AN INTERNATIONAL HOROSCOPE FOR 1927

A FAIRLY GOOD YEAR PREDICTED

Notes on a Lecture by Manly P. Hall, Given at Trinity Auditorium, Sunday, December 5th, 1926

Astrology is not recognized today among the arts and sciences, not because it is unscientific in principle but rather because so few can be found among so-called exponents of the art who are capable of reading the complicated configurations after they have successfully erected a celestial chart. Astrology is an occult science and it can never be successfully demonstrated except by a student of mysticism who, being possessed of a sensitive and intuitive nature, is capable of instinctively understanding and grasping the spiritual essentials of this celestial science.

Astrology is adversely criticised today because it has descended from a sacred and divinely-revealed art into the byways of necromancy and fortune-telling. The commercialization of astrology unfitts the one who commercializes the art to grasp the subtle principles involved in it. Astrology is not intended for fortune-telling. It will sometime assume its position among the legitimate arts and sciences which it has lost through the ignorant dabbings of unqualified persons. The principles of astrology can be proved to be scientifically sound. Astronomy admits that the sun influences the earth and that sun spots cause inclemency. The effect of the moon upon the tides is also admitted. If the influences from these two luminaries are capable of affecting the elements of the earth, are they not also capable of affecting these same earthly elements after they have become incorporated into the constitution of man? If the moon controls the water of the ocean, why should...

(Continued on Page 6, Col. 2)

WERE BACON AND SHAKESPEARE ROSICRUCIANS?

An Interesting Old Portrait of Francis Bacon.

By MANLY P. HALL.

The engraving that accompanies this article is reproduced from the title page of the 1640 Edition of the “Advancement and Proficience of Learning.”

It offers an interesting comparison with the Droeshout portrait of Shakespeare which we published last week. Compare carefully the two noses. You will note the unmistakable likeness between the nose of Shakespeare and that of Bacon. A comparison of the eyes will also disclose a startling likeness. The 1640 Edition of the “Advancement and Proficience of Learning” contains, among other important documents, the bi-literal cipher originated by Bacon when he was about 16 years old and residing in Paris. An example of the bi-literal cipher is to be found in the Latin text under the portrait. If you will compare carefully the formation of the letters, you will see that there are two completely separate alphabets used. Some of the A’s are adorned with little flags, while others are plain. The same is true of the H’s. There is, also, a marked difference in the R’s, especially noticeable in the length of the tails, or final strokes. These differences, minute as they may seem to be, disclose the presence of Bacon’s famous bi-literal cipher.

Another interesting point in connection with Bacon’s ciphers is the fact that in almost every book in which they appear there are errors in the pagination. These errors most commonly involve the 89th page, which has often been called the “Baconian page,” 89 being a cryptic signature for Sir Francis Bacon. In the 1640 Edition of the “Advancement and Proficience of Learning,” page 289 faces page 216 and is backed up by page 218. Pages involving the number 89 are repeatedly in...

(Continued on Page 5, Col. 1)
(Continued from December 1st)

An old and mysterious Chinaman has come to the boarding house where lives Pink Wilson of unenviable reputation.

He climbed the stairs, carpeted with worn-out red plush, and stopped before the hall bedroom where Pink Wilson lay nursing his headache.

Pink heard a low sound and, rolling over in bed, he faced the door, and there, standing before him, was the tall, hunch-backed Oriental gazing at him with slanted eyes narrowed to slits. A shiver went up and down Pink's spine.

"Ugh!" he muttered; "you might as well kill a man as scare him to death. Who are you?"

The Chinaman's hands came out of his sleeves and, with a low bow, he passed a fine white card towards Pink, who took it wonderingly. It was engraved with Chinese figures, underneath which were the following words in English:

"Quong Kee, Prince of the House of Ming."

A nervous thrill passed over Pink Wilson, for he knew that his visitor was the great Oriental whose power in the Western world was without known limit. A mysterious man, almost a mythological demigod, the yellow shadow that stood behind him was the spirit of the great opium traffic long sought by federal authorities. Pink knew something else, too, but he had been a crook long enough not to show it.

"Sit down," invited Wilson. "Now that you are here, you might as well stay a while."

