in and stared at me with that haunted look of hers?

My hand was still on the table top resting above the match box when I felt the box slipping away from under my hand. I bit my lip. A strange panic took possession of me. I reached for the bell rope and pulled at it.

The rope came off and fell limply upon the bed. My limbs stiffened, I felt a strange sensation at the roots of my hair, my nostrils quivered and I laughed a queer little rippling, splitting laugh, which frightened me as it came from my lips, cleaving the stillness of the room.

As if my laugh had a concrete power, I heard it reverberate on the opposite side of the room; and the door leading to the balcony opened as if from the sound of it. The moonlight splashed upon the floor, filling the room with shadows; the curtains came blowing inward, their shadows fluttering weirdly over my bed cover. I tried to raise

myself and put my feet to the floor, but the wind seemed to blow me back upon the bed. I fell backward, but instead of feeling the mattress under me, I fell with a thud to the marble floor, upon which I began to slide as if the wind were drifting me upon a slab of ice.

It seemed as if I were in a nightmare too horrible to be true. I tried to reach for the bedstead, for the sheets—I helplessly clawed at the floor. I was being slid here and there about the room as I had seen the will o' the wisp zigzag a few minutes before in midair. I tried to cry out for help, but a throttled gasp was all that issued from

Beg Your Pardon!

DUE to the rush in getting the copy of the article on the National Astrological Association to press an incorrect list of the names of the Officers appeared in our October issue.

The correct list is as follows:

LLEWELLYN GEORGE, President
A. S. HASTINGS, Vice President
JENNIE WARDER WILKINSON,
Executive Secretary
HARRIETT K. BANES, Treasurer

my lips. My throat had become as if paralyzed. I felt myself reeling helplessly about the room on the cold marble. The wind was blowing—clouds obscured the moon. Pale, gaunt shadows danced above me in wild and grotesque confusion. Suddenly I felt myself hurled against the wall. I reached out my hand and felt of it—my hand was so cold that I could feel the warmth of the wall beneath my touch.

I could not raise myself; and then I felt, FELT—someone lift me by the shoulders. And standing, I saw—before me a nebulous form.

The wind swung the glass doors shut; I heard glass crash to the floor. I tried again to call out for help while objects in the room seemed to float about me. I was afraid of fainting.

Castanets rang in my ears—the darkness became spangled before my staring eyes. In the trembling shadows I saw the nebulous shape take form—and a face, pallid, with two burning phosphorous eyes, staring out of sunken orbits, seemed to expand before my vision, a few inches from my face.

Again, I felt a hand upon my shoulder, an icy hand, lifting my arm against the wall, pushing it—pushing— My fingers remained pressed to the spot. I tried to avert my face from the phosphorous start, but I couldn't. Then—then—I HEARD—a voice very near

me, a husky, drawling, low pitched voice, in my ear:

"REST, give them rest! Back to mother earth! Back to mother earth!" My hand clawed desperately at the wall. I bent my head back with a superhuman effort from the ghastly face pressed to my ear and I screamed—a harrowing shriek that pierced the stillness of the night, and under my hand I felt the wall give way and the portion to which my hand pressed fell inward. As I felt my hand enter the empty space I fell unconscious to the floor.

WHEN I came to, the room was lit by candles, and over me bent Nunciata, the gardener and the chauffeur, anxiously gazing at me. I looked about me in a panic. As I met Nunciata's eyes I saw her make the sign of the cross and bow her head. The chauffeur, Jim Larned, asked me in English:

"What was it, missus? What was it?"

"What has happened? What has happened?" I whispered.

They told me that upon hearing my scream they had rushed to me and had found me unconscious on the floor. One window pane had fallen from one of the glass doors and they had heard the din just as my scream sounded. I told them it had been the wind, but they said there had not been any wind that night. Still something must have blown about the room, for papers were scattered over the floor.

I looked toward the fireplace; about four bricks had fallen inward, where my hand had pressed. I stood staring—at that dark hole in the wall—then—suddenly I saw something strange gleam from inside of it—something white running in curves—something—very strange—frightfully strange.

I remained staring, not daring even to talk. Jim followed my glance and advanced toward the fireplace, candle in hand. He stood a moment peering into the hole, then he turned. I thought his face looked ghastly pale.

"Missus," he murmured, "I think we had better get you out of this room—"

"What have you seen?" I stammered.

"Oh, nothing, missus, nothing," he answered, as he motioned to Nunciata to help me to the next room. Jim and the gardener went into the hall, while Nunciata gave me a negligee, which I threw over my shoulders, and helped me to the hall. I don't know how long Jim and the gardener were in my bedroom. I remained breathless while I heard queer sounds as of bricks falling and low exclamations in Italian from the gardener.

After a while, as the noises continued, and I felt strong enough to go

(Continued on page 24)

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Sargent's Ghost in Visit to Old Studio

The ghost of John Singer Sargent, famed American artist in his grave these last two years, has returned to haunt the Chelsea studio where he died, in the belief of the present occupants of the house. Frequently his footsteps are heard by Alfred Orr, his American artist friend, who took over the studio 16 months ago, descending from the second story floor workroom to the ground floor in which he died, and which now is used as a bedroom by Mr. and Mrs. Orr.

The latter also has heard footsteps which she recognized as Sargent's heavy tread. The American master was tall and heavy set and had a distinctive walk known to all his friends in the Chelsea artist's Colony.

"I'm not a spiritualist by any means," Orr declared, "but neither am I skeptic. Anything is possible. Both Mrs. Orr and myself have heard footsteps and we often sort of sensed Sargent's presence. Sometimes the footsteps seemed to be in our bedroom leading to the stairway, now sealed up, that Sargent used in going to the studio next door."

Mr. Orr is a slender, dignified man of 40, who ranks high among London artists and whose subjects include some of the most aristocratic British nobility.

"The most mysterious thing about the whole business," said Mr. Orr, "was what happened one night when I was in bed. I heard footsteps and at the same time distinctly saw the knob of the bedroom door turn all the way around and then back again. I jumped up and summoned the butler. We searched the house from top to bottom, but found nothing unusual."

Dream Leads Searchers To Lost Woman's Body

Jackson, Mich., July 30.—A dream of one of the searchers that the body of Mrs. Julia M. Wheeler, 79, was buried in long grass near her home at Gillett Lake, is credited with leading to discovery of the aged woman's body. Mrs. Wheeler had been missing for a month. An extensive search through southern Michigan and northern Indiana had been carried on since her disappearance.

THE MYSTERY OF "CRC" REVEALED! ROSICRUCIAN MYSTICISM EXPLAINED



Here are the Strange Facts

Does He Still Live?

For several centuries students of Mysticism have asked the same question—"Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A.D. He reappeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

Who Was 'CRC'?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross"—the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

The Discovery of His Body

In 1604 the representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idle curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

Rare Manuscript Found

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France and England, and the Fraternity of Rosicrucians—the Order Rosae Crucis—was re-established throughout the world under the direction of "CRC" for the

eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

Secrets Preserved

Today the Fraternity of Rosicrucians continues as an exclusive secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. They never published any books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

Do Not Be Deceived

The mystery of life, death, disease, perfect health, how to attract blessings and gifts from the Cosmic, transmutation, telepathy, success in personal affairs and personal mental power—all these principles in their TRUE form are taught in a different and more practical way by the Rosicrucians, in SECRET LESSONS only—not by books or public classes. And, the name of the International Rosicrucians is the Ancient Mystical ORDER Rosae Crucis, (AMORC). There is only one headquarters in America—at Tampa, Florida.

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Only one person in a hundred ordinarily met on the street is truly prepared for the real knowledge. If YOU are the "One in a Hundred" and not a mere curiosity seeker—you may borrow, without cost a strange book of surprising facts called "The Light of Egypt," which tells the story of "CRC" and explains how you may find a simple way to have the Rosicrucian knowledge, if you are found worthy, ready, and really sincere. Write a short letter and state that you are sincerely anxious to master the secret teachings, and address it to me. The book will be mailed, postpaid under the Seal of the Archivist.

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The Will O' The Wisp of The Palazzo Raspitoni *By ROSA ZAGNONI (Cont from page 22)*

further into the adventures of the night, I stepped into the hall and, going to the door of my bedroom, opened it and looked in. I felt my face blanch.

What met my eyes left me spell-bound upon the threshold, unable to take a step farther.

The gardener and Jim were standing before what had been the fireplace, the front wall of which they had torn down; and—there in the dark hollow space before them were two skeletons—linked together, standing up against the wall—weird and grotesque in the flickering candle light.

THE following day the Palazzo was the scene of continuous coming and going. I refused to leave the place. Coroners, Carabinieri, detectives came and went.

"Two Skeletons, Embraced and Standing, Found in the Walled Chimney of the Palazzo Raspitoni by an American Woman." So read the headlines in the morning papers giving the harrowing news.

My sister and husband returned immediately that day from Florence. When I told my husband the strange happenings of the night before, we decided that it would not do to tell just what had taken place, as the reporters would no longer give me peace, and it was best to state that the wind during the night had caused the old bricks to loosen and in that way the discovery had been made.

The mystery? I think it was solved, at least to my satisfaction.

The story goes that years before a certain Count Raspitoni had owned the Palazzo. He had come there to live

with his beautiful young bride, Renza. Raspitoni was in the twilight of life, while Renza was in her budding youth.

Raspitoni often left the bride alone with the servants at the Palazzo, and there had been tales about a young adventurous lover who had been seen walking about the garden in the moonlight.

Old Nunciata, who had been the maid of Renza, remembered when as a bride she had come to live among those ivy-covered walls.

Nunciata told me. Renza had been young, beautiful and melancholy. She would only smile when on moonlight nights the pines and poplars whispered songs. Nunciata, even after so many years, would shake her head with silent, forgiving understanding. Love was love, and Renza was young, and he, Rodero, was young. Count Raspitoni was old and irascible from his gout.

"Beautiful and white," Nunciata said. "White throughout. So the Madonna help Nunciata." And Nunciata was in a position to know.

The story went that one night the old Raspitoni returned and found his wife gone. Eloped, perhaps, with the lover.

Natives whispered, but the fact remained that after that night, Renza and Rodero were never accounted for. Old Raspitoni lived for years alone at the Palazzo and had died there on that very bed where I had slept. Some way he never had wanted to leave that room. The 18th of July, 1910, he had died there.

Nunciata said the supposition of the elopement might be true! But she had her doubts as to Renza and Rodero

having eloped, for she remembered having seen shadows among the pines that night and had heard a scream and silence. Then she thought she had seen something—something very strange, being dragged up the marble stairway to the master's bedroom;—and then—then—the master had walled the fireplace—he himself. Strange as it had seemed to Nunciata, he, the old Count Raspitoni crouched there, walling a fireplace!

But Nunciata—what could she do? What could she say? The "padrone" was the "padrone." HUSH, that is all, HUSH! And hush she did. But she had made her own deductions. And the night of the eighteenth of July, nineteen years ago, exactly the night of the grim discovery, the old man had died in that room staring fixedly at the fireplace and had tried to talk as if wishing to give orders. But he had died there in the four poster bed, looking at the chimney, twisting his paralyzed lips.

And now—"will o' the wisps"? She had seen them, Nunciata had.

"Back to mother earth." The old man must have known it, especially after he had crossed the land of the "will o' the wisp," that they, standing there in the old chimney, belonged back to mother earth, and perhaps he had known that Renza had been white "throughout," as Nunciata knew.

And now—now, the old man must have been satisfied that Renza and Rodero had gone back to mother earth peacefully lying on their backs at last, under the Italian sky studded with stars.

The House of Mystery *By RUTH SKEEN (Continued from page 10)*

House sign over the door Cojoined with Saturn in this Twelfth House sign in the house of Death was "the Dragon's Tail," that "whip of destiny" which acts like another Saturn. This means the boy will die in prison. But here only will he learn the lessons he so sorely needed to learn.

I have the horoscopes of two murderers. One, a poisoner, has the Twelfth House heavily loaded with planets, holding the powerful malefic Mars, Neptune and Saturn. I have the horoscope of a man who committed suicide in Albuquerque. He had been bedridden for several months with tuberculosis. In a fit of despondency he turned on the gas and ended it. He had Saturn in the Twelfth House, Neptune in the sixth (the house of sickness with the lung sign Gemini on the cusp).

Neptune in the Twelfth seems to af-

fect both body and mind. One of my murderers killed his friend and his friend's wife at midnight while they slept. He had Neptune in the Twelfth and Mars in Scorpio together with Uranus in Libra which shows he loved his friend's wife.

But we must remember that the house of psychic manifestation. In it are hidden treasure chests of wisdom not of this world. Florence Cooke, the famous medium, had Saturn in the Twelfth conjoined with Mercury, well aspected. David Younger, the famous magnetic healer had Saturn in the Twelfth in Leo.

Jupiter in the Twelfth is fine. The presence of this great Giver can only be evil when he gives us too much good. I know a young doctor with Jupiter in the Twelfth. Every patient in his big hospital loves him.

Cardinal Gibbons had the Sun and Mercury in the Twelfth House in the royal heart sign, Leo. His moon was in the Ninth House with Pisces over the door. He emerged from his hidden Twelfth House where he had been a cloistered priest and carried the odor of the cloister to mid-heaven being one of the most powerful and beloved prelates in the Church.

All dwellers of the Twelfth House, I give you greeting. My Sun is there. Through sorrow and tribulation, I have learned compassion and understanding. I offer the experience of one who loves for the benefit of all who loves for the benefit of all who suffer. If you are a Twelfth House person you KNOW. Light your candle, set it in the window of the mystic Twelfth House so that all who pass may see its light and be cheered thereby.

Caution in Spiritism

(Reprinted from *The Two Worlds*, London)

NUMEROUS correspondents from time to time solicit our opinions concerning spontaneous phenomena which occur in their homes, but seldom give us the details which enable us to come to any definite conclusions upon the matters raised.

Thus, one friend recently told us that on three occasions pictures have fallen, and that on several occasions knocks have been heard. Our opinion is solicited as to whether these phenomena are not accounted for by psychic causes. With the little information given us it is quite impossible to determine cause. Had such phenomena occurred in our presence we should have had to consider such questions as whether there was any vibration which would account for the unsettling of the pictures; we should have been careful to examine the cord, and particularly the nail or other fastening upon which the picture hung. It is not difficult for a picture to fall, particularly in these days, when the vibration of heavy motor vehicles often sets a whole house trembling, but an examination of the cord would determine whether there had been a steady fraying which resulted in a sudden break, or whether an unbroken cord could have slipped over the nail. The firmness as well as the position of the fastening would often reveal a perfectly natural cause for what is too readily looked upon as psychic phenomena. Creaks in furniture are by no means uncommon, particularly if such furniture is new, and made of unseasoned wood. Where such noises occur it is not at all difficult to ask for a repetition of the phenomenon; to ask for three knocks, or six knocks, or some other uncertain number, which was exactly the system adopted by the Fox sisters on their first acquaintance with rapping phenomena.

If there is one place where credulity or blind faith is hopelessly out of place, it is in the investigation of psychic phenomena, and the sane and sound rule for any Spiritualist to adopt is that no phenomena shall be looked upon as psychic until all normal and natural explanations have been first explored.

We are all familiar with the individual who is controlled by the latest notable individual whose death is announced in the press, whether such person meets a tragic death by accident, a murderer who is hung, or some celebrated person who has been conspicuous in the public eye. In many cases, however, if a thorough analysis was made it would be found that such occurrences were far more due to self-suggestion acting upon a plastic mind, than to any spirit whatever. The power of self-suggestion is not sufficiently real-

ized, while the ability of the sub-consciousness to dramatize is little understood, save by those who have studied the psychology of psychic phenomena.

After all, the strength of Spiritualism lies in the fact, not that it accounts for everything, but that after all normal and natural explanations have been thoroughly exhausted, it is the only explanation which accounts for certain residual phenomena. Even where spirits are actively operating, the mere fact that someone announces himself as the late Lord Kitchener, or some other notability, should not of itself give rise to any presumption that the individual in question is present. It is a matter, after all, of evidence, and the securing of veridical evidence concerning the identity of any particular spirit is far more difficult to obtain than is generally realized. There is a fertile field for investigation every time such psychic phenomena are produced.

For instance, quite recently we had communications from a deceased friend of whose death we had heard a month or so before. Though there had in past times been a close bond of fellowship between us, we had not met for some years, and the announcement of his name at a recent seance rather surprised us. We made certain inquiries from him concerning his relatives, and noted the replies; and finally said to him, "Now can you go to A. and to B. (individuals in two separate towns), communicate with them, and inform them that you have communicated with me? Can you induce your wife to write to us, mentioning a certain matter?" Leaving the matter there for a few weeks, and finding no response forthcoming, we communicated with the wife of the individual, and found that to three separate individuals she had mentioned that she would have to write us, but she had not done so. The question arises, then, as to how far the fact that the communication came through had caused our own mind to re-act upon hers, giving rise to the thought that she must write. Telepathy is quite a reasonable explanation of such phenomena. What put it out of court, in our opinion, was the fact that certain details concerning her life and circumstances, which could not well have been known to us, were obtained in the answers given to questions asked in the original communication.