The Chinese gentleman seated himself carefully and with slow dignity. Then facing the recumbent figure on the bed he spoke in a high sibilant voice, carefully choosing his words:

"You are my honorable friend, Mr. Wilson?—Yes?"

Pink nodded his head. "That's my name.

The Chinaman arched his brows and continued:

"Are you not the honorable Mr. Wilson who recently served five years in the state prison? Are you not the honorable Mr. Wilson who has three times been in the dope addicts' ward of this city?"

The Chinaman brought his finger tips together and gazed at the shining sheaths.

"Are you not also the honorable Mr. Wilson who has tried to creep into my tea garden and steal my blossoms?"

The Chinaman gazed long and earnestly at Wilson, who was becoming decidedly uncomfortable.

"You are right in all of your statements except the last, for I did not even know that you had a tea garden nor that you kept flowers in it."

The Chinaman studied Pink for two or three seconds. "My honorable friend, it does my spirit ill to contradict you, but the last also is true. I have my garden, I have my tea room, and I have my blossoms. Ah! honorable Mr. Wilson, I have many blossoms in beautiful China; I have a mile of chrysanthemums and amidst their flowering fragrance are the tombs of my fathers. Indeed, my honorable friend, I have many blossoms in my garden, but one more beautiful than all the others. All the way from China I brought my wonderful rose chrysanthemum that its fragrance might rest my soul, but you, sir, most honorable friend, have sought to steal my blossom from me and leave only an empty place where it has been."

"What do you mean?" demanded Wilson, pretending amazement.

"Oh, my honorable friend, must I be so crude as to say more? You know that wonderful little shop where you come so often, where the ice is stacked in boxes and bins around the wall. Do you not know that beneath that house is my palace? It is dark under the earth and flowers do not grow well there, for they must have the light; but down under the store, in the cold of the earth, I have my tea room, I have my fountain, and there by my fountain grows my flower, my blossom, the one I brought from distant China to fill the loneliness of your bleak and desolate land where love and romance are sacrificed upon the altar of material ambitions."

"Ah, talk United States! I've been accused of everything under the light of the sun, but the bird ain't alive who ever said Pink Wilson went around swiping bouquets. Your flowers are perfectly safe, Ming Quong; but don't leave any loose change lying around, because even a gentleman has his failings."

The Chinaman's eyes became mere slits and the lines around his mouth hardened, but he leaned back in his chair and drew from his sleeve a beautiful hand-carved ivory fan with which he sought to brush away some of the fumes of the cheap tobacco that filled the room.

"My honorable friend smokes such an uncultured weed," he murmured; "but if Ming Quong had not come here to you this day his blossom would soon be as dead as that weed. Do you remember, honorable sir, that day in the rice shop when two laughing black eyes looked out at you from behind the screened gratings? That was many months ago. Often since that day you have seen those black eyes again and poured into guileless ears your wooings. Those black eyes, that trusting heart, those little slender hands you have clasped so often,—do you not know to whom they belonged? That little girl is my blossom who has come all the way across the seas to comfort me. Her virtues are the petals of my chrysanthemum. You have whispered to that blossom things you did not mean. Like some wondrous sun-god, you have come into the life of my pink chrysanthemum; but, my honorable friend, such things cannot be. You are of a different world, a different people. Is that not enough? If not, then know this: that no weed like you shall be in the garden with my blossom. I warn you, most honorable friend, that he who bends the stem of my flower shall die."

The old Chinaman looked straight into the face of Pink Wilson, whose eyes fell in spite of his attempt to return the gaze."

"Is that frail girl your daughter?" he asked in pretended surprise.

The old Chinaman nodded his head.

"She is my child, and all that Ming Quong has—his jewels, his gold and his palaces—are for her. In the celestial land has her mother been these many years. She went long before me into the place of rest, and my laughing-eyed blossom is all that Ming Quong lives for. The world knows him as a heartless man, but, before the gods, this is not true. But you, sir, must let my blossom be, for it is not fitting, my honorable friend, that the glory of youth and innocence should be wedded to evil and degeneracy. Not that I say either term belong to you, my honorable friend, but this I must say, that I have other plans for my child and must humbly beseech you to see her no more lest some strange ill befal her which you would make Ming Quong most sad."