Some of these answers could have been obtained from the lady's mind, but that would suppose that telepathy acted both ways, i. e., that each mind conveyed information to the other. But again there was the mention of other facts connected

(Continued on page 26)

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- 2, 4 and 5—Birth, Infancy, Childhood and Early Education of John the Harbinger, and of Jesus.
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The Crystal Pool of Dreams By PIERSON WORRALL BANNING (Continued from page 12)

The reaction that takes place at times on the creator by the thing created, seems to indicate that the created thing recognizes its creator or his apparent reality, or the creator knows the thing he creates, or both.

The man in delirium is a sub-creator or lesser creator, for he finds his creations extremely real. They are real to him alone because they are his own creations. They attack him because they recognize him to be just as real as they, and their natural enemy, though they are not real to others present.

The dreamer who creates his dream, at times finds the dream characters or conditions in his dream, act for or against him; at times recognizing and calling him by name, or even mentioning by name his waking world friends, and stating facts about them.

The created things in the waking world would not have been created for the individual, if his consciousness had not first created them for him, within his own mind pool which constitutes his individual dream world, and connects with conditions that affect it from elsewhere.

The created things of the waking world that he individually created, therefore are the manifestations of the dream fabric of some other world he is conscious of, otherwise he could not be conscious of things he could not know. The blind man's creations, differ about our conscious world from yours and mine.

The beauty of the picture and enthralling music receive their inspiration elsewhere than in the state of consciousness we daily contact. These come to our consciousness from the great depths of the mind pool within us. Those able to sense such, produce the highest forms of ex-

pression found in our state of consciousness, through what is called inspiration. Inspired writings, art and music arouse a recognition in the inspired consciousness of their creator, and in others, conscious of the same inspired states.

It is the mind and power of imagination, intellect and reason that connect one state with another. It is the recognition of other states of consciousness by mind, whether the mind be in another state of consciousness or this, acting through *The Thread of Life* that connects all states or worlds of consciousness back to the Creator.

Is there any ultimate reality, eternal, conscious and everpresent in all states or worlds and can it be known or realized by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

The manifestations of the God-within as found in each state of consciousness, is ever present in all things and unopposed to any creed. Its manifesting power is according to the law. It is the so-called Thread of Life or "Silver Cord" that connects each seeming manifestation in each state or world of consciousness, with the Creating source. So long as The Thread of Life holds, just so long will manifestation and spiritual understanding continue, but no longer.

Through The Thread of Life, we find it possible to hold communion with the Creator, the God-within, or by any other name one may prefer to call Him. It is that something that manifests as life or mind in all things in all states of consciousness.

The ultimate Reality, is absolute Truth which exists as Infinite Mind. Its source is the Creator, where it will always be

found, for His ideas alone are real and everlasting. The expressions of human consciousness as found in our so-called material world, are pure illusion, temporal manifestations of our own creation, that cease as each individual passes out of this state of consciousness.

Should The Thread of Life, sometimes materially called vibration, ever snap, all manifested consciousness in all worlds The Thread of Life connects with, would instantly cease, and so-called material, mental and other manifestation instantly end.

Dr. E. E. Free, the scientist writes:

"The human body is really nothing but a mass of flying electrons. Man is motion. If the vibration of the electrons in your body and muscles and blood corpuscles should stop, you would instantly disappear."

Henri Bergson, the philosopher, says that if all vibration was to cease, the earth and all it is composed of, and all life on it would immediately disappear.

Creed as materially taught, has nothing to do with Reality or Truth. Truth is unadorned; it is law, nothing else. Creeds are man made expressions and largely representative of the unrealities and misunderstandings of this state of consciousness, therefore seldom expressive of ultimate Truth or Reality. The study of Truth is in no way antagonistic to creeds, but is independent of them. Truth or Reality should be the nucleus for all creeds. Its possession is not limited to a few, but belongs to all. It should be claimed by all for God and His Law is universal.

As one advances in an understanding of Truth and Reality he finds he has less and less need for temporal creeds, for Truth is eternal wisdom and eternal Law.

Caution In Spiritism A REPRINT (Continued from page 25)

with a third party, and to imagine that telepathy can act and re-act in both directions between three individuals and almost simultaneously, is surely stretching credulity too far, for there is no weight of evidence which gives us the slightest reason to suppose this to be possible.

We have, of course, met those individuals who are prepared to strain telepathy to the most extreme limits in order to avoid the spiritistic explanation of phenomena; in such cases it is merely a matter of which explanation he is credulous about. When all is said and done, the only thing that will resolve the many doubts which surround psychic problems is the accumulation of evidences, and evidences will never accumulate so long as individuals are ready to jump at any explanation which appears to them feasible. We have attended

many thousands of seances in the course of a long investigation, but a note-book is the thing we have seldom seen. It may, of course, be true that some folk have good memories, but experience goes to show that there is nothing more teacherous than human memory. There is always a tendency to interpret the actual facts of yesterday in the light of the additional knowledge obtained today. We see this fact exemplified in the religious world.

The investigation of psychic phenomena has thrown a great deal of light upon the phenomena recorded, for instance, in the Bible, and there is a tendency to imagine that the people who observed these phenomena, or the people who recorded them, were endeavoring to record psychic facts, and that only the long lapse of time has caused these facts to be misinterpreted.

Yet we very much doubt whether the ancient prophets or the apostles had any knowledge whatever of the fact that there was a realm of psychic law. In the main they simply regarded these phenomena as "miracles," and held the idea that the Almighty had for specific and special reasons Himself personally interfered with the normal order of creation in order to bear witness to His presence and interest. That attitude of mind effectually prevented them from making any exact and thorough investigation, or leaving behind them records which had been carefully verified and scientifically analyzed. The attempt to re-interpret ancient facts in the light of modern knowledge does not, by any means, presuppose that the individuals who observed them viewed them as psychic facts. That is the lesson we have to learn.

Crystal Gazing

By Effa Danelson

THE beginner should sit in a comfortable position in a moderately lighted room, if possible, away from a window, or where artificial light can reflect on the Crystal. Select a piece of black velvet, soft silk, or satin sufficiently large to lay in folds on the lap around the crystal, which should be protected from falling by the hands clasped around it. (Until an easy position is perfected, sit only fifteen minutes each day with eyes closed.) A few sittings may be required to obtain the proper vibration of pervading peacefulness. Do not concentrate—merely desire that the communication be intellectual, and that the communicating force give strength to the sitter, patiently waiting until the required results are obtained. After which, the student may look into the Crystal direct, moistening the eyes by closing tightly for a second. (For the encouragement of the student we advise that developing Psychic sight is a matter of time. One may be successful in a few sittings while many may devote years to the trial.)

Requirements

A black cloth to eliminate light. A crystal and an abundance of physical Psychic energy are absolute factors which must be supplied by the student. In addition he must be undisturbed, and endowed with limitless patience and poise, with grit and power to grind like the mills of the gods, that he may determine the true from the false. Added to this the student must be able to interpret symbols. The product of Crystal Gazing is a projected picture or symbol of prophecy. Again, to become a successful Crystal Gazer, one must be a natural character analyst, able to avoid entanglements resulting from trespassing the aura of another, —an incident so closely allied with any phase of psychicism as to cause mental trouble to both the Psychic and sitter, without either becoming aware of the danger until trouble looms on the horizon. For this reason we charge the student to prepare the horizon of his intellectual world, as set forth in the beginning, before attempting to gaze into the Crystal. In further warning, we will state briefly, keep a stated time, and retire from sitting at the end of that time, one-quarter, one-half, or an hour, as one develops, as there are marauding influences always waiting, and like a curious boy crawling under the flap of a circus tent, will worm themselves in wherever they can.

Be as prompt with your appointment with your Crystal as you would expect a friend to be with you. Protection rests with the student, and can be summed up in one line "Let Reason Govern", and you cannot be led astray.



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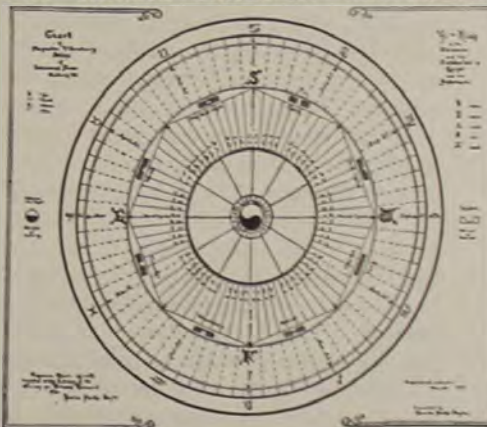


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The Eloist Ministry

OFFICIAL STATEMENT

(Continued from page 16)

The character of the student was uplifted and spiritualized by the expression of the good-will of the Father from within his own spirit.

Blessings are broadcast constantly from the Sanctuary in Brookline by the Ministers there assembled. Instruction is given by correspondence to students in all parts of the world. The Sanctuary is a Place of Power. A tangible, vitalizing power is generated by the blessings of the assembled students. As they attune their souls to the benevolent will of the Father and His mighty Immortals their spiritual faculties are awakened, and they have a normal realization that they are immortal spirits. New principles for the attainment of spiritual power have been revealed which cannot be found in any ancient or modern occult teaching. Processes of spiritual purification have been revealed which will enable the students in this Ministry to accomplish results in the future which have not been accomplished in the past. Wisdom can be given to purified and benevolent souls working to accomplish a benevolent purpose which cannot be given to those less devoted to humanity's welfare.

When Walter DeVoe realized that the government of Immortals needed organized human co-operation, and that they could accomplish through groups and communities of consecrated students a mighty good which they could not accomplish without such conditions, he began to plan an economic foundation in the form of a University in which the students would earn and learn by doing. The Plan or Ideal is attracting men and women who have faith that the seed of a Utopia at least can be created. They are willing to devote their lives to the accomplishment of this Ideal as the means for the noblest expression of their talents, the most beneficial use of their money, and the way to the greatest degree of spiritual development, in this life, and progression in the life immortal. The progress that has been made in bringing this Ideal into manifestation illustrates the principle that when one or more persons create an ideal as a mental pattern and put the force of their faith, love and will into that ideal persistently for months or years, they create a mental magnet which attracts all the powers of heaven and earth to help make it manifest in actual, practical organized form.

The University of humanity is designed to furnish a foundation for a new Social and Economic System upon which a better civilization will be built to take the place of the present crumbling institutions which have been

weighed in the balance and found wanting and must, therefore, eventually pass away. Constructive leadership must be provided for the evolution of the new order before destructive leadership precipitates a revolution.

The world will not give up its present economic system, and will fight against its dissolution until it has a practical demonstration of the superiority of the principles for which THE UNIVERSITY OF HUMANITY stands. It would be contrary to human nature to expect humanity to adopt new methods until they are convinced of their superiority to the old. Children do not have their toys of childhood snatched from them. They outgrow them and give them up willingly for something else.

The University of humanity will be founded upon the soil, with the products of the soil as its support. By the establishment of the basic industries natural thereto a new social and economic order will be built wherein man will work for the welfare of all, as he now works for self and family.

Food preserving plants located near the source of supplies will enable students to earn a living while gaining an education. The processes of preserving, packing, distributing and marketing foods will provide a profitable basis for a Vocational Education.

The profits derived from the sale of products will provide good homes and satisfactory wages for workers, and be reinvested in such a way that an increasing number of both students and workers will be given remunerative employment. A co-operative family and community spirit will be developed by all learning to work for the welfare of all. The Golden Rule will be practiced so that education will be moral as well as vocational and intellectual. The object of this educational institution will be to teach by practice and example rather than by precept alone. As the Arthur Nash Company benefits its workers and salesmen, and also provides a real service to the general public, and thereby develops the spirit of the Golden Rule in both producers and consumers, so in like manner will The University of Humanity minister to all classes and develop a humanitarian spirit.

This is a benevolent enterprise and will be financed by the contributions of benevolent persons. Once established each school will be self-supporting. The Eloist Ministry, incorporated under the laws of the State of Massachusetts, as an Educational, Religious, and Benevolent Organization, is Trustee for contributions for the establishment of The University of Humanity.

The University of Humanity has already made considerable progress toward the attainment of its purposes in so far as a suitable site is concerned for the development of its first School. This site occupies six thousand acres of farm lands with ample opportunity for further expansion. It is already under cultivation by a group of men, women, and children who are working as closely to our ideals as possible under their present limitations. It is in an ideal climate where the crops are practically continuous all the year round.

We have also associated with us men who have spent many years in the scientific manufacture and world-wide distribution of staple food products. Since the advent of Mineral Salts and Vitamins as the prime factor in the preparation and preservation of food products, they have developed secret processes that have not yet been commercialized owing to the radical changes necessary in equipment and the revolutionary nature of the marketing and distribution made possible under these processes. All of the Vitamins and valuable Mineral Salts can be retained, while at the same time reducing the weight from 80% to 90% and preserving the freshness, aroma and appearance of freshly picked fruits and vegetables.

This has been accomplished through years of patient research and concentrated effort as well as the expenditure of hundreds of thousands of dollars. These scientists and packers are prepared to sever their present connections and join with us in the development of The University of Humanity. They will make available to us all the knowledge they possess in the scientific preparation and distribution of all the Food Products that can be produced by the University in every field of its activity.

The University of Humanity would exalt the sacredness of every human being, and seek to give each and every member of society Equality of opportunity in which to live out a complete life.

Human beings contain potentialities which respond to training and culture. By means of our system of Vocational and Social Education, all the evils of poverty and criminality can be overcome, and humanity can be led to freedom from the present social and industrial chaos. The University of Humanity will not only be a preparation for life but life itself, and will give actual concrete training to all the powers of the child for all the uses and functions and activities of life. What ever the elementary education shall be in re-

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Palmistry In Everyday Life The Mounts of the Hand

By D. V. JAMES

THE palm of your hand is more than a bridge connecting your fingers and wrist. It is the great exploring ground from which Palmistry has taken its name.

Normally, the palm is not flat, but is ringed with little elevations called Mounts. There are eight of these Mounts—all the great leaders in Palmistry up to the present time are agreed upon this number. Two of the Mounts, however, (the Mounts of Mars, Upper and Lower), bear the same name, so that if we counted by names, there would be only seven Mounts.

It is seldom that a hand is found with all the Mounts equally developed. But we must bear in mind that a Mount need not be actually raised to be developed, if it is marked by lines and signs.

Certain qualities are represented by each Mount. If the Mount is fairly well raised, or marked by lines and signs, the qualities for which that Mount stands are at their best. If the Mount is unusually high, or marked by a confusion of lines, the qualities are over developed. If there is a hollow or unlined plain where the Mount should be, the qualities are also wanting.

To understand the exact position of the Mounts, we must know the names of the four main lines of the palm, owing to the fact that these lines serve in part as boundaries.

The Line of Life, the Line of Head, the Line of Fate, and the Line of Heart, these are the four main lines. When normal, they lie in such a way as to form a neat script letter "M." The first side of the "M" is the Line of Life, running around the great base of the thumb. The next stroke is the Line of Head. The third stroke is the Line of Fate, which takes a more or less upright position in the palm. The Line of Heart, nearest the fingers, and parallel to the Line of Head, completes the "M." If you cannot locate the four main lines in your own hand, due to their unusual formation, it will be better to begin your study of the Mounts in the hand of a friend who has the "M" distinctly marked in the palm.

There is a Mount standing guard at the root of each finger. We come first to the Mount of Jupiter. (Before we go further, let it be set down here that in Palmistry all the fingers have names corresponding with the names of the Mounts under them. Thus, the name of the forefinger is Jupiter, from the Mount of Jupiter.)

The Mount of Jupiter, directly beneath the forefinger, is bounded on the lower side by the Line of Heart. Ambition, pride, religion,—these are the qualities belonging to the Mount of Jupiter. When this Mount is over developed, tyranny,

extreme egotism, and superstition are indicated. The absence of the Mount denotes idleness, no self-respect, and lack of religious ideals.

The Mount under the middle finger is the Mount of Saturn, also bounded on the lower side by the Line of Heart. The Mount of Saturn at its best stands for a gentle kind of melancholy and love of solitude, without actual distaste for the society of others. The Mount in excess denotes morbidness and hatred of mankind. The Mount lacking betokens one in whom there is a want of any great depth of feeling, but whose mind is continually shadowed by a sense of being put upon by fate.

Beneath the third finger we find the Mount of Apollo, limited on the under side by the Line of Heart. Apollonian subjects, that is, persons with the Mount of Apollo well developed, are apt to shine greatly at least for a time in their lives. A wealth of qualities belong to this Mount, including inventiveness, talent for art and literature, riches, and fame. With the Mount overdeveloped, there is a probability of too great a love of wealth, with extravagance, envy, and frivolity trailing close behind. The Mount entirely absent indicates no appreciation of or talent for art. Such a subject will be materialistic, and his life accordingly drab.