Pink Wilson did not reply at once, for in his mind a plan was slowly forming. When at last he turned to the Chinaman a smile masked his hidden intent.

"Just as you say. If you don't want me to see the girl any more, well, I'm through—get me? I'm through."

Pink Wilson lay back on the bed. "Oh, this whisky is killing me!"

The Chinaman rose slowly to his feet and, crossing his hands in his sleeves, bowed very low.

Typographical errors such as "Shapere" and "1812" for "1912" as in the Tolstoy prophecy of last week will creep in, but the proofreader has a perfect alibi as he says he is only enunciating the illustrious Sir Francis Bacon who used similar methods for his bi-literal cipher.
CHAPTER I.

THE FIRE UPON THE ALTAR.

As far back as our history goes we find that fire has played an important role in the religious ceremomials of the human race. In practically every religion we find the sacred altar fires, which were guarded by the priests and Vestals with greater care than their own lives. In the Bible we find many references made to the sacred fires used as one form of devotion by the ancient Israelites. The Altar of Burnt Offerings is as old as the human race and dates from the time when primordial man, lifting himself out of the mists of ancient Lemuria, first saw the sun, the great Fire Spirit of the universe. Among the followers of Zoroaster, the Persian Initiate, fire has been used for centuries in honor of the great Fire God Ormuzd—who is said by them to have mists of ancient Lemuria, first saw the mordial man, lifting himself out of the race and dates from the time when pri­
centuries in honor of the great Fire God 1e Persian Initiate, fire has been usecl for

The ever-burning lamp of the alchemist, which burned for thousands of years without fuel in the catacombs of Rome, is but a symbol of this same Spiritual Fire within himself which was carried by the Initiate in his wandering. It represents the spinal column of man, at the top of which is flickering a little blue and red flame. As the lamp of the ancients was fed and kept burning by the purest of olive oil, so man is transmuting within himself and cleansing in the Laver of Purification the life essences, which (when turned upward) provide fuel for the ever­

burning lamp within himself.

Upon the altars of the ancients were offered sacrifices to their gods. The ancient hierophant offered up sacrifices of spices and incense. The Masonic brother of today still has among his symbols the incense burner or censer, but few of the brothers recognize themselves in this symbol. Under articles such as this the ancients symbolized the development of the individual, and as the tiny spark burning among the incense cubes slowly consumes all, so the Spiritual Flame within the student is slowly burning away, and transmuting the base metals and properties within himself, and offering up the essence thereof as the smoke upon the Altar of Divinity. It is said that King Solomon, when he completed his Temple, offered bulls as a sacrifice to the Lord by burning them upon the Temple altar. Those who believe in a harmless life wonder why so many refer­ences are made in the Bible to animal sacrifice.

The student will realize that the animal sacrifices referred to are those of the celestial zodiac and that when the Ram or the Bull was offered upon the altar, it represented the qualities in man which come through Aries (the celestial Ram) and Taurus (the celestial Bull). In other words, the Initiate, passing through his tests and purification, is offering upon the altar of his own higher being the lower animal instincts and desires within him­

self. Among the Masonic brothers we find also what is called the Symbol of Mortality. It consists of a spade, a coffin, and an open grave, while upon the coffin has been laid a sprig of acacia, or evergreen. In the picture we see the spade of the grave-digger, which has been con­
sidered the symbol of death for centuries.

In the Book of Thoth, that strange document which has descended to man at his present stage of evolution as a deck of ordinary playing cards, we find a very wonderful symbolism. Of all the suits of cards the spade is the only one in which all the court cards face away from the pip. In all the other kings and queens the faces are looking at the little marker in the corner of the card, but in the spade suit they look away from it. Now, it is said that the spade has been taken from the acorn, but the occult student has a different idea. He sees in the spade, which has for ages been the symbol of death, a certain part of his own anatomy. If you will turn again to the picture of the spade you will see, if you have ever studied anatomy, that the grave-digger's spade, is the spinal column and the spade-shaped piece used on the deck of cards is nothing more or less than the sacrum bone.

(To Be Continued)

“No Place Like Holmes”

The Holmes Book Company, with large stores at five locations in downtown Los Angeles, can supply everything from the latest novel or volume on Science, Philos­ophy, or religion to some of the most in­
teresting of the rare old editions. Stores at 128 and 620 S. Spring, 333 and 742 S. Main, and 814 W. 6th St.—Adv.

G. RAYMOND BROWN PRINTING CO.
Commercial Printing and Publications
443 S. San Pedro Street
Vandike 7213

Hippocrates, “Father of Medicine,” described the brain as a sort of a gland whose purpose was to keep the head free from humidity. The wonder is that we know what little we do about the brain.

The Church of the People
Trinity Auditorium—Ninth at Grand
MANLY P. HALL, Pastor.
MAUD F. GALIGHER, Associate Pastor.
Sundays, 10:30 A. M.
□ □ □

SERMON SUBJECTS:
Dec. 19th—The Miracle.
Jan. 2nd—The Balance Sheet of 1926.

Amado Fernandez, Soloist; Agnes Buiseret, Pianist; Emma C. Heatherington, Organist.

Preludes: Every Sunday morning, Mr. Hall will give consideration, in a pre­lude to his sermon, to some item of human interest or problem in our daily life.

Come and bring your friends—Silver offering.
THE ALL-SEEING EYE

Published every week by the Hall Publishing Company, at 301 Trinity Auditorium Bldg., 9th at Grand Ave., Los Angeles, California.

Subscription rates, 10c per copy, $2.25 per year, $1.00 for 20 weeks. Foreign rates $3.00 per year, $1.25 for 20 weeks.

We reserve the right to edit all advertising.

MANLY P. HALL ............Editor
HARRY S. GERRHART .......Managing Editor
MAUD F. GALLIGHER .......Associate Editor

In presenting a series of Questions and Answers to the student an attempt has been made to do so in an absolutely nonsectarian way. The real understanding of all of Nature's problems is the result of the personal development of the seeker and not the teachings that he receives. All flying creatures are seeking the power of independent expression and creeds are often walls that shut out light instead of centers of illumination, as they were intended to be.

Questions have been selected from our previous works and from the questions asked at our various meetings during the past. They are of a very general nature and the answers to them have not been taken from any one phase of the Wisdom Teaching. In them the student will find points taken from all of the schools of Deep Mystic Thought.

The answers given here are neither final nor complete, but are in line with common sense and nature. As the student advances he will find new light on all of these problems, but the author feels certain that the true seeker will never find anything that will deny them, because the answers are based on natural law.

They who know God's laws know God. They who keep God's laws keep their covenant with Him. M.P.H.

Question 1. What is the meaning of the word "occult" and how is it to be used in connection with spiritual sciences?

Answer. The word "occult" means hidden. An occultist is one who through the powers of reason is trying to lift the veil of allegory from science and religion and find the germ of truth and unity concealed in their diverse, complex, and literal explanations and teachings. The occultist is the eternal seeker, seeking eternal truths.

Dr. William A. Mayo in an address in Montreal predicts that the ultra-microscope will raise the span of life to seventy or more. He also laid great stress upon the value of religion in healing.

(Continued from Page 1, Col. 2)
BACON-SHAKESPEARE

(Continued from Page 1, Col. 3)

...correct in the first folio of Shakespeare. In Burton's "Anatomy of Melancholy," long suspected of being Francis Bacon's scrapbook, page 189 is entirely missing. In the first edition of Bacon's "Advancement and Proficienct of Learning," London, 1605, leaf 87 is followed by leaf 79 instead of 89. This peculiar chain of mistakes appearing in literally dozens of volumes indicates, in all probability, the presence of a Baconian cipher in whichever book the faulty pagination appears.

Francis Bacon has long been considered as a Rosicrucian initiate. His remarkable work, "The New Atlantis," is a Rosicrucian enigma. There is a story afloat (concerning which certain Masonic brethren are supposed to have information) to the effect that the supposed death and burial of Francis Bacon were a mock ceremony and that he changed his name and moved to Germany, where he published, under the name of Johann Valentin Andreae, the "Chemical Marriage of Christian Rosencreutz," one of the first and most famous of the Rosicrucian manifestos. While it is difficult to prove such a theory, there are many things that point to the probability of the story.