The last Mount above the Line of Heart is the Mount of Mercury, under the little finger. This Mount well developed denotes agility, light-heartedness, eloquence, aptitude for science, and business ability. Overdeveloped, it indicates a scheming deceitful person. The Mount absent shows no practical gifts and no sense of humor are present.

Going on around the palm in the same direction, we come upon the Upper Mount of Mars. This Mount is located between the Lines of Heart and Head, on the outer side of the hand. Well developed, it denotes love of danger and aggressive courage. Developed in excess, it indicates a rash, violent nature. The Mount absent indicates cowardliness, and lack of presence of mind in emergencies.

We next approach the Mount of Luna, lying between the Line of Head and the wrist, on the outer side of the hand. One with a good Mount of Luna will be gifted with imagination which perhaps is expressed in a love of or genius for writing poetry. Overdeveloped, there may be such a want of common sense as to lead to insanity. Absent (not so often found, fortunately), a nature quite unsympathetic and lacking in imagination is betrayed.

Coming now to the inner side of the hand, we find before us, at the root of

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The Eloist Ministry OFFICIAL STATEMENT

(Continued from page 28)

lation to the secondary and higher education, the years from twelve on shall be engaged in actual vocations such as real life under a fair standard of completeness would require. Thus, the transition from this school to society would be practically imperceptible, and indeed in many cases might never be at all.

We must educate body, mind, and spirit for the life of the world. Our education must straighten the body and give performance to physical health without which life is unlivable. The character should be trained, not by words and rules, but by the actual labors, relationships, fellowships, and idealism in the real activities of the school days. We must produce physical efficiency, mental powers of adaptation in conquest of environment, and capacities for citizenship; that is to say for moral and physical fellowships.

The New Education will include training and experience in domestic science, agriculture, horticulture, pure and applied sciences; and mechanical and commercial activities, with actual production, distribution and exchange of commodities. Such training will require lands, buildings, machinery, and tools, factory sites with rail and water transportation facilities. Study and work should alternate each other by half day periods—each dovetailing into

the other. The instructors would be overseers and co-workers with the children in the labors of the field or shop or storehouse. The moral elements of labor should be primary, viz: Joy to the Producer through industry and art; perfect Honesty in quality of material and character of workmanship; social co-operation, Mutualism and Fellowship among the workers or students; and Justice, that is, the full product of labor being secured to the producer. At an early age every boy and girl would become self-supporting by such a system of education.

As all civilization is built on the back of labor, and all culture and leisure rests upon labor, so all cultural and liberal education, as generally understood, should be sequent to the productive and vocational. The higher intellectual education should grow out of and be earned by productive vocational training.

The Highest Education Possible should be obtainable by any young man or woman in such schools and universities. A new incentive would be opened up to men and women of all ages to put forth their labor in joy and their leisure in learning, utilizing the resources of human life now going to woeful waste.

J. Stitt Wilson, M. A. says, "I make a plea for a life that never leaves

school; for a school that is life; for a school that trains for life, and secures and maintains opportunities to labor and to learn; that guarantees the product of physical toil to him who labors or truly as the product of mental labor to him who learns; a school where fellowship and brotherhood and justice are not discussed as theories or expounded as rules, but are realized in the actual social co-operation of workers and students who do not need to exploit one another or exhaust the labor of many for the luxury, extravagance and parasitical lives of the few.

"I make a plea for the system of education that will educate the many; that will equip them for the industrial struggle; that will secure them against exploitation; that will open up to the heart and mind the fields of excellence in human endeavor; that will be training in the simple, lowly, kindly social virtues of justice and brotherhood. There is no poverty in nature, in land, in mechanical equipment, in the strength and skill of human labor, and when justly used for human welfare, and no more exploited for personal gain, we shall

"Bring again on earth

Her long-lost Poesy and Mirth;

Will send new light on every face

A kingly power upon the race."

Dr. Van Dyke, Psychologist By JULIA SETON, M. D. (Continued from page 13)

nearly given her life to accomplish. He paused for a moment, moved by the memory, then he continued, "Of course, after her death the house was valueless to me. I closed it and went abroad, trying to forget as best I could the shock of my pain and loss. A year ago, I met my present wife, we found much in common. She understood my loss. I told her all. In her love and sympathy life seemed to become a new thing to me. I felt I could go home and begin over again a new career. We were married three months ago and went directly to my home to be alone and to enjoy the pleasures of a new beginning.

"The servants had the home in readiness—everything was happiness—anticipating our home coming. The past had been sealed away and life was worth while once more. My wife, a calm, sensible, little woman without a bit of nonsense, had her own ideas about many things, believed in a lot of things of which I knew nothing as yet—sensible, sweet, domestic creature—loving, kind, just right to make any man a happy home forever. I tell you this so that you may know that what followed cannot be laid to

"We retired somewhat late—near mid-

night. We talked and as we lay quietly in conversation, I wrapped her in my arms and drew her close to me, then—all at once she gave a wild scream, pushed me violently from her and sprang out of bed, a nervous temperamental disposition, struggling, apparently, with some invisible person. I turned on the light quickly. She was huddled in a corner, her face covered with her hands. Whenever I tried to approach her, she screamed. I had no power to overcome her resistance. I was dazed, stupefied, half mad with this new condition. Her trouble has continued. This is all I know. I will let her tell you her story now. You have mine in detail."

He ceased speaking. I turned to the woman. She looked at me with pleading eyes. "Please, Dr.," she said, "Do make him understand that this is real; I am not mad, or ill, but am haunted by the astral of his dead wife—her ghost—I guess you would call it. She is not dead, she is only minus her flesh-body and she lives in her house there just as surely as I do. If he would take me away, I could drag her with me and then in higher vibrations displace her. She has attached herself so closely to me that she is here now, just

over there in this room. If I could only displace her she would have to die on her own plane to the memory of her life here, but he won't believe and will not take me away."

The husband spoke gently. "Tell him your story of what happened on our first night of home coming." She hesitated, then said, "As soon as the light was out I thought I heard some one stirring in the room, yet knew it could not be true. Later while we were talking, I felt some one come close by the side of the bed, then when he tried to gather me close to him suddenly between us lay a woman's body—instead of his face. I looked into her eyes. She was real, palpable to me. I screamed, she pushed me away from him. I struggled with her and sprang out of bed. She followed me and would have clutched my throat. As soon as he turned on the light she drew back, but always close enough to spring at me and to keep between us. He did not understand and thought I was childish and nervous, but she was in the room all night. We had to keep the light burning to keep her from assaulting me and I was too frightened to attempt to go to bed again."

(Continued on page 32)

MUSIC, COLOR and HEALTH

THE use of music in the cure of disease is a comparatively recent development in the science of medicine. More revolutionary still is the use of colors to alleviate pain and heal sickness.

In London the noted physician, Dr. J. Dodson Hesse, has been conducting a series of experiments which appear to prove that certain colors have distinctively curative values. Green, blue and orange seem to be the best colors for healing purposes. For nervous disorders green was proved to be a great aid, for it has distinctly sedative qualities. Orange has the reverse effect. It stimulates, tones up, vitalizes. Hence, Dr. Hesse says, it is the ideal color to use in cases of melancholia and depression.

Blue also acts as a tonic. The effect of the color blue is actual, not merely psychological, Dr. Hesse insists. It contracts the capillaries and cools the blood.

Patients who undergo the new color treatments for disease are exposed to the colored lights selected for stated intervals each day. The lights used are usually thousand candlepower globes, and the patient usually wears only a thin covering, so that the color can easily get to the body.

Explaining his theories concerning the treatment of disease by colors, in a recent address before an assemblage of physicians in London, Dr. Hesse said:

"It is my contention that color has the power of affecting all the various aspects of man. It operates physically through the impact of light on the body with possible penetration. Emotionally it operates as in the color of a flower or a sunset mentally it operates through harmonious and conflicting arrangement of hues.

"The treatment of disease by color was in vogue at one time in the treatment of smallpox, when red light was reputed to hasten the separation of the scab and reduce scarring. In more modern days various forms of light have been used—violet rays, Finsen light, X-rays—all closely allied to color.

"It is a matter of common knowledge that color was largely employed during the war for the treatment of shell shock and allied conditions.

"As to the method of application I must confine myself to a description of my own, as I have not had much experience of the work of other men on these lines.

"There is first, the surrounding of the patient with color, by means of wall coverings, papers, hangings; by using curtains, bedspreads, pillow slips of the

shade required.

"Then there is the application of color by means of a screened lamp, so shaded that the light passes through a screen of the desired color, which slips into a slot at the bottom of the lamp, and is easily changeable. To increase the value of the light I have arranged a small gallery, which is attached to the light, from which can be hung a silk curtain of the same color as the screen, thus giving reflected as well as transmitted light.

"The patient is placed in a comfortable chair under the lamp, with the curtain some twelve inches in front, the room being otherwise darkened.

"The operator holds the hands or wrists of the patient, sometimes releasing one wrist and lightly touching the patient's forehead. In local conditions the right hand should touch the affected area. The patient is then directed to relax, or to feel as comfortable and 'loose' as possible. He is then told to look at the light for a few minutes until he has got the idea of the color well into his mind, and then to shut his eyes and endeavor to visualize the color.

"This he will probably do quite easily, the color appearing as a cloud before his eyes, gradually increasing in brilliancy. After a short time he will probably succeed fairly well, and with each sitting the effect will come readily. There is a great difference in patient power of visualization, some being quite incapable of it, while others find it quite easy. It is important that the operator should also visualize, or rather fix his attention, as this renders the treatment more effective.

The colors that have been found by experiment to be the most useful are blue, green and orange—which are the main colors that we see in nature—the colors of the sky, herbage, the sun. Others are also used, as, red, yellow and violet.

"Blue has a tonic effect upon the somatic—that is those cells which constitute the organs and tissues of the body—and is used to reduce inflammatory conditions. It also raises the blood pressure.

"Green affects the nervous system and has a soothing effect. It lowers the blood pressure.

"Orange is purely a vitalizer, and must be used sparingly, as it is apt to irritate if used too freely.

"Red is very stimulating, and must be employed with caution, owing to its irritating properties.

"Yellow is a mental stimulant only, and has a tonic and enlivening effect for this reason."—American Weekly.

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Dr. Van Dyke, Psychologist

By JULIA SETON, M. D. (Continued from page 30)

Here she paused and looked at me wistfully. "And this was not all. The next day my husband left me alone while he went into the city, and she came again in broad day light and followed me. She just followed and stood near and looked at me and peered into my face. I took some very lovely vases from one room to place them in our bedroom and she came close and struck them from my hand; her presence felt like a cold wind and the blow she struck was like a cold sharp draft.

"She has never left the house since her death. She had not yet returned to earthly consciousness when my husband went away at the time of her death or she would probably have followed him and obsessed him all his life—but now he is too positive. I have always been a medium, and sensitive to influences, although I mastered them with strong common sense.

"For three months she has never left me. She follows me everywhere and I have asked him to get a higher medium to come to the house and set her free. She is earth bound and a dweller on the threshold, and only a higher magnetic power can free her. It is simply Astral-hypnosis which a higher hypnosis could displace. I could battle with a living woman of flesh and blood but not with this. She is spoiling our life just because he will not understand and take me seriously."

The man looked at me with a puzzled look. I looked out of the window at the sign—"Psychologist" seemed to stare at me larger than ever—When I looked at him again, he said querulously, "Could such things be, Doctor, except in the vagaries of an unsound mind?"

No matter what he thought or what he might say, there was nothing to do but to appear to agree with her. Her story was evidently very true to her, for as I sat looking at her, she raised her eyes suddenly and stared into the corner of the room, then speaking to some invisible person she said, "You are out of your house now, and you will stay out. You will never go back with me again."

She was certainly laboring under a very strange delusion. I must have time to think over her case. Here was a psychology one cannot find in books. That sign had put me in wrong at the very start. I must gain time.

After a pause, I told her I would not decide at present about her case, I would have to take it under advisement. I would give her some prescription which would make her sleep, then she should come again in a couple of days. As she was preparing to leave, she turned again sud-

denly and said, "Oh, Doctor, help me to keep her out of the house." And with these last mad words, she went with the husband, back to the car, which drove noiselessly away.

After they were gone, I sat down to meditate. I wondered how much of that mad stuff was right. Surely, there is common physical hypnosis, and if there is really no death, as the best authorities have admitted, then why could there not be supernatural or psychic hypnosis? My brain fagged itself out over the thought. Mind is a curious mixture of sublime subtleties. I had, sometimes, myself, had visions and heard voices, where there were none to speak, and not after a night's indulgences either; often had I not resolutely shut out such phenomena, I would have had strange extensions of consciousness—strange enough at least to make me wonder whether the whole field of consciousness was really revealed to the wise mind of medicine. Anyway, her story gave me a strong hint of something behind the veil of reason worth seeking; and all day, while I waited for the other patients, who did not come, I experienced a sort of creepy feeling, as if the room was chilly, or I was not quite at ease. That night for the first time in my life, I hated to be left alone, and was sorry by ten o'clock that I had not asked the office boy to stay with me. But summoning my courage to a fuller point, I gave myself a very strong suggestion of common sense. "Don't let that rot get under your skin. If these super things are true, you are not yet ready to dabble with them." About twelve o'clock I went to bed still spooky and feeling as if some one was near me.

I think I must have fallen asleep, when I was awakened by a touch on my face—I sat up in bed—the room was full of light, and by my bed stood a woman—shadowy and not fully revealed—older and more matured, but yet, the very image of the woman the man had shown me in the daguerreotype. She came close—still closer—she gazed directly into my eyes. I sprang out of bed moving toward the door; she followed, keeping her touch on my arm. Suddenly, in my ear I heard her distinct whisper, "She brought me here. You are the greater magnetic force, and your presence displaced me. I could not return to her; you can set her free; send me back to my home; I want my husband." I struggled in some sort of an icy grasp, my mind ran into blankness, I tried to speak to evade that sort of all encompassing presence. I had never been strong on spooks. I don't know what happened. I have a faint memory of something flashing across my mind that I had read

somewhere in psychopathy, that no one can be hypnotized who wills not to be. If it would work with men, it must work with spooks also, and with a mighty inner impulse of some unknown kind, I threw a gigantic thought force between me and the encroaching phantom; I felt myself stumble—fall—and then darkness. Sometime near morning I came to my senses. I had fallen, striking my head on the dresser. I arose, trembling in every limb, sore—sick at heart, and full of uncertainty.

What had happened? Surely that astral had remained with me or I too had gone mad with an idea; certainly she had materialized. The fact that if she was in my house and had materialized, once, she would do it again, unless I could psychologically shut her out. The terror of the obsessed little wife was nothing compared to the devils of my own riotous consciousness.

By ten o'clock I had come to a definite conclusion. I sent for the sign painter. By twelve o'clock I was packing my grips. If to be a Psychologist meant that one had to take on all the mental aberrations of his patients, I had finished. By two o'clock, my grips were all packed and finished, so was the painter. Just as I was ready to start for the door, I saw the same motor drive up and stop at the gate. The man sprang out. He was alone. He came quickly to the office door. As he entered, he was all smiles. "Doctor, I have good news for you—you must have laid the ghost for sure. After the first dose of medicine you gave her last night, my wife undressed and came to my room and said, "She is gone. She did not come home with me. I left her in the Doctor's office."

"This morning she is well and happy and says the house is empty of the presence. Isn't it wonderful? You are a great psychologist, and isn't it too strange for words how an idea like that can get lodged in a sensible human brain?" I looked at him, while the cold chills crept down my spine from the ache of my sore head of the night before. The memory of the cold touch of the icy hand was still on me. "All right, Doctor," he said, "I'll not detain you. Send your bill to my address," handing me his personal card. I saw him to the door, then picked up my grips and walked out of the house. As I passed out of my gate, I looked at the sign which had been the instrument of my higher unfoldment; but the sign painter had done his perfect work. Instead of the glorious sign of a few hours before, a very modest sign said plainly, "FOR RENT—Inquire of the Owner."

[READ YOUR HOME PAPER *If you find anything of occult significance clip it and send it in to us, addressed to the Digest Department, Occult Digest, 1904 N. Clark Street, Chicago. In this way we can better our service to you. "One for all and all for one" made the Three Musketeers famous. It will make us a better magazine!*]

LISTENING IN ON W-O-R-L-D

Gypsy's Elect Queen At Mystical Rites

Modern civilization is stifling the gypsies of Europe. Only one full-blooded tribe was present at the recent festival of Black Sarah, at Les Saintes Maries, France, the annual fete of the gypsies which has drawn them from all over Europe for 200 years. The necessity of obtaining passports, increasingly careful surveillance of the European frontiers and the steadily decline of horse trading and selling makes the wandering of the gypsy tribes more difficult each year.

At the fete of Black Sarah the gypsy queen was elected as usual with the secret rites which have mystified Europe for so long in the crypt of the Roman basilica which dates from the twelfth century.

The ceremony is supposed to take place over the casket which, legend says, contains the bones of Black Sarah, the gypsy servant of the holy family who lived and died in the services of the Saints Marie-Salome and Marie Jacobe, for whom this town was named.