Bacon was one of the most brilliant minds that Europe ever produced and is considered by many to be the father of all modern science. He remodeled the British law, establishing systems of jurisprudence which remain active to this day. The cryptograms in his various documents point to the fact that he was actually the son of Queen Elizabeth and the Earl of Leicester. The original marriage contract is said to be in existence at the present time, but the unhappy and sudden death of the Earl caused Queen Elizabeth to conceal the marriage. This being the case, Francis Bacon was the true heir to the throne of England, but he was never able to claim his title. The secret which he possessed to the effect that he was the legitimate heir to the throne is now believed by Baconian experts to be the prime cause of the unwarranted persecution heaped upon him by his contemporaries.

Apparently realizing that he could not hope for justice during his own lifetime, Bacon left to posterity the labor of vindicating him and accrediting him with that knowledge and power which was his legitimate right. He therefore went to infinite pains to conceal within his documents the secrets of his own unhappy life. He was a king who could never claim his throne, persecuted for the fact that he knew his own birthright. He dared not reveal it, for it would have cost him his life, so he wrote it into his books, concealing it in ciphers and veiling it in enigmatic statements, which are meaningless unless the reader is acquainted with the tragedy of the author. In order to protect his position and divert suspicion from himself, he assumed various names, writing his books and accrediting them to either actual or imaginary personages. It seems to have been at this point that William Shakespeare, the obscure actor, appears upon the scene. Was Shakespeare a member of the Rosicrucian Brotherhood, selected to be the left hand of Francis Bacon, that through him this monumental genius might leave to posterity a vast store of occult information and secret Rosicrucian mysticism, within which was also concealed the true identity of the secret author?

For centuries there seems to have been a concerted effort to conceal the true authorship of the Shakespearean plays. This would lead one to believe that Bacon was connected with some secret organization...
or group which even after his death continued to consistently maintain the subterfuge. A good example of this is to be found in the inscription upon the grave of William Shakespeare, which originally was written in peculiar cryptogrammatic characters and which was later replaced by another stone containing the same words but recut so as to destroy the cipher in the original writing. An investigation of this cryptogram, according to the researches of Ignatius Donnelly, reveals the name of Francis Bacon as being secretly written upon the tomb of Shakespeare. While newspaper type makes it impossible to reproduce exactly the lines of the old inscription, we believe you would be interested in reading Shakespeare’s epitaph, which is as follows:

“Good Friend for Jesus Sake forbear To digg T-E Dust Enclo-As'd He.Re.
Blesse be T-E Man TY (that) spares T-Ees Stones
And curst be He TY (that) moves them.”

From these four lines Ignatius Donnelly extracts the following words:

FRANCIS BACON WROTE THE GREENE, MARLOE AND SHAKESPEARE PLAYES.

(Next week’s article will be The Baconian Scrapbook.)
through such environments, thus establishing a natural, scientific, material proof of astrology. Furthermore, the spectrooscope demonstrates that light carries with it the vibratory rates of metals, gases, minerals, and various chemical elements. If a ray of light is capable of being analyzed to a degree that it reveals the constituents of the celestial body from which it is reflected; this same light contains sufficient power to influence any body which it may strike. While this influence may not be apparent or tangible to the physical faculties of man, there is no doubt that it influences his subtle, emotional, mental, and spiritual organisms.

In a rare work on the总监anic magic of the Persians, James Gaffariel, the astrologer to Cardinal Richelieu, appends two remarkable maps of the heavens showing the origin of the celestial Hebrew alphabet in the stars. It is our intention to republish these charts in a future number of this magazine. According to Gaffariel, the famous allusions to the handwriting on the wall found in the Old Testament refer, in reality, to the celestial Hebrew alphabet in the heavens. Gaffariel points out that the fixed stars constitute the consonants of this celestial language and the movable planets the vowels. The incessant motion of the latter result in ever-changing words appearing upon the vault of the heavens. These words can be translated into intelligible sentences and paragraphs, concealing within them the future destiny of the planet.