The bones of the Maries rest supposedly in cypress wood caskets which are opened once every hundred years. Every year, on May 24, the caskets are lowered from the high tower where they repose into the midst of a crowd of pilgrims who hold up sick children that the box may touch them and bring about a miraculous healing.

Black Sarah is an unofficial saint. The church has never recognized her existence or encouraged the rites of the gypsies over her bones in the holy crypt. The box containing her supposed remains has been opened only twice, once was when the gypsies transferred the bones from the crumbling casket to a new one which they themselves had made, and the other when the box was broken into and a bone borrowed—and mysteriously returned—by a gypsy who supposedly took it to bring about some cure.

The story is always told to tourists who flock to the gypsy festival, that on the night of May 25 the ancient cult of Mithra, worshippers of fire and water, has its strange rites in the crypt of the twelfth century church.

Fortune Telling Machine Barred by Illinois

Because it is the "lure of the game" and not the possible monetary return that constitutes gambling, a slot machine with a sole fault of telling fortunes must fall into the category of gambling devices, in the opinion of At-

torney General Oscar E. Carlstrom.

His opinion was rendered on the request of the state's attorney of Ogle county, who wished a definition as to whether a certain slot machine fell within the illegal class.

The slot machine "consists of four chambers, each filled with packages of merchandise to be vended, and that upon dropping a nickel in the slot, one package is returned in response thereto, and if the chamber is empty, the nickel is returned. On certain changes of the combination of the mechanism, there is at times returned a metal disk upon which is printed "for amusement only," and when this metal disk is redeposited in the machine there is displayed for the amusement of the person playing, on a reel, "your fortune."

Carlstrom replied that the higher courts have held that it is not what a person may receive in return, but the lure of the game that made it gambling.

"The chance of winning the token," said Carlstrom, "to operate the machine for the purpose of ascertaining the fortune, as stated on the reel, is present. Therefore it is my opinion that the machine would be classified as a gambling device."

Is It Right to License Astrologers?

Senator Wagner's bill which passed the (New York) Senate, April 3, 1901, recognizes Astrology as a science. The following extract from the New York Sun, of April 4, 1901, speaks for itself:

"By a vote of 26 to 15, the senate, after some discussion, passed Senator Wagner's bill aimed at fortune-tellers. The bill takes effect on January 1st, next and provides that a person who practices clairvoyance, palmistry or fortune-telling by any art device or method whatsoever is guilty of a misdemeanor. The bill does not apply to persons engaged in the practice of PRACTICAL ASTROLOGY OR PSYCHOLOGY, nor to the legitimate practice of any religious sect or denomination nor to any incorporated scientific institution."

Child Should Talk By 2, Says Dr. Blanton

The child specialist, Dr. Smiley Blanton, says a child should talk by 2 years. It is serious if he does not talk by 3 or 4. A physical defect, a crossed eye or a flat foot is attended to immediately, but nothing is done about the child whose speech is retarded. There is always a reason why a child does not talk. If he can get everything he wants by crying he will not make the effort to talk, unless he is feeble-minded.

YOUR Natal Horoscope SHOWS

YOURSELF

Personal appearance. Outlook on life as indicated in the horoscope.

FRIENDS

True and false, profitable or costly and what types the stars say are best for you.

TRAVEL

Whether you will have long, short, many or few journeys, as indicated by the stars.

HOME

Affairs of life in relation to kindred, the end of life, parental relations, as shown by your horoscope.

MARRIAGE

Type of partner you would probably select; what the results might be, number of marriages; best type of partner, as indicated in your natal map.

PLEASURES

Your love affairs, amusements, speculations and hobbies as indicated on the natal map.

HEALTH

What you are to confront in the way of bodily ills as indicated in the natal map.

BUSINESS

Whether you should have high honors, a comfortable rank, or otherwise, and what field would be best for you, as shown by the stars.

LONGEVITY

The probability of long or short life, and the probable nature of the death, as indicated by the position of the stars and planets.

YOUR MONEY AND POSSESSIONS

What the stars indicate as to your personal fortunes. Mines, houses and lands.

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Apollonius of Tyana

By MAURICE FREDAL

(Continued from page 14)

I would direct your steps is full of cares and self-denials. If any man conform to my rule of life, he must remove from his table all animal food and forget the use of wine; he must not mingle the cup of wisdom set in the hearts of all men with the love of wine; he is to wear no garments made from either hair or wool; his shoes must be of the bark of trees; and his rest and sleep wherever and whenever he can get them. I am so severe with my followers, that I have bridles for curbing the tongue. Attend now, and I will tell you the rewards which await him who makes me his choice. He shall possess without a rival, the virtues, justice and temperance; he shall become more a terror to tyrants than their slave, and shall be more acceptable to the gods, through his humble offerings, than they who shed the blood of hetacombs of bulls; he shall be sympathetic in the sufferings of others, with a transcendent love of all humanity. When once he is made pure, I will give him knowledge of hereafter, and so fill his visual ray with light as to render him capable of distinguishing the merit of gods and heroes, and of appreciating, to their full value, all shadowy phantasms whenever they assume the forms of mortals or immortals." This, Apollonius told the Egyptians, was his philosophy and the life he had chosen. He also said, "I determined to seek the truth from its fountain head, and for such reasons I was induced to visit the Indians."

Apollonius visited all the historical places on both sides of the Nile, ascending as far as the first cataract and then returned to Alexandria. He then traveled into the East, the country of the Idumeans, Phoenicians, Syrians, Sicialians light as to render him capable of distinguishing the merit of gods and heroes, and of appreciating, to their full value, all shadowy phantasms whenever they assume the forms of mortals or immortals." This, Apollonius told the Egyptians, was his philosophy and the life he had chosen. He also said, "I determined to seek the truth from its fountain head, and for such reasons I was induced to visit the Indians."

Apollonius visited all the historical places on both sides of the Nile, ascending as far as the first cataract and then returned to Alexandria. He then traveled into the East, the country of the Idumeans, Phoenicians, Syrians, Sicialians (Tarsus) and afterwards into Ionia. At the death of Vespasian his son Titus succeeded to the imperial dignity. On his way to Rome, Titus requested Apollonius to meet him at Argos and had a conference with the philosopher there. Titus had but a short reign and was followed by Domitian. This emperor soon showed signs of the characteristics of Nero, and Apollonius set to work travelling through

the empire and sowing the seeds of discontent against the emperor. At Smyrna he preached on "fate and necessity" with special reference to the troubles of the time. He had been secretly advocating the cause of Nerva, and for this Domitian determined to put him to death. Apollonius, without telling his companions whither he intended going, set out from Smyrna and went to Puteoli, where he had a long conference with Demetrius the philosopher, who strongly advised him not to risk a visit to Rome. Apollonius, however, insisted on going on, and on his arrival was placed in custody to await the emperor's pleasure. He was brought before Domitian, whose questions he answered with great boldness, and remanded back to prison, where he was loaded with irons. On his second examination he was accused of wearing strange garments and long hair, of allowing and encouraging men to call him a god, of predicting a plague in Ephesus through magic and turning it away by incantations, of sacrificing on Arcadian boy for purposes of divination. Apollonius made a lengthy speech in his defense, at the end of which it is said he vanished from the court-room and appeared the same day to Damis and Demetrius at Puteoli (at least three days' journey from Rome) as they were conversing on the sea-shore. The day after he left Puteoli for Olympia and traveled about Greece until his death, about which there are different accounts, in A. D. 98.

The main authority for the life of Apollonius is Philostratus, who was born A. D. 172. He was a well-known writer and has been frequently quoted as an authority; his description of the temple of Ephesus was sufficiently accurate to enable Mr. Wood to discover, in 1870, the exact site of the great temple of Diana at Ephesus. The materials used by Philostratus in compiling the biography of Apollonius were, the journal of Damis, who accompanied his master throughout his wanderings and seems to have recorded all that transpired at the time, much as Boswell did for his biography of Johnson; a sketch of Apollonius by Maximus of Ægae, written between A. D. 17 and A. D. 20, and necessarily imperfect; also another account in the works of Maeragenes, together with a collection of the letters of Apollonius made by the Roman Emperor Hadrian. There is also frequent mention of Apollonius in the works of ancient writers.

In the above narrative, taken, as we have said, from Mr. Tredwell's work, there is but little mention of the miracles said to have been performed by Apollonius. The account of Philostratus is however full of such occurrences. This fact has, in later times, been urged to the discredit of Philostratus as a historian, especially by Christian apologists, who,

apparently claiming a monopoly of miraculous power for their own founder and his followers, have tried to disprove even the existence of Apollonius. It is quite possible that the miracles may have been exaggerated, but there seems no reason to doubt that Apollonius, initiated in India, really had the power—an extension of the mesmeric faculty—of curing diseases even in the absence of the sufferers. The story of his sudden disappearance from the emperor's court after his trial, whether by the production of a maya or other means, is paralleled by an account of a Brahman ascetic in recent times, who, summoned before a court at some distance off, delayed starting till within an hour of the time fixed for the hearing, and yet appeared to take his trial at the proper time. There are some members of the Theosophical Society who can also recall an exact parallel to the disappearance in court of the writing on the document when Apollonius was brought before Tigellinus. In the case of his raising the young girl from the dead, it is to be noticed that she was only recently deceased and the body was not worn out, and in some such cases it is possible for an initiate to induce the principles—not yet completely separated—to reunite. But perhaps the most striking proof of the power of Apollonius was the manner in which he was received by temple priests wherever he went and the deference they paid to his recommendations of reform. When we consider that all the ancient ceremonies were founded on specific reasons, that their virtue depended on the exact observation of the rules laid down, and hence that there was every inducement to the priests to decline the smallest alteration, it is not a little remarkable that they were willing to listen to Apollonius, and it is impossible to imagine any but an initiate succeeding under similar circumstances.

Another point to be noticed is that Apollonius did not confine his efforts to attempts at the reformation of the priests alone, but, he preached practical sermons for the people, and never failed to enforce the great truth that those who would know the doctrine must lead the life, and that men must be as well as know.

In several places he expresses his conviction that India is the real fountain-head of religious philosophy, and that he had drawn thence the best of what he knew. The fact that Apollonius, having attained in a distant country the highest wisdom within his reach, was able to impress its dictates upon so many systems is a fresh proof, were any needed, of the unity of the truth, of the supremacy of the Wisdom Religion, the source of all the creeds.

QUESTIONS & ANSWERS

Your Personal Problems Solved!

No charge is made readers whose personal problems are answered in these columns—as far as space and time permit. Inquirers who demand reply by mail must enclose two dollars for this service. Be brief—write plainly. Address Question and Answer Editor, 1904 North Clark St., Chicago, Ill. No responsibility shall rest upon the Occult Digest in any replies given. Anonymous communications not answered.

A. A. D. O.—In what vocation will I excel?

A.—As an electrician where great care and caution is required. You are a person who always knows what he is about.

E. T., Mo.—What does the future hold for me?

A.—Things are clearing up for you and you can hope to be free from present worry and care within the year.

S. T. C., Montreal.—Will there be any advancement in my business status, or transfer to another city or country?

A.—In the very near future you will have an offer to travel across several countries. Bide your time, improving yourself.

M. G. C., Ind.—When will I marry?

A.—Marriage not indicated within the year.

M. B., Can.—Will I marry the dark man of my church or the elderly, fair man?

A.—Neither one.

M. J. R., Colo.—Will I ever be wealthy and travel?

A.—Not wealthy but will travel some but not extensively.

A. M., Calif.—What would you suggest that I do that would help most in bettering the conditions surrounding our home?

A.—There are a lot of people of your mind in your home town; get them together, give them a talk and let them talk; start a home circle club.

E. H., Mont.—Please tell me if my husband will reform?

A.—He will not change; you will never become reconciled to each other.

E. F. M., Okla.—When shall I receive money from oil company or lease?

A.—Do not wait for money on lease.

C. McM., Ohio.—What am I best fitted to do?

A.—A director in a business or a club.

Q.—Will I go south this winter?

A.—No.

M. L., Can.—Would it be better for me to carry out my own future or will I marry again?

A.—Carry out your own future.

A. S. W., Washington, D. C.—What future do you see for me? Would I do better in some other line of work?

A.—You are a detail worker and should specialize in your field on detail work.

J. H. S., Ky.—Do you see any success for me in the near future and in what vocation or trade does it lie?

A.—Your success lies in mental work and mathematics.

E. I. D., Mont.—Are we to grow wealthy from our investments in oil lands?

A.—Returns from oil are slow; you will be comfortable; wealth does not crown you for many years. Keep the faith in yourselves and strive on.

J. M. S., Tex.—What may I expect during the remainder of 1927 in my occult development and finance?

A.—Slow until 1928; then things pick up.

J. S., Can.—How will the evidence I once gave in a certain case turn out in my favor?

A.—Does not turn out in your favor.

D. M., Honolulu.—Will I be able to sell my house? If so, when and will I lose money on it?

A.—Will not sell.

DREAMS

Psychically interpreted dreams are only of benefit to the individual for whom each specific dream is discussed, and the interpretation applies only to that specific dream. Our Dream

G. C., Can.—Dreaming of losing a front tooth is significant of danger to person. Dreaming the second dream signifies a warning against treachery. Leaving the scene of the dreaming, traveling north is significant of a permanent change. The scene of the wrecked locomotive with steam arising accompanied by the hissing noise is a warning against false friends who would wreck your life. The rushing

Editor will interpret your dreams psychically in this column. Those who desire private interpretations may receive them by enclosing five dollars with a full description of the dream.

waters, foam crested, causing you to seek shelter symbolizes and plan from which you will seek freedom from the court as symbolized by the Roman Catholic Church and the priest in his vestments. Scenting the atmospheres of danger, remaining unhurt portrays the protection which will be given you by the court. Looking on and taking no part gives you power over enemies.

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Do You want to know why there is discord in the surroundings?

Do You want to know if there is any criminal or insane tendency in a certain individual?

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The Real Rosicrucians

By FRANZ HARTMANN, M. D.

(Continued from page 15)

divulging the laws and objects of some mysterious Rosicrucian Society, it indicates certain rules and principles, which afterward formed the basis of an organized society of investigators in Occultism, who adopted the name Rosicrucians.

Added to this, *Fama Fraternalitatis* is the story of the "pious, spiritual, and highly-illuminated Father," Fr. R. C. Christian Rosencreutz. It is said that he was a German nobleman, who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also traveled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first three, and afterwards four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written, *Post annos CXX. patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was

approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, A. C. R. C., and the words, *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta*. Below the altar was found the body of Rosencreutz, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T (*Testamentum?*), and at the end was written, "*Ex Deo naximur. In Jesu morimur. Per Spiritum Sanctum reviviscimus*." There were signed the names of the brothers present at the funeral of the deceased.

In the year 1615, a new edition of these pamphlets appeared, to which was added another one, entitled *Confessio*; or, "the Confession of the Society and Brotherhood of the R. C.," giving great promises about future revelations, but ending with the advice to everybody that until these revelations were made the people should continue to believe in the Bible.

All these pamphlets had—as will be shown farther on—one and the same author, and as the "General Reformation" was of an entirely satirical character and a pure invention, having no more foundation, in fact, than the *Don Quixote de la Mancha* of Cervantes, there is no reason whatever why we should believe that the succeeding pamphlets should have been meant seriously, and that the story of the

returned knight, Christian Rosencreutz, should have been anything more than an allegory. Moreover, there is no indication of what became of the body of that knight after it was once discovered, nor the temple of the Holy Ghost (*Sanctus Spiritus*) exists anywhere else but in the hearts of men.

The whole object of these pamphlets seems to have been to present great truths to the ignorant, but to dish them up in a fictitious form, appealing to the curiosity of the people, and to the prevailing craving for a knowledge of the mysteries of Nature, which the majority of the people of these times wanted to know for the purpose of obtaining selfish and personal benefits.

The beauty of the doctrines which shone through these satirical writings were so great and attractive that they excited universal attention; but at the same time the craving of the majority of the people for the mysterious was so great that it blinded their eyes, and rendered them incapable of perceiving the true object of the writer, which was to ridicule the pretensions of dogmatic science and theology, and to draw the people up to a higher conception of true Christianity. The belief in the existence of a real secret organization of Rosicrucians, possessed of the secret how to make gold out of lead and iron, and of prolonging life by means of taking some fluid in the shape of a medicine, was universal; and quacks and pretenders of all kinds roamed over the country and helped to spread the superstitions, often selling worthless compounds for fabulous prices as being the "Elixir of Life"; while others wasted their fortunes and became poor in making vain efforts to transmute metals. (To be concluded)

Know Yourself By Your Handwriting

By ALI BEN RABEN

(Continued from page 11)

says Holy Writ—and ambitions and aspirations are very largely useless timber without energy and determination to work for their accomplishment. The writer whose strokes show aspirations, and do not indicate energy and enthusiasm, the two coupled with determination, is lacking in vital elements that are needed if the aspirations and ambitions are to be fulfilled in the greatest possible measure, instead of being merely elements that will have no real value in the life of the individual.

At this point I want you to study again, very carefully, the signature of Monte Blue, which, though it does not have a high "t" bar, has the signs of ambition in the pronounced upward slant of his signature. Monte Blue has determination. As evidence of this we

have the final stroke of the "t" stem coming down and through the line of writing, and ending in a blunt point or club-like formation, while under the magnifying glass we find similar endings for the last stroke of the final "e" and the bar of the "t."

While these characteristics point to determination and will power, we have another quality which might have been apparent in either of the two preceding plates—but was not. This is the *strength* of the stroke. In Plate No. 1 we have long cross bars which have a meaning very significant, in formulating an estimate of the writer, but none of the strokes possess the marked force that is so clearly present in the Monte Blue signature. In Plate No. 2 we have some evidence of determination in the heavy down strokes. This, taken in

connection with the aspirations of the writer, indicate that, though these aspirations may be visionary and impractical, he or she will make an effort to carry out to the fulfillment the vision that they have.

In Plate No. 4 we have strong cross-bars in every instance, and in three of the four the end of the stroke is stronger than the start, so that we can be satisfied of determination coupled with very high aspirations. This type of writer might be a missionary, or a nurse, provided other elements were of a like nature. He might be a self-sacrificing doctor, or a social worker, or in some other way fulfill a high and altruistic ideal; such a man carries through in face of hardships and obstacles. He simply carries on; such

(Continued on page 42)

The AQUARIAN MINISTRY

BY GEORGE B. BROWNELL

THIS work was started in Brookline, Mass., in January, 1918. Its chief work is to heal the sick and restore the soul to its rightful place of dominion. This Ministry is based upon the Christ life and teachings. It teaches those constructive principles of right living and thinking that bring health and happiness. It recognizes itself as only one of many channels or similar movements working for world enlightenment that Peace, Love, Brotherhood and Service may prevail, and crowd out all forms of selfishness that cause strife, sickness, poverty, want, competition, greed, war, etc. Great Truths have been given to the world and these can be understood and applied by all, for instance:

"Ye are the Temple of the Living God and the Spirit of the Almighty dwelleth in you."
 "The Kingdom of Heaven is within you."
 "As a man soweth so shall he also reap."
 "As a man thinketh in his heart so is he."
 "By thy words (thoughts) art thou justified and by thy words condemned."
 "Work out your own salvation." (Paul.)

This work is non-sectarian. Its circle is large enough to include all cults and creeds.

*He drew a circle and shut me out,
 Heretic, rebel, a thing to flout.
 But love and I had the wit to win,
 We drew a circle and took him in.*

—MARKHAM.

We recognize that doctrines, dogmas and beliefs that separate one sect from another are non-essentials. Truth is universal and has nothing to do with man-made beliefs. Each religion, when stripped of these false coverings, is found to rest upon universal principles that bring them all into harmony. At the core there is unity, at the circumference strife and friction. In this Age the non-essentials will be discarded and love, the greatest thing in life will weld all humanity into a great brotherhood.

We specialize particularly in healing because we realize its vast import as did the Christ. Healing, to be permanent, must go hand in hand with education, and so we have perfected a system whereby all get the training that enables them to live above the cause of inharmony, disease and limitation. Also we give special attention to training and enlightening prospective mothers so the best possible vehicle will be given the incoming ego. In this way qualities, characteristics and faculties are born in the child that ever move toward the light and right and benevolence. No doubt the greatest blessing that can come to any soul is to be born well.

We selected the name "Aquarian" from the zodiacal sign Aquarius. As all Astrologers know, the Solar system is at present moving over the cusp between the Piscean Age and the Aquarian Age. The new Age will last 2,160 years, and is one of the twelve sub-cycles making up a Grand Cycle of about 26,000 years during which the whole solar system completes a path in the Heavens around a central point. This central point some astronomers claim is Polaris—the Pole Star. This star was visible down the passage known as the Grand Horizon of Heaven, of the Great Pyramid (called the Divine Record), at the time the pyramid was built. It has since moved as the result of the precession of the equinoxes.

The entrance of the earth into this New Cycle brings it into a new vibration. The new Force, called the Uranian Influence, is benevolent and altruistic in its influence upon all life. Its first manifestation as it touches the age-long forces of selfishness and materialism appears to be destructive, but this is only the reaction. If a stream of pure water is turned into a stagnant pool it stirs up all its inner foulness, but in time, purifies and cleanses the pool and fills it with its own sweet waters. The world-war was a manifestation in degree of this force. The Uranian influence will ultimately eliminate competition, the advancement of self at the expense of another, and establish co-operation in all of Man's relationships with his fellowmen. It will change the whole present order of life—economic, social, religious, industrial, political, etc., based largely on getting instead of giving, on self-aggrandizement instead of altruism. This force works for the disintegration of all forms of selfishness, and in this Age the power of money and the power of individuals will go.

This work is organized to help souls to fit into the new Order, and take part in the building of the New Civilization, which the Christ called the Kingdom of God. George B. and Louise B. Brownell are the founders, and E. L. Williamson is secretary of the movement, which supports a staff of healers and assistants.

The movement publishes a monthly magazine called "The Aquarian Age." Through its pages is broadcast the constructive principles of right living and right thinking with the object of making each one a light bearer in his particular environment.

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When "Lindy" Flies High

By ELAINE WILLIAMS (Continued from page 7)

the desire to express himself personally. The number 4 expression or Ability is a strong nature with the power to do what he *wills* to do.

It is only when the self is overcome that one can be successful, and in this case the aviator had no fear for himself and there was no weakness, therefore unlimited freedom was expressed.

All things were working harmoniously as we will see through numbers. Spirit of St. Louis vibrates 11. Donald Hall, who designed the plane vibrates to that same number. This is an air sign and means REVELATION. The two ones are straight lines between sky and earth and Donald Hall designed the Spirit of St. Louis which demonstrated what could be done between here and there.

"Plane" equals number 3, and the ambition of Lindbergh is number 3, which stands for self-expression, and this occurrence with two people, having the same number, enables them to do things together so successfully. Then considering the "WE" as Lindy used that vibrates 5 for ideality, an air sign, and 1 for expression also an air sign,

Then too, Lindy's personal year 5 and universal year 1 kept all things attached to the air.

"Lucky" has a 3 ideality, "Mahoney" the President of the Ryan Air Lines, also has a 3 and self expression was certainly used by those two, in order to bring out the feat of the air.

Col. Lindbergh was born in February. This month stands for number 2, or a collection of experiences and knowledge. He is controlled by the first name Charles which totals 3, and the month he was born until he reaches the age of 30.

It just happens that his middle name is also a 3 and the date of birth the second, which again brings the influence of the 2 and 3, so the middle cycle of his life until about 50 will continue on in the same way.

The path that was laid out in this case is on a number 7 route. This is a spiritual number, causing this man's purpose to be one to form the Universal brotherhood of man, which was evidenced by his arousing more respect and love between the nations. Lindbergh wants to fly elsewhere with the

same purpose in mind, so we know that this man has gotten on his path of life and the earlier one does, the more harmony and success is derived.

Whether or not Slim Lindbergh knew anything about the great influence numbers have on a person, he started his flight to Europe on a day vibrating number 7. This being his own purpose number, he was protected as we call it his spiritual birthday. And a universal 7 anyhow is the sabbath which comes every nine days, meaning a spiritual day, when "no material force could injure him." This, of course, depends on whether or not the individual is headed constructively. If he should be aiming for destruction, he is naturally bringing about his own trouble.

We have found a "Miracle Man" and we probably haven't seen anything yet with Lindbergh, BUT, the universal conditions influence each one of us, and he must use the days when the universe is working harmoniously with him.

Should Lindberg marry? I would say yes. He is to have an understanding wife, and may marry in 1928.

My Stars—What They Tell Me

By HAASAN OSIRIS (Continued from page 20)

"If I am 'fated' to a certain destiny, of what use is Astrology?"

Astrology is not fatalistic. "What is to be, will be," in regard to human existence is only true of those who are too mentally lazy to take an interest in improving themselves or their surrounding conditions. There are certain things over which we have no control, such as death, yet we are the "captain of our own soul" and the "chooser of the path of our destiny" between the stakes of birth and death. By a knowledge of the positions of our planets and what conditions they will produce around us we may improve our actions, thoughts and build success out of the experiences we are to go through during the length of this mundane existence of which we are a part. All business matters are managed under strict plans, outlines and systems. All affairs of life, whether domestic, commercial, or social are carried on with remarkable precision under a well-defined outline. There is a time for all things under the Sun. An outline of your life does not change the date of your natural death, but it can help you to make the best

possible use of your life according to the opportunities you have to react to the influences around you until death does come.

"Are any of the other planets inhabited?"

Science has never been able to determine whether any of the planets are inhabited by some form of living beings or not, but it is very improbable that any of the planets in our universe are inhabited by human beings, on account of the extreme hot or cold climatic and atmospheric conditions prevailing on the various planets. No other planet is equidistant with the Earth from the Sun. They are either closer or further away from the Sun than the Earth. Take for instance the difference between human beings upon our small Earth. The inhabitant of the Polar regions is a much different person mentally and physically than the inhabitant of the Torrid zone. If the short distance from the Equator to the Arctic Circle makes such a difference in humanity, it is easy to judge that human beings could not live on a planet

billions of miles closer or further away from the Sun than the Earth. Whether there are human-beings on other planets in other universes is not known.

"When it is Noon in New York City, where is it midnight?"

Approximately in Siam and Western Australia.

"What is the difference between Geo-centric and Helio-centric Astrology?"

Geo-centric Astrology means the system used as a center of influence or observation. This system uses the Earth as a center of influence.

Helio-centric Astrology is the system used with the Sun as the center of observation, or as the planets would appear if viewing them from the Sun.

Either system is correct in its judgments, although they are viewed from different angles. For example we say that four and five make nine. Also we can say that five and four makes nine. The result is the same, even though the procedure was different. So it is with these two systems of Astrology. One is as accurate as the other.

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Scientific Astro-Chirognomy

Discoverer of the Right Location of Uranus and Neptune in the Hand

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THE word Chirognomy, signifies the motion, formation outward and inward writings in the hand. The word Palmistry belongs to sleight of hand performers. There is no mystery in the hand. Life is written there, but few know how to read it. The lines that run up straight on Jupiter, Saturn, Sun and

to children marks an X in a certain way. Abortion marks an X in another way on Uranus. Girl children mark a curved line, boys a straight line. Short lines going toward Venus show divorcable marriages. Long lines show continuity in marriage. Strange deaths start a line from Uranus, and where it ends signifies



Map of the hand showing the location of the mounts of Neptune and Uranus, discovered and interpreted by Prof. James Blackbaum.

Copyright, 1927, by Prof. James Blackbaum.
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The mounts of Neptune and Uranus are indicated by the planetary signs of each.

Mercury signifies your friends. And when the blood makes them look red, it signifies that you know that person and you can tell about how tall, the weight and color of hair, the shade and complexion. They describe the husband or wife and if bachelor, widower, divorced or single. The first phalange of the thumb shows will power according to formation; the second, the reasoning power, acute or abrupt. The third is Venus with many significations.

Between Venus and Jupiter lies the mount of Uranus, the new discovered position with his significations. Divorce lines run from Uranus to the heart line on the hands of both Husband and Wife. Polygamy marks a divorce line for each wife. King Solomon and Brigham Young had a hand full of those lines. Accidents

the judgment. The right hand shows whether the evil will be avoided. Suicide marks a cross on the third phalange of the finger. Saturn, the time of age, counts upwards.

All principal events prove in three different places on the hand. Evil aspects of the planets in your horoscope from birth, imprint the evil lines; and good aspects imprint the good lines. God causes the Key to mark in the hand.

The moon, when making her north node marks an X at birth over the head line, which sends its lines up through the heart line; that shows your first thought or presentiment of foresight. If the Moon is making her South Node at birth, she makes an X under the heart line, the lines going through upwards. Then, your

(Continued on page 45)



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Palmistry in Everyday Life

(Continued from page 29)

the thumb, the largest of the Mounts, namely, the Mount of Venus. You will always find that one with a well developed Mount of Venus is very affectionate and demonstrative. Such a subject will be gay and fond of society. Overdeveloped, the Mount denotes giddiness, flirtatiousness, and inconstancy. The absence of the Mount denotes great coldness and selfishness.

Last of all we examine the Lower Mount of Mars, wedged in between the Mounts of Venus and Jupiter. This Mount well developed indicates courage of the passive kind, and self-control. It is not often that this Mount is found to be very prominent, but when it is, it reveals itself as a decided bulge just under the Line of Life, on the inner side of the hand. Such a development indicates unusual powers of resistance. The Mount absent denotes fear of pain and lack of strength to endure.

The French Palmist, Comte de Saint-Germain, in his comprehensive work, "The Study of Palmistry," attaches great importance to the Mounts. He urges his readers to study them very closely. In fact, he calls the Mounts "the key to those mysteries of the human body and soul."

Evolution of Dimensions

(Continued from page 6)

respondence or move in this direction. The work at hand is the charting of each entity, be it an atom or an Archangel, from which one could better determine certain causes and effects in a relative way and therefore their control. This data reduced to slide rule measurements would give rise to much progress in aspect finding.

Astrology and the Zodiac, Alchemy and the Caballa, Arcane and Ritualistic work have all contributed much to this basic science.

The time is at hand when such research as that which gave Euclid a working base will come into its own.

NOTE: The writer may be found at 234 Center St., East Lansing, Mich.

Are You Honey or Acid?

(Continued from page 17)

does the factory. Our individual characteristics tell us definitely our particular use in life when we know their meanings. It is important that we do know, otherwise, we are liable to be a round peg in a square hole.

Famous Men who are discussed daily in the press are true indicators of character analysis, and one article will be devoted to a discussion of these outstanding examples.

ASTROLOGY

Queries Answered by Haasan Osiris

J. M. N. Z.—Will my patented chemical compound be successful? Will I receive much money by it?

A.—I cannot tell you if it will be successful or not since I do not know the date of the completion of your experiments with it. You are to have increased income and moderate financial success in the next few years, so one would judge that it will bring you some money.

A. T., Ind.—Any information you can give me regarding marriage, finances, proper occupation and outlook for 1928 will be appreciated.

A.—Your most fortunate occupation would be managing restaurants or hotels. The coming year looks fairly good for you in a monetary way, the year denotes changes and success by such changes. Increased income. New friends and elevation in society. Possibility of travel is strongly denoted. Many ambitions will be realized. Marriage is among the possibilities in 1928. Have opportunity to do so. Some sadness comes to you thru friends or relatives.

A. W., Wis.—Would I be successful in my home town with a hall enterprise?

A.—You would be successful in managing such an institution but not an open air dance hall. For such a venture you need a more uniform climate than in your town. The next three years for you are years of many obstacles. Advise you to wait until latter part of 1930 to start such an undertaking.

L. D., Fla.—In what month will I marry?

A.—Not the coming year unless you force marriage, but no natural marriage indications are denoted for the coming year.

J. A., Cal.—What are my planetary indications for the rest of this year?

A.—The year denotes success in new undertakings. Harmonious domestic affairs. Popularity among friends. Favors from superiors. Overcome many obstacles and enemies. Possible journey or voyage. Honor in reputation. Likelihood of bereavement.

J. H. S., Ky.—I will highly appreciate any facts of my horoscope.

A.—I cannot write horoscopes here. A few of your indications are: you are born in Capricorn, ruled by Saturn, endowed with refined tastes, restlessness, uncertainty as to occupation, broad-minded, and often forgetful. Are talented for dancing teacher, theatrical work, commercial traveler and interpreter. Love affairs are much upset and marriage delayed. Destined to a fairly long life if you take care of your health.

Mrs. A. M. R., Tex.—What line of work will I have greatest success? What birthmonth is best suited to my sign?

A.—You would be most successful in beauty culture work, beauty parlor, barber shop, hair-dressing, etc. Your chart denotes several unions and more than one marriage. Marriage is mostly a failure with you. You are more successful in love than in matrimony. Those born in Cancer, Scorpio and Pisces are best suited to you. Taurus and Virgo are next best.

S. E. G., N. H.—When shall I unite on the spiritual plane that will lead to celestial realms?

A.—You have strong psychic powers and should easily be able to get into communication with the spiritual forces. Neptune is so placed in your birth-chart so as to give you unusually brilliant talents along this line and you will be able with little practice to see into other planes, spheres and realms and indeed partake of "meat" of which others have not. I do not predict the age of death.

GRAPHOLOGY

The Science of Handwriting by Ali Ben Raben

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M. T., Calgary—You show energy, and capacity for enthusiasm. You will always be attracted by the novel, and unusual; love to travel or meet those who have done much roaming. Good imagination. I would like to give you much more information but space is limited.

J. M. S., Texas—Why didn't you take up surgery rather than medicine? You are more of a builder than anything else. Distinctly emotional, and with a distinct psychic strain. Much determination and you have a quick, sharp temper, and I find little self-control evidenced in the specimen before me. Your writing is full of individuality.

A. T., Texas—Your state seems to have a good deal of interest in graphology. I am glad for people who are interested in knowing about themselves are a wide awake, intelligent type. You have a great deal of enthusiasm, but in rather a refined than an effusive type. There is quite a strain of stubbornness in your make-up, and strong and expressive emotions are clearly indicated. You have a tongue that can lash like a cat-o-nine-tails, possessing a refined sarcasm that is very marked. Be careful to not permit this tendency to show too much for it costs friends.

M. S., Mo.—Your troubles require more than a reply here. You should be able with your energy, and your determination, and ability, to make a name for yourself, without regard to what other folks have to say.

A. T. W., D. C.—A vivid imagination, energy, taciturnity, and a keen intellect are all apparent even at a glance. If you are in your right place I would be in mine if I were driving a fast express—and I don't know anything about fast expresses except that the wheels go 'round. I have written you.

C. M., Ohio—You possess determination, considerable physical ability, and high aspirations. Although I cannot answer your queries here in full, I will say that you are better fitted for other lines of work. Have written you direct.

C. E., Wis.—Your outstanding fault is that

you put off doing so many things that should be done now. Talkative, and very sensitive on personal matters. Likely to be somewhat clannish in your friendships. Although you will not quarrel without cause you are not likely to stand imposition. Sorry but space limitations make longer reply impossible.

J. H. S., Ky.—Lots of enthusiasm, very positive in your convictions, and with evidence that you do not hate yourself, not even a little. But Mr. S., if you will just cultivate the talent you possess you will not need to do so, for you possess real ability. At the same time I doubt if you will change from the occupation that you give—and which is the breath of life to so many. The "travel bug" is too plain in your nature; which brings to mind Kipling's Gypsy Trail—

"The white moth to the closing vine,
The bee to the opening clover,
And the gypsy blood to the gypsy blood,
Ever the wide world over,
Ever the wide world over, lass,
Ever the trail held true,—
Over the world and under the world
And back at last to you."

S. A. M., Minn.—You have very high ambitions, a great deal of enthusiasm, and your emotions are clearly strong. Your sense of honor is good, and you like a good time. If you will give your best to the studies you have, your natural ability to succeed will soon demonstrate itself.

N. E. L., Calif.—Your questions are of the personal nature which are not given answer in this column. You show very marked inclinations in some fields, but a brief answer such as I can give here will not be fair to you.

R. C., Calif.—Your sense of personal honor and loyalty is far more pronounced than in the average person. You will do exactly what you think is right. You are optimistic, and your present circumstances can be changed if you will merely settle down and use the natural ability that you have. When you take your next job give your attention wholly to the work in hand.

NUMEROLOGY

The Secret Power in Your Name by Elaine Williams

To every reader Miss Williams will answer one question in these columns when proper data is given. It is necessary to give full name at your time of birth, and the present name as you write it, together with your full birth date (the Month, day, year). Your present address and occupation must be given. Address Numerology Editor, Occult Digest, 1904 N. Clark St., Chicago, Ill.

D. D. S., Calif.—You certainly came to this world to be a teacher, and if your writing is of such a nature, it should be O. K. But for nearly the next ten years, you're still going to have to work hard. Your signature has kept you back, I would say. No matter how practical you want to be, remember you will have to do a certain amount of shifting around, traveling and getting new experiences. Your vibration makes a wonderful mother.

E. A. S., Canada.—You are best suited in things where you can be in authority and away from people and excitement. Since water or country is so well fitted to your vibration, you should find something to do in connection with one of them. Real estate business in a certain form would be the thing to bring you some of the money you are looking ahead to. I wish you would not worry so much, but when a person is usually misunderstood, it isn't easy. I'm always happy to tell one in this influence, that I am a friend because I have learned how to KNOW the inner self, which as you know, is not appreciated as the beautiful thing it is.

H. N. G., Calif.—I cannot see that you will, but this September is a good beginning time if you plan to drill for oil. And from the ages 25 and 50, finances should be good for you. You did not ask if you should drill or when, but you wanted to know if you will. May I add a bit of advice? You should adjust your name before you reach the age of about 50 for your physical benefit.

A. F. H., Texas.—You are certainly an artist and between the ages 25 and 50, the business urge presents itself. However, your work is good if you can have individualistic surroundings, and teach others while working to benefit humanity. I would need the partner's data in order to analyze further. There is a somewhat isolated influence to your business address.

F. T., Manitoba.—Yes, after this October you will see improved finances. Since you have been using this present signature, things should not have been bad. I see evidences of the collector here though, and perhaps you want to save money or, if others think it means so much to you, they may not be so liberal. This is talking merely from the number standpoint, and what the tendency, in your cycle, can be.

M. O. New York.—You came to this plane without executive ability, and unless you developed it, it is necessary to do so. The first 25 years shows many associations and experiences, but the next period until 45 is a quiet rather lonely life when you are given the chance to develop from within. After that there appears aloneness in a sense, but you can be independent. This has been your year of beginning, and you may have met the party, but since Numerology is not fortune telling, it is not possible to tell things without data.

J. G. Calif.—Anything where you can use a talent, possibly as an entertainer, as a writer, or music or any other art. I would however suggest an adjustment of the signature, since it is not at this time harmonious. You will always have to be practical even though your work may be artistic. I hope you will make your change of cities at the right time.

E. E. W. Pa.—Any work along spiritual or musical lines is splendid for you. Many artists have your numbers and you should do inspirational work. Do not permit despondency and be strong enough to overcome temptations.

G. K. Iowa.—Freedom is necessary for you and there is no indication of housework in your vibration. You can be the head of a business or be an excellent lawyer or judge. Write your first original name with your present last name and use the initial R. Between. Guard against nervousness.

E. C. Ill.—I am sorry not to be able to tell you if you'll get your divorce or if your friend will become serious, because you did not give me the extra data. However 1928 brings you freedom in many ways.

A. C. I. Kansas.—You are certainly doing your right work drilling into the earth. And the biggest financial benefits are just ahead of you—much more so than they have ever been behind you. You will grow still more practical too. Use your full name to better advantage even though many people do not appreciate and understand you. Keep out of arguments and battles. You have splendid numbers.

S. J. Mo.—Please write name always in full with letter R. in the middle. I think you're getting lots of experiences and knowledge, much more than before you were 15. You can be very practical, are physical and spiritual, a good protector of your own folks. You should be a builder or something along mechanical lines. You probably have good physical strength. Next year will be good.

M. T. M. Minn.—The full name is most helpful to you and if your health has not been good for the past 12 years or so, it may be advisable to adjust your name. While you were a wonderful farmer, I hope you did not fail to paint or use your artistic talent in some way that at this time in life could bring out your mastery to great recognition.

R. L. B. Calif.—This is a beginning year and September should show you a change in conditions and health. You have had a period of about 20 years of good finances and have gone out of that influence into one of getting many experiences thru associations. It is also a collecting time, when, by being very constructive, you may gather in some money too with your knowledge and experiences. BUT, despondency and pessimism will retard your progress unless you learn not to worry. You do no doubt play music, have it around you. You need it, that is the kind that will relieve you of nervousness.

S. W. G. Calif.—People may think you are strange because you like to keep to your self and get away from excitement. You will not be so extreme after you're 25. Nevertheless, while the artistic work in connection with music may be something for you to consider, another extreme, the farm, is also a thing that should give you peace and the authority you should have. Eliminate your middle name for about eight years.

J. B. Calif.—You probably have not gotten accustomed to the change that came to you about 8 or 10 years ago which brought with it a more steadfast, definite monotonous life where you had to attend to things of a physical nature. You might call it hard work. The first 25 years shows splendid occasion for the stage, inspirational and romantic occupation, but your desire inside and your purpose that is now laid out are hammering at each other. The way we overcome these times, is to understand and recognize that in spite of what we want to do the plan is laid out and we must adjust our temperaments to suit it for harmony. There is lots to tell, that this space will not permit. But you need lots of advice. Now is the time that you must learn your lesson of being practical.

G. A. L. S. Calif.—Yes, you can be a writer. You have the inner desire to uncover things more or less of a spiritual nature and the ability to express your ideas along individualistic ways. Music is essential to you. A couple of years ago you probably stopped having all those experiences that came thru associations when you obtained much knowledge, and now you have the business urge. To adjust your name, which is advisable, may remove the art intention for a period of probably 20 years. Use the name as you are, with the letter H. in the middle as an initial.

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Know Yourself By Your Handwriting

(Continued from page 36)

men carry "messages to Garcia" at every frontier. Possibly their part is not a vital part, or they may make mistakes, but no matter what the basic value of the service they render, to such men and women their aspirations are worthy, and they will do their utmost to fulfill them.

At this point we may well refer to Plates 1 and 2 of April. Give attention to the t-bar crossings in No. 1. Here the bars are high up, but they point downward; the aspirations are present, but disillusionment and discouragement have come upon this writer, and some of the visions of life are shattered. He has not lost without gaining, for in place of the visionings of youth have come the realities of life, but the aspirations still live. This is what counts. He realizes difficulties ahead—but he still follows that urge to reach a goal that he has carried through the seething turmoil.

The writer in Plate No. 2 (April) shows both the high aspirations of the boy that he is, and the practical need of the moment as this has affected his own life. He tells me that he wants to become a famous architect, but just now he is struggling to make bread and butter for himself. This, because at fifteen he was left homeless, to sink or swim, to fight his own way through. He, too, has lost some of the visionary, and has gained in practicality, but the aspirations are there just as must be if he reaches a worth-while finish.

As a student of handwriting analysis, do not lose sight of the vast possibilities covered by ambitions, by aspirations, and by each of the qualities that go into the structure of a single entity. It is impossible to determine a character without taking into consideration the countless angles of each of these elements, and the relation of one element or angle of an element to another. This is the important, the vital, part of the graphologist's service. It is this ability to accomplish the coordination or equalization of all the elements in a character, and from the foundation thus created, making the accurate determinations that so often affect the entire life of a client.

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NUMEROLOGY CLUB

By Elaine Williams

This department will run a club whereby those whose numbers are harmonious to others will be able to enjoy the association through correspondence. Most people need another to help put over their ideas. Many need the advice that only such an understanding can give. Some are good artists who need a practical mind to cooperate with—for results. This department is for the purpose of benefiting and helping others to help themselves. To become a member, it is only necessary to state that you wish to join, and send in your full birth name, your present signature, and your full birth date and address, authorizing us to print your name and address in this department.

Fred H. Meyer, P. O. Box, East Akron Station, Akron, Ohio. Ambition (1), Ability (2), Purpose (22-2-6), Member No. 59.

After sending you an analysis, I am glad you are using the H, as I suggested. In a year from now I hope to hear from you. Although you will be working hard, you will collect not only experiences but gold as well. Always remember that the constructive attitude is to give others the privilege of their own opinions, and continue to circulate peace as you are so able to do. And for your development, associate with a 3 or 9 path of life person for business, and a 9 or 11 for spiritual help.

Katherine B. Hillman, R. 2, Box 634, Long Beach, Calif. Ambition (6), Ability (1), Purpose (1), Member No. 60.

If your art work enables you to be very individualistic, expressing your own creations, it is the most suited work for you. The signature you are using is decidedly good, enabling you to completely express your ideas in art. Of the two matters, going into business would be the better, and I would not even advise that. You must necessarily keep much to yourself and in either one you would probably have some persistent intruders. Associate with a 2 or 3 and 9 or 22.

George Henry Sullivan, 34 Hayden St., Buffalo, N. Y. Ambition (7), Ability (11-1-3), Purpose (7), Member No. 61.

That which took place about a year ago, is the best thing that could happen all around. It was a great mistake in the beginning and I hope you will always be very big and liberal minded in the matter. I should love to give over my life preventing these happenings. Please be advised that you are not in the world to work hard. You should be an entertainer or writer by all means. Associate with 3 and 9.

Charles A. Roth, 1509 Champa, Denver, Colo. Ambition (9), Ability (11), Purpose (11-4-6), Member No. 62.

With such perfect numbers for a teacher, I wonder that you are in the optical business, unless you teach the work. However, it is a good line because of its help to mankind. The world is a bright place for you but this vibration so often finds one melancholy and blue with nothing in the world to worry about. Colorado seems by far the better place for you, but you will still feel uncertain and restless until close to your next birthday. Associate with a 3 and 9.

Philip De Souza, 2108 Clark St., Montreal, P. Q., Canada. Ambition (3), Ability (5), Purpose (7), Member No. 63.

Yes, the future holds a splendid outlook for you, and you can then completely express your art. This art may be writing, composing or music. This future will begin in two years, but this year should be good in freedom and finances. Things will be decidedly better in every way after next year with no more monotony and hard work. Associate with 9 and 11.

Edward G. Neville, 2822 So. Mich. Ave., Chicago, Ill. Ambition (4), Ability (7), Purpose (8), Member No. 64.

If you have always thought no one would ever understand you, now you can decide that at least one does, because I know just how well one means, who has your vibration, and just how well they wish they could express that good meaning, but can't. Electric work is not your line. That is only your desire. But real estate would be splendid. Hard work is not for you. Sign your name Edward Neville. And associate with all numbers 1 to 11.

F. Thomas Hill, 5218 Walnut St., W. Phila., Pa. Ambition (8), Ability (22-3-5), Purpose (22-3-5), Member No. 65.

No doubt you have become accustomed to surprises and are always wondering what the next will be. You desire to be the executive, and are suited to being the master of self expression of something original. And with your ambition to present facts to the world, being very skeptical yourself, your work as a lecturer and teacher, should be a most splendid thing. Safeguard your health, mentally and physically and develop FAITH, if you have not done so. Find associations with purpose of 9 and 11.

Harold H. Geiger, 88 Edgewater Place, Edgewater, N. J. Ambition (4), Ability (11-6-8), Purpose (11-6-8), Member No. 66.

With an unselfish desire and effort, you can be very powerful in this world, but it could hardly ever be in the selling line, unless perhaps it was in the stock market. Your idea of values should take you into a big position such as corporation lawyer, or a brokerage business, and it is now time in your life when you have given up dreaming and can attempt to make those dreams come true by self expression. Always write your full name. Associate with those with 1 to 11.

Charles Myers, 3933 1/2 Marathon, Los Angeles, Calif. Ambition (11-5-7), Ability (3), Purpose (11-9-11), Member No. 67.

Learn tact, obedience and how to handle responsibilities and you will go into your next cycle very successfully. It will only be about five years when you will be able to make plenty of money. Music is especially good for you, and life is an easy proposition. Don't forget that you can compose too. If you should ever get melancholy spells, an adjustment of the name will be advisable. Associate with all people.

Ivah Louise Lake, 614 Loomis St., Los Angeles, Calif. Ambition (3), Ability (22-11-9-6), Purpose (3), Member No. 68.

Life should certainly be lovely for you, even though there is an element of loneliness injected in the middle of life. But this is for the purpose of giving you the opportunity to develop subjectively, and study something along the occult or other lines. And I hope you have developed the faith that you did not bring to this world with you. You are decidedly an artist and I never like to hear of a natural born artist doing any other kind of work. You'll start a very sociable and interesting life in a few years, with oodles of experiences. Seek a 3 and 9.

Helen T. Hahn, 4534 S. Presa St., San Antonio, Texas. Ambition (5), Ability (11-7-9), Purpose (22-5-9), Member No. 69.

Yes, your original name belongs to you all right and is a decidedly good one except that you did not bring to this world much initiative, nor ability to thoroughly finish what you undertake and handle responsibilities. Another phase lacking is executiveness. The period to about the age of 50 shows the student, developing from within probably along spiritual lines, but should be country or water surroundings. After 50 there is a peculiar condition which should not be dealt with in small space. But be careful of your physical and mental self, and be practical in teaching others something for their benefit. Helen Hahn is the wrong signature. Associate yourself with people whose purpose is anywhere from 1 to 11.

Eric A. McLaren, Box 74, Bisbee, N. Dakota. Ambition 6, Ability 7, Purpose 9, Member No. 70.

Your ambition is to be the cosmic adjuster and your ability is to develop subjectively. Your purpose is either the specialist in healing and helping humanity or being the lawyer or judge. The influence of the misunderstood person, preferring aloneness and the atmosphere of the water. Associate with 1 to 11.

Berna Taylor, 133 W. College Ave., Waukesha, Wis. Ambition 7, Ability 11-5-7, Purpose 11-8-1, Member No. 71.

You came to this world with a decided interest in the occult and mystic and brought with you the ability to understand and feel these things. You will be more of a student now than ever before, continuing to grow more spiritual. Why not try writing your name Berna K. Taylor. The stage was splendid in a musical line before the 25th birthday. Associate with 2 and 3 and 9 or 2.

Lila Brown, 346-1-2, Montgomery St., Portland, Oregon. Ambition 5, Ability 8, Purpose 8, Member No. 72.

You are not getting the benefit of your ability by doing that kind of work. You should be the executive rather than the operator. But really nothing probably would suit you now like traveling and you should do some work where the handling of finances is necessary, and travel. Your name is decidedly wrong as you sign it. Associate with 1 to 11.

(Continued on page 48)

The Science of Astrology (Continued from page 18)

ogy tells the exact characteristics of a person, tells what will under ordinary circumstances happen to him thru life, gives his faults, indicates his experiences, mentality, physique, etc., from date of birth. To prove that Astrology is an infallible science, I should think that the following alone would be sufficient evidence: given, the birthdate, an expert Astrologer will read a person's life and characteristics, etc., like an open book. On the other hand, given: a person's complete characteristics, behavior, happenings thru life, and a careful study of the inner nature of the person, an adept Astrologer can trace his Zodiacal Sign, and indicate the date of birth. Is this not in itself proof enough that Astrology is an undisputable, accurate science?

Then the cry from the multitudes, who have had horoscopes prepared by various "astrologers" thunders in my ears. They have been disappointed in the past. They have been told that they would inherit a large fortune, meet their fateful mate, or go upon a long, long pleasure journey, none of which ever took place. What of this, they ask. How can they believe, under these circumstances, in the accurateness of Astrology?

I can say in these instances that they have never had a horoscope prepared. What they supposed to be such was nothing more than a mass of words compiled by some fakir who has set himself up as an astrologer and perhaps has had prepared a mimeographed "horoscope" of general characteristics taken from some library-book or almanac.

Astrology is the philosophy of life, human existence as governed by the solar system, and an extensive mathematical calculation taken from the positions of the planets at certain divisions of the heavenly universe, called the zodiacal aspects.

"What is to be will be" is a common expression and some people believe it to the extent of making a religion of it. They believe if they were born under an unlucky star they will be unfortunate all their lives. This theory is foolish, for we have astrology against misfortune. A capable astrologer can tell what a person's life will be according to the influences the planets hold for him, hence being advised, he can avoid mistakes, change plans, accept proper occupation, etc., and thereby create his own destiny. He may rise or fall, lead a virtuous or vicious life, make little or much of himself as he chooses. Astrology merely opens the eyes to the days of tomorrow, telling him how to control his interests for the best advantage, thus his destiny is within his own hands.

The planets that govern human life are Jupiter, Venus and Earth, which are agreeable. Saturn and Mars, unfavorable. The Sun and Moon counteract the good or evil of the others according to their zodiacal positions, and Mercury which will lend influence for good or evil according to position.

Each of the twelve Signs of the natural Zodiac are divided into twelve parts of sixty hours and forty-eight minutes each. The first part rules over health; the second, wealth; the third, short travels; the fourth, relatives; the fifth, children; the sixth, sickness; the seventh, love, marriage and divorce; the eighth, death; the ninth, religion and professions; the tenth, long journeys; the eleventh, friends; and the twelfth, enemies.

The heavenly planets are constantly changing signs and positions, hence different combinations produce widely varied influences. No two persons are exactly alike, they can not be, for if it was possible to photograph the planets in the Zodiacal Divisions this minute, and again in an hour one would hardly believe so many changes could take place in such a short time, so even twins born a few hours apart are not alike. The heavens are a constant moving panorama of changing planets, each move interpreting a different combination of planetary influence, which is seldom if ever exactly duplicated again.

Also, each Zodiacal Sign is divided into twenty-seven degrees, each degree of each Sign having a varied and individual influence. This combined with the characteristic influence of the planet within it, with calculations of the Earth's latitude and longitude, and distance from the meridian of Greenwich of the native must all be carefully worked out by the Astrologer who understands his business before he can even begin a horoscopolical delineation. From these and other mathematical calculations, he prepares a life-chart and reads a person's life as the ordinary person would read an open book.

The Science of Astrology is not a pastime, or a flimsy myth shrouded in mysticism and unexplainable manifestations. There is no comparison between this language of the stars and spiritism, psychics, clairvoyants, angelology, demonology, or fortune telling in any form. Astrology is a scientific study that does not need mysticism to hide its short-comings, for it has none. Every department is explainable and capable of rigid proof to anyone who has the mental faculty to perceive it and unfold its facts.

An Astrologer must be an expert mathematician, he must understand human nature. He must be psycholo-

(Continued on page 45)

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Know Yourself By Your Handwriting

(Continued from page 36)

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If your art work enables you to be very individualistic, expressing your own creations, it is the most suited work for you. The signature you are using is decidedly good, enabling you to completely express your ideas in art. Of the two matters, going into business would be the better, and I would not even advise that. You must necessarily keep much to yourself and in either one you would probably have some persistent intruders. Associate with a 2 or 3 and 9 or 22.

George Henry Sullivan, 34 Hayden St., Buffalo, N. Y. Ambition (7), Ability (11-1-3), Purpose (7), Member No. 61.

That which took place about a year ago, is the best thing that could happen all around. It was a great mistake in the beginning and I hope you will always be very big and liberal minded in the matter. I should love to give over my life preventing these happenings. Please be advised that you are not in the world to work hard. You should be an entertainer or writer by all means. Associate with 3 and 9.

Charles A. Roth, 1509 Champa, Denver, Colo. Ambition (9), Ability (11), Purpose (11-4-6), Member No. 62.

With such perfect numbers for a teacher, I wonder that you are in the optical business, unless you teach the work. However, it is a good line because of its help to mankind. The world is a bright place for you but this vibration so often finds one melancholy and blue with nothing in the world to worry about. Colorado seems by far the better place for you, but you will still feel uncertain and restless until close to your next birthday. Associate with a 3 and 9.

Philip De Souza, 2108 Clark St., Montreal, P. Q., Canada. Ambition (3), Ability (5), Purpose (7), Member No. 63.

Yes, the future holds a splendid outlook for you, and you can then completely express your art. This art may be writing, composing or music. This future will begin in two years, but this year should be good in freedom and finances. Things will be decidedly better in every way after next year with no more monotony and hard work. Associate with 9 and 11.

Edward G. Neville, 2822 So. Mich. Ave., Chicago, Ill. Ambition (4), Ability (7), Purpose (8), Member No. 64.

If you have always thought no one would ever understand you, now you can decide that at least one does, because I know just how well one means, who has your vibration, and just how well they wish they could express that good meaning, but can't. Electric work is not your line. That is only your desire. But real estate would be splendid. Hard work is not for you. Sign your name Edward Neville. And associate with all numbers 1 to 11.

F. Thomas Hill, 5218 Walnut St., W. Phila., Pa. Ambition (8), Ability (22-3-5), Purpose (22-3-5), Member No. 65.

No doubt you have become accustomed to surprises and are always wondering what the next will be. You desire to be the executive, and are suited to being the master of self expression of something original. And with your ambition to present facts to the world, being very skeptical yourself, your work as a lecturer and teacher, should be a most splendid thing. Safeguard your health, mentally and physically and develop FAITH, if you have not done so. Find associations with purpose of 9 and 11.

Harold H. Geiger, 88 Edgewater Place, Edgewater, N. J. Ambition (4), Ability (11-6-8), Purpose (11-6-8), Member No. 66.

With an unselfish desire and effort, you can be very powerful in this world, but it could hardly ever be in the selling line, unless perhaps it was in the stock market. Your idea of values should take you into a big position such as corporation lawyer, or a brokerage business, and it is now time in your life when you have given up dreaming and can attempt to make those dreams come true by self expression. Always write your full name. Associate with those with 1 to 11.

Charles Myers, 3933 1/2 Marathon, Los Angeles, Calif. Ambition (11-5-7), Ability (3), Purpose (11-9-11), Member No. 67.

Learn tact, obedience and how to handle responsibilities and you will go into your next cycle very successfully. It will only be about five years when you will be able to make plenty of money. Music is especially good for you, and life is an easy proposition. Don't forget that you can compose too. If you should ever get melancholy spells, an adjustment of the name will be advisable. Associate with all people.

Ivah Louise Lake, 614 Loomis St., Los Angeles, Calif. Ambition (3), Ability (22-11-9-6), Purpose (3), Member No. 68.

Life should certainly be lovely for you, even though there is an element of loneliness injected in the middle of life. But this is for the purpose of giving you the opportunity to develop subjectively, and study something along the occult or other lines. And I hope you have developed the faith that you did not bring to this world with you. You are decidedly an artist and I never like to hear of a neutral born artist doing any other kind of work. You'll start a very sociable and interesting life in a few years, with oodles of experiences. Seek a 3 and 9.

Helen T. Hahn, 4534 S. Presa St., San Antonio, Texas. Ambition (5), Ability (11-7-9), Purpose (22-5-9), Member No. 69.

Yes, your original name belongs to you all right and is a decidedly good one except that you did not bring to this world much initiative, nor ability to thoroughly finish what you undertake and handle responsibilities. Another phase lacking is executive-ness. The period to about the age of 50 shows the student, developing from within probably along spiritual lines, but should be country or water surroundings. After 50 there is a peculiar condition which should not be dealt with in small space. But be careful of your physical and mental self, and be practical in teaching others something for their benefit. Helen Hahn is the wrong signature. Associate yourself with people whose purpose is anywhere from 1 to 11.

Eric A. McLaren, Box 74, Bisbee, N. Dakota. Ambition 6, Ability 7, Purpose 9, Member No. 70.

Your ambition is to be the cosmic adjuster and your ability is to develop subjectively. Your purpose is either the specialist in healing and helping humanity or being the lawyer or judge. The influence of the misunderstood person, preferring aloneness and the atmosphere of the water. Associate with 1 to 11.

Berna Taylor, 133 W. College Ave., Waukesha, Wis. Ambition 7, Ability 11-5-7, Purpose 11-8-1, Member No. 71.

You came to this world with a decided interest in the occult and mystic and brought with you the ability to understand and feel these things. You will be more of a student now than ever before, continuing to grow more spiritual. Why not try writing your name Berna K. Taylor. The stage was splendid in a musical line before the 25th birthday. Associate with 2 and 3 and 9 or 2.

Lila Brown, 346-1-2, Montgomery St., Portland, Oregon. Ambition 5, Ability 8, Purpose 8, Member No. 72.

You are not getting the benefit of your ability by doing that kind of work. You should be the executive rather than the operator. But really nothing probably would suit you now like traveling and you should do some work where the handling of finances is necessary, and travel. Your name is decidedly wrong as you sign it. Associate with 1 to 11.

(Continued on page 48)

The Science of Astrology (Continued from page 18)

ogy tells the exact characteristics of a person, tells what will under ordinary circumstances happen to him thru life, gives his faults, indicates his experiences, mentality, physique, etc., from date of birth. To prove that Astrology is an infallible science, I should think that the following alone would be sufficient evidence: given, the birthdate, an expert Astrologer will read a person's life and characteristics, etc., like an open book. On the other hand, given: a person's complete characteristics, behavior, happenings thru life, and a careful study of the inner nature of the person, an adept Astrologer can trace his Zodiacal Sign, and indicate the date of birth. Is this not in itself proof enough that Astrology is an undisputable, accurate science?

Then the cry from the multitudes, who have had horoscopes prepared by various "astrologers" thunders in my ears. They have been disappointed in the past. They have been told that they would inherit a large fortune, meet their fateful mate, or go upon a long, long pleasure journey, none of which ever took place. What of this, they ask. How can they believe, under these circumstances, in the accurateness of Astrology?

I can say in these instances that they have never had a horoscope prepared. What they supposed to be such was nothing more than a mass of words compiled by some fakir who has set himself up as an astrologer and perhaps has had prepared a mimeographed "horoscope" of general characteristics taken from some library-book or almanac.

Astrology is the philosophy of life, human existence as governed by the solar system, and an extensive mathematical calculation taken from the positions of the planets at certain divisions of the heavenly universe, called the zodiacal aspects.

"What is to be will be" is a common expression and some people believe it to the extent of making a religion of it. They believe if they were born under an unlucky star they will be unfortunate all their lives. This theory is foolish, for we have astrology against misfortune. A capable astrologer can tell what a person's life will be according to the influences the planets hold for him, hence being advised, he can avoid mistakes, change plans, accept proper occupation, etc., and thereby create his own destiny. He may rise or fall, lead a virtuous or vicious life, make little or much of himself as he chooses. Astrology merely opens the eyes to the days of tomorrow, telling him how to control his interests for the best advantage, thus his destiny is within his own hands.

The planets that govern human life are Jupiter, Venus and Earth, which are agreeable. Saturn and Mars, unfavorable. The Sun and Moon counteract the good or evil of the others according to their zodiacal positions, and Mercury which will lend influence for good or evil according to position.

Each of the twelve Signs of the natural Zodiac are divided into twelve parts of sixty hours and forty-eight minutes each. The first part rules over health; the second, wealth; the third, short travels; the fourth, relatives; the fifth, children; the sixth, sickness; the seventh, love, marriage and divorce; the eighth, death; the ninth, religion and professions; the tenth, long journeys; the eleventh, friends; and the twelfth, enemies.

The heavenly planets are constantly changing signs and positions, hence different combinations produce widely varied influences. No two persons are exactly alike, they can not be, for if it was possible to photograph the planets in the Zodiacal Divisions this minute, and again in an hour one would hardly believe so many changes could take place in such a short time, so even twins born a few hours apart are not alike. The heavens are a constant moving panorama of changing planets, each move interpreting a different combination of planetary influence, which is seldom if ever exactly duplicated again.

Also, each Zodiacal Sign is divided into twenty-seven degrees, each degree of each Sign having a varied and individual influence. This combined with the characteristic influence of the planet within it, with calculations of the Earth's latitude and longitude, and distance from the meridian of Greenwich of the native must all be carefully worked out by the Astrologer who understands his business before he can even begin a horoscopical delineation. From these and other mathematical calculations, he prepares a life-chart and reads a person's life as the ordinary person would read an open book.

The Science of Astrology is not a pastime, or a flimsy myth shrouded in mysticism and unexplainable manifestations. There is no comparison between this language of the stars and spiritism, psychics, clairvoyants, angelology, demonology, or fortune telling in any form. Astrology is a scientific study that does not need mysticism to hide its short-comings, for it has none. Every department is explainable and capable of rigid proof to anyone who has the mental faculty to perceive it and unfold its facts.

An Astrologer must be an expert mathematician, he must understand human nature. He must be psycholo-

(Continued on page 45)

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ARON HONIGMAN
4244 Colonial Ave., Dept 43
Montreal, P. Quebec, Canada

L E T T E R S

From Our Friends and Foes

On Dr. Bonggren's Article

Waterloo, Ia., Sept. 7, 1927.

THE OCCULT DIGEST:

In looking over the article by Bonggren, The Quest For Truth, I was amazed at the density of subject matter given but thought it should have been less dense for the ordinary man. Perhaps I am mistaken.

1. Under What is the essential? Should not a differentiation be made between a spiritual essential and a material one?

2. Why is life essential? He says that nothing exists without it. A man with life walks while one without life is dead yet don't they both exist?

3. What is life? He says, "Life is a force which is everywhere, etc. Does not our deepest study show that life is the cooperative action of the forces inherent in the atoms which make the molecules out of which the complex colloid protoplasm is composed? It is cooperation of force atoms that produce chemical atoms. It is cooperation of atoms that produces molecules. It is cooperation of the force in molecules that produces substance of all kinds. It is cooperation of forces in molecules that produces motion or life in the simplest amoeba. It is cooperation of life masses that produces complex life even to man. All this program was finished by God and he has left the last cooperation of life masses to man to complete so that peace, unity and perpetual prosperity be our lot. If you say that life is force, how does it differ from love, electricity, gravity or chemical affinity? We know that two or more forces acting produce resultants therefore it would seem reasonable to assume that when these forces act in certain cooperations they produce different resultants and give us the phenomena of life, love, chemical affinity, gravity etc. While we admit that as yet no one has drawn or diagrammed these resultants to produce these different results we do know that the resultant of two bodies striking each other is not only a different direction but the production of heat. Are we not safe in saying that the resultant of invisible forces produces life, love etc.

4. In question 22 he asks what is thinking? Ans. The placing of acts which have been observed along side of each or opposite each other etc. To my mind that is just what I do when I reason. Are we to understand that reasoning and thinking are the same thing. I think that thinking is the process of grabbing ideas as they flash across the mind from the master mind of the universe or from other minds. Reasoning is the process of comparing these ideas. Thinking manifests itself largely in pictures while reasoning goes more to oral or written language. I am aware that this idea of thinking is not just in line with the loose use of the word in ordinary vernacular but it appeals to me as theological application of psychic pneumonia.

In conclusion I wish to say that I have enjoyed this exercise very much and am in no position to differ much on the other questions because at present—I am not illuminated with a better answer. Will write more after I have time to think and reason more.

Yours truly,

L. E. EICKELBERG.

Sweet, Sweet Praise!

Sirs:

A paper or magazine that will print a cartoon such as is herewith enclosed is not fit to be seen by our younger people. (The writer refers to the cartoon in the September issue of the Digest.) You are a disgrace to common sense and common decency—100% so. Your articles of legal executions of murders are not conducive to good society. Do away with Capital Punishment and you'll have one hundred murders where we have one. I will not subscribe to your paper and if I can do so will use my utmost endeavors to keep others from subscribing. You are a disgrace to everything that is uplifting.

Yours truly,

(Signed) D. J. Gensemer.

Claysburg, Pa.

Noted on Subscription Blank.

Would not subscribe if you would give a bonus of five dollars. Your paper is a decided detriment to the peace and good will of society.

(Signed) D. J. Gensemer.

Thank You. It Has Been Done!

September 1st, 1927.

Dear Sirs:—

I was interested in reading over the astrological work of Haasan Osiris, whom I know to be a very capable and pains-taking astrologer, but note what it seems to me must have been a serious printers' error in the August issue which also contained my own article. The column of

Planetary Hours erroneously begins with Venus. It should be the hour of the Moon. It is quite possible that the printer does not realize that that is a very serious mistake. It will lead many people to endeavor to make use of the planetary hour and by using the wrong planet at the wrong hour and expecting totally different results, will blame either the astrologer or astrology, when neither one is to blame.

It is of course none of my business to arise to Mr. Osiris's defence, but he has probably torn out plenty of handfuls of hair by this time and probably will send you his own complaint. If I had not followed Osiris's work with such satisfaction and interest myself I would be suspicious of the error emanating from his own carelessness. My love for astrology and my absolute knowledge of his extraordinary habit of taking pains leads me to suggest that you take this matter up and if possible avoid such serious errors in the future.

Yours truly,

BRANDON LIBRA.

Won't Cut The Digest!

Dear Sirs:—

Enclosed find Money Order for \$3.00 for which please send me THE OCCULT DIGEST for one year. You sent me the August number so please start my subscription with the September issue as I am so interested in the magazine I don't want to miss a single issue. On page 43, I see you offer to send a Free Survey for 1927. I wish to take advantage of such a wonderful offer; will enclose my birth date as I can't bear to cut a page of the magazine. The OCCULT DIGEST is the best magazine I ever read; such a wonderful lot of information and such wonderful departments. I hope I get the September issue soon.

M. McCLELLAN
Everett, Mass.

Bouquet for Mrs. Danelson

Dear Editor:

Your writings are conclusively those of a Truth Lover. Your editorial platform is proof conclusive to me that a "King's daughter" speaks—and will be heard.

These things—wrongs—have been on the calendar with other brutalities for a long time but I know they will disappear as already has the ancient torturer and his burnings, His desire for revenge. A new civilization is certainly on the "rise". I know whereof I speak; it may be young—in each child you see today is reincarnation—Spirit—with all the God-given power to overcome, (or come over) he enemy. Now I hold that an enemy is one who is blinded with his own desire to carry out some sort of program not down on the bills that contain life. Now when the mills of the gods get hold of that community of fools like him, which they always do, it is their business (some grinding) and they do their work right. It is not God's wish that any creature shall perish. He bids them lovingly to "come unto me. I created you in love and for my divine purpose, which if you seek to carry out, no harm shall betall you." All who work for what their love heart God tells them, is right—are following in His footsteps and shall be rewarded abundantly. It's a fine thing to be on the pay-roll of the loving owner of the universe.

L. ROSE.

Chicago, Illinois.

Wants Whole Set

I have received much pleasure and benefit from the 1923 "Psychic Powers" received from you some time ago.

Now I would like you to send me THE OCCULT DIGEST for 1926 (unbound) for which I enclose \$3.00.

I receive much pleasure, inspiration and instruction from the current issues for which I thank you.

Moundsville, W. Va.

O. WICKMAN.

Bouquets From Canada

Sept. 1, 1927.

Dear Sirs:—

Thanks for copy of THE OCCULT DIGEST. As an investigator and student of the Occult it merits the attention of all up to date thinkers and I have pleasure in stating that I look forward to every issue which I can obtain through my news agent. Wishing the OCCULT DIGEST every success.

JOSEPH AINSCOUGH.
Toronto, Canada.
August 11, 1927.

Science of Astrology

(Continued from page 43)

gist, philosopher, and a learned artist on the various influences the planets exert over human life in the millions of different divisions and positions in the skies. Before a man can term himself an Astrologer then, he must have a superior education, have excellent judgment, be accurate in mathematics, excel in reasoning, comparison, and perception; and observation, aside from his training on the influences of the magnetic forces of the heavenly bodies.

Astrology has come to stay, and the day is not so far distant when it will resume its place as one of the outstanding sciences. It will serve in conducting, not only affairs of personal nature, but of the state, the government, and the nations. And when that day comes Astrology will be equal to the task!

Scientific Astro-Chirognomy

(Continued from page 39)

key is your second impression. You then must be reserved and follow your second foresight or Guardian Angel, which is your key to Heaven and Hell.

This key gives you power to over-rule all the evil aspects called difficulties, or the Devil.

Jupiter, next above Uranus, is the money Planet. It marks good and bad engagements towards marriage with an X, it gives success through the Key. The first Phalange of Jupiter, finger long, gives great discrsioron and controlling power. Saturn shows the ending of fate, and the first Phalange long gives great self-esteem. The sun marks how the wealth and success runs. The first Phalange long gives great mediumistic power, foreight through the Key.

Mercury quickens all subjects. The first phalange of the little finger long gives great perceptive power, makes you full over the eyes. The good and evil aspects of the planets form Phrenology, Physiognomy, Chirognomy and Peditometry. Astrology first and Chirognomy in the analysis of past and future events.

Mars next below Mercury, gives courage, hope, confidence when large. When in poor aspect or low, he is sensitive. The Moon, next below Mars gives aspiration and imagination according as it is aspected. She makes you restless, you want things to come quick, get rich quick, etc. You over-rule this when you have the Key.

Next below Moon is that great Psychic Planet, Neptune, king of the seas. He writes your long jounries and medium long ones. He gives you your Psychic force with the key. He writes your father and mother and their children. The children's children marks on Mercury and Uranus.

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AMONG THE NEW BOOKS

By FRATER ILLUMINATUS

THERE is probably no mystery in the entire field of the Occult, which, when one stops to consider it, is more puzzling than the strange and peculiar hieroglyphics of magic which the Physician writes down on the little white slip of paper when one has a headache or more serious disorders.

The mystery is further compounded when one takes this little magic talisman to the pharmacist, who looks at it and then takes mysterious potions from not less mysterious bottles and compounds therefrom a panacea for so many human ills. The truth is that today we have more or less lost the magic atmosphere that used to surround the apothecary's shop, but pharmacy nevertheless has lost none of its magic and the romance and mystery surrounding that art or trade, or perhaps one should say, profession, has been told with excellent literary grace in "Four Thousand Years of Pharmacy" by Charles H. LaWall, Ph. Phar. D. Sc. D., F. R. S. A. which is from the press of J. B. Lippincott's.

The author who is a Professor of the theory and practice of pharmacy and Dean of the Philadelphia College of Pharmacy and Science has made live, in the pages of his book, the mystery and romance of mediaeval pharmacy and reproduces the sublimity of that art in still more ancient days.

He has not only treated of scientific advancement of pharmaceutical method, but also has traced the history of the development of the profession from the priesthoods of old which once held its secrets under the formulae of their rituals to the modern chemical laboratory in which the only barrier to its understanding is the mystery of its complex symbolism. It is a book which is, from the literary side, fascinating reading; from the occult side, intensely informative; and, from the scientific side, a tremendous contribution to the understanding of the subject as a whole.

Every now and then somebody has a "writing" attributable to "The Gods." From the press of Rider and Co., London, there comes this month "The Book of Truth" or "the Voice of Osiris" purporting to have been set down in the House of El. Eros-El-Erua, they being male-female, born according to the laws governing the Dhuman-Adamic race, this being their fourth incarnation." The book is copiously illustrated with drawings received by automatic writing, as the text also is said to have been received. Much of the Atlantean atmosphere is found through-

out the extremely beautiful communications, and it is a book which the student occultist, of whatever school, needs to complete his understanding of the Atlantean epoch. The writings which comprise this extraordinary work, according to Peter Miles of 4, Upper Wimpole Street, London, W., were begun in February, 1925. According to Mr. Miles' introduction "the rate of writing was exceptionally fast, and at no time was there to be found any erasure on the manuscript. All the drawings were completed without the necessity for erasure, or the use in any way of the indiarubber. The series of drawings . . . were without any written explanation whatever until September 30th, 1925. The most careful enquiry into the life of the writer shows him to be a man who, at no period of his existence, had shown any inclination either to draw or to have acquired any knowledge whatsoever concerning the subjects of the writings. He has never travelled out of England, save to France during the Great War."

From Rider also comes a new contribution to Ophiolatry by M. Oldfield Howey, whose study of the horse in magic and myth is a classic of occult and folk lore. This present study "The Encircled Serpent" is perhaps the greatest collection of material on the magic, occult, and folk significance of the serpent as a symbol in the history of its type and literature. The book is profusely illustrated and will probably



From Four Thousand Years of Pharmacy

stand for many years as the most excellent and completed work on the subject available.

In the psychical field we are in receipt of a collection of poems of "Patience Worth" under the significant

AMONG THE NEW BOOKS

title "Light from Beyond." The collection is compiled by Herman Behr, who was associated personally with Mrs. John H. Curran of St. Louis, through whose mediumship the literary phenomena of "Patience Worth" have been given to the world. Many of these verses and poems attain a poetic excellence far beyond the usual standards of "communicated" poems. There is much in these verses which may be taken as extremely evidential of the continuity of personality after death. From John Long, London, we have Violet Tweedale's "Phantoms of the Dawn", a fascinating collection of the phenomena of spirit survival, with other aspects of occult experience, with a foreword by Conan Doyle. It is a book which will do much to arouse the interest of person unfamiliar with the psychological field, since it neither violates the intelligence, nor assails good taste.

In the same field of literature, and also with a preface by the indefatigable Sir Arthur, George H. Doran & Co., brings out "Phineas Speaks"—a collection of direct spirit communications received in Sir Arthur's own family circle. It is a striking message of that type of literature.

Half story form and half in the style of communications, W. Harold Speer has written "Companions Still"—a very fascinating series of spiritual experiences published by Kealeys Ltd., of London.

In the astrological field interest has been particularly awakened by the publication of Evangeline Adams' "The Bowl of Heaven," a biographical narrative of this eminent astrologer's tremendous and fascinating practice. In this work Miss Adams discusses the most eminent personages in America's social register, business field, and intellectual life, but she does not hesitate to add very human touches which come as a result of her practice in setting up maps of obscure but interesting personalities. This book also provides the astrological student with many valuable hints as to methods of practice and reflects nevertheless the fidelity, the fineness, the character and breadth of viewpoint which has made Miss Adams for many years one of the dominant figures in American astrology.

Coulson Turnbull, who is also a dominant factor in the American astrological field, has published a new edition of "Anima Astrologiae; or, a Guide for Astrologers," by Guido Bonatus, including also the choicest aphorisms of the 7 segments of Jerome Cardan. The translation and first digest of these works were made by William Lilly. This writer's treatise has long been out

of print and procurable only at a prohibitive price to the general student, but Mr. Turnbull's edition is a faithful and unabridged reproduction, which has the additional value of a number of notes from his own pen.



Evangeline Adams

In the Rosicrucian field we have received the "Rosicrucian Manual" used by A. M. O. R. C., and it is one of the most thorough and interesting additions to Rosicruciana procurable for research in either the history or philosophy of this field. It is excellently written and profusely illustrated and is one of those books which, if it is restricted to the members of the A. M. O. R. C., probably will be pirated sooner or later for the general field.

"Bible Review (Symbology)" is very attractive and interesting to the occult student and we are in receipt of a most interesting work, and map diagram, in this field devised and written by the Rev. Dr. Hahn Brooks. It lays bare the religious meaning of all the symbols in the Capitol at Washington, D. C., and contains many extraordinarily interesting prophecies. It is procurable from the author through the Austin Publishing Co. at Los Angeles.

The occultist very probably has never considered seriously the character of Buffalo Bill, but as too much work makes Jack a dull boy, so a too limited interest makes a very lop-sided mentality, and I do not know how other occult readers may feel about America's greatest scout, but Dan Winget, the last of the old scouts, who

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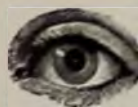
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NUMEROLOGY CLUB--Continued

Hugh J. McAleer, 1926 Webster Ave., Chicago, Ill. Ambition 11-9-11, Ability 4, Purpose 11, Member No. 73.

I am sorry you failed to give me the lady's data. I know there are many in need of such spiritual help as you are desirous of giving and which is your purpose. Why are you not doing the big work you can do? It will only be little more than a year when you'll be having an easy life, expressing your own ideas of the healer. At that time or before your name should be adjusted by all means because it would never do to hold on to the same influence since you will be an entirely different man. Mix with all people.

Ann Schiller, 1432 Crenshaw Blvd., Los Angeles, Calif. Ambition 7, Ability 8, Purpose 6, Member No. 74.

This is not a bad way to sign your name, but it would need a chart to decide in this, as in so many other cases. You could be a lawyer or an executive handling people or money, and should not be satisfied in a small position. Why not open a brokerage or real estate business? You have logical sound judgment, and after October will be the good time. Money and health will be better after that too. Associate with 3, 9 and 11.

Cornelius Thompson, Eau Claire, Wisconsin, % YMCA. Ambition 8, Ability 11, Purpose 22-7-11, Member No. 75.

There is nothing like music for you, and before long you will be governed by an influence that will enable you to be a great master, but you must certainly safeguard your nervous system and protect your mental and physical health. You are not easily convinced and are inclined to worry far too much, but you surely have genius, musical and psychical. If you do not begin your publication this September, you should wait until after October of next year. Mix with all.

Mildred M. Fowler, 401 W. 54th St., Chicago, Ill. Ambition 11-6-8, Ability 3, Purpose 3, Member No. 77.

You have always been sociable and have certainly had a flock of experiences and there's a few left for you too. And there is still some knowledge for you to collect from your many associates. But after the next ten years, you will or should be making money by expressing your own ideas. This may be through a talent. Associate with 1 or 2 and 11 or 22.

Helen E. Tolick, 764 Oakwood Blvd., Room 606, Chicago, Ill. Ambition 9, Ability 22, Purpose 2, Member No. 76.

When a person with your numbers does small work, it means reducing the great ability to a life of monotonous hard work. You should and could be a master, teacher or healer. You are not signing your name helpfully by any means. It should always be used in full. Associate with 1 or 3 and 9 or 11.

Andrew J. Webb, 3869 Shenandoah Ave., St. Louis, Mo. Ambition 9, Ability 11-6-8, Purpose, 11-5-7, Member No. 78.

Yes, you are decidedly on the wrong track but through your work you have learned much by gathering information from people. A few years ago you should have made your change, doing what you desire to do, which may be something in connection with law—a judge or lawyer or helping humanity. Mix with 3 and 9 or 11.

Edgar Jacob, Box 7, Batavia, N. Y., Ambition 4, Ability 3, Purpose 1, Member No. 79.

Your desire is to be practical and gain material freedom, and willing to work and study hard to achieve your purpose, paying close attention to technicalities. You are able to express your own ideas in your own way. You are just about going into a cycle when you will be the adjuster and handle responsibilities, probably in family matters. Associate with 2 or 3 and 9 or 22.

Leslie F. Smith, Sespe, Calif. Ambition 1, Ability 1, Purpose 22-83, Member No. 80.

I am so glad you were inspired to use that signature, because you have taken on a perfect trinity for business and I hope you will take advantage of it. You should be the master of something along creative lines with individuality. I should like to know if you have had any physical trouble of any duration since you were 25. Do not slip toward the destructive and be too egotistical. Associate with 1 or 2 and 11 or 22.

Joseph Swoob, Pocono College, Henryville, Penn. Ambition 11-3-5, Ability 3, Purpose 22-6-1, Member No. 81.

There is no wonder you are not satisfied as a tailor. You should not have monotonous work with all those details, when your ambition is for travel and express an artist's talents, your own ideas of something in original way. You will not be so lonely after the next 5 or 8 years, and 1928 will bring freedom and more money. You should associate with a 2 or 3 and 9 or 22.

Among the New Books

has written "Anecdotes of 'Buffalo Bill,'" published by the Historical Publishing Co. of Chicago, has given me a real thrill by his interesting manner of telling the story. A good prairie breeze and the thunder of hoofs across a book reviewer's table does much to relieve the tedium of the day's work.

Also reminiscent of the old West we have from Taos, New Mexico, two brochures, "Taos Today" and "Taos Indians," by Blanche C. Grant, which

more than repays the reader for the time involved in reading these tales of what is so mistakenly presumed to be a dying race. These books are not devoid of occult interest, since they contain interesting pictures of the Penitentes, the weird Indian adaptors of all the magical qualities they could derive from the Roman rituals of the early Franciscan missionaries. The books may be procured from the author at Taos.

Statement of the ownership, management, etc., required by the Act of Congress of August 24, 1912, of The Occult Digest, a Periodical of Reprint and Research, published monthly at Chicago, Illinois, for October 1, 1927.

State of Illinois, County of Cook, ss:

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Effa Danelson, who, having been duly sworn according to law, deposes and says that she is the owner of The Occult Digest—a Periodical of Reprint and Research and that the following is to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, to wit:

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