Astrology at the present time has many uses assigned to it, most of which are against the finer and higher development of the science and they stand between it and scientific recognition. Four uses of astrology are of real value to the community, if the interpretation of the chart be given by a qualified student of the subject. (1) Astrology is of inestimable value in assisting parents in the analysis of the traits and characteristics of small children, whose future lives depend very largely upon a wise and intelligent directionizing of their forces while the child is in a plastic and receptive condition. (2) Astrology is of great value in assisting parents in the analysis of the traits and characteristics of small children, whose future lives depend very largely upon a wise and intelligent directionizing of their forces while the child is in a plastic and receptive condition. (3) The close relationship existing between celestial influence and terrestrial atmospheric condition results in astrology being a powerful aid in forecasting the weather. Long before the coming of modern weather bureaus, the European peasant through a consideration of the sun, moon and stars kept himself well posted concerning coming storms, etc. For centuries successful farmers have planted in certain phases of the moon, having demonstrated the effect of this luminary upon their crops. (4) By means of astrology it is possible to keep in constant touch with the temperament and idiosyncrasy of the International Man, and some day the value of astrology as a means of preventing international misunderstanding will be appreciated.

It is concerning the international horoscope that we wish to write at this time.

You may wonder how it is possible to cast a horoscope for a nation. The answer is that the nation must be considered as an individual. It would be very valuable to the peace and harmony of the world if people could be taught to think of the planet as an individual; that continents are his parts and members; and that living creatures are tiny cells in his gigantic body. We would then realize that the earth has a temperament of its own and that it is subject to all the irascibilities of temperament found in the ordinary human being. Diseases of the human body become plagues and pestilences, wars and international disturbances in the body of this great Earth Man. Not only is there the Earth Man, but each continent can be considered as an individual; each race may be considered as an individual; each religion, each great enterprise, each state, county, city and town may be considered as an individual, possessing individual characteristics and certain peculiarities of temperament and outlook. A recognition of this great cosmic fact will ultimately assist in promulgating the doctrine of cooperation, for as sickness is the result of

A NEW BOOK
Nothing like it ever published


Including 3 beautiful and instructive plates in full color:

A SYTHETIC EMBLEMATIC PLATES
THE OPENING OF THE THIRD EYE
THE SEVEN SPINAL CHAKRAS

Complete ............................................ $4.00
Plates separately mounted, each........ 1.00

Lost Keys of Masonry .......................... $2.00
The Ways of the Lonely Ones ............... 2.00
Shadow Forms (Occult Stories) .......... 2.00
Thirty-eight Thousand Miles of Impressions 1.00
Sacred Magic of the Qabbalah ........ .50
Talks to Students .............................. .50
The Noble Eight—Fold Path ......... .50
Evolution .......................................... .50
Death and After .............................. .50
Unseen Forces (just reprinted) ....... .50
Occult Anatomy (just reprinted) .... .50

HALL PUBLISHING COMPANY
301 Trinity Auditorium Bldg., Los Angeles, Calif.
inharmonious adjustment of body parts, so wars and plagues are the result of the inharmonious adjustment of the body parts of this great man. Let us now turn to a consideration of the National Men and what their temperaments bid fair to produce during the coming year. We would add at this point that there is one thing over which astrology is powerless: that is the individual will power and mind of the individual. The less people think, the more accurate their horoscope will be. The less they exert themselves, the more they are influenced by things about them. So predictions cannot be issued dogmatically, for every man is master of his stars, and every nation is capable of rising above its good and evil planetary configurations.

The Great Man of the United States was born on July 4th, 1776, at the time when it cut the umbilical cord which connected it to the mother country. At the time of signing the Declaration of Independence, the 19th degree of the Sign of Aquarius was rising. Therefore the United States Man is an Aquarian. He pours the water of life—a stream of stars—from his great water urn. It is significant that at the dawn of the Aquarian Age the United States should be an Aquarian—the sign of a coming race and a coming age. Aquarius, while a water bearer, is an air sign. So this nation will conquer the air with its airplanes, its radios, its engines, and similar inventions. The Sign of Aquarius contributes to the United States its love of independence, its self-sufficiency, and its unconventionality. The present generation is Aquarian in its lack of dignity, lack of sense of propriety, and its ridicule of ancient and accepted standards. The result is that every day the number of the older and conventionalized generation becomes fewer. They do not die of old age; they are frightened or mortified to death by the habits and temperaments of the generation rising up about them. Aquarius is always in a hurry; speed is its motto. The Aquarian man, both human and national, is controlled by Uranus, the planet of sudden and unexpected things. Uranus is a nervous, mystical, excitable sign, and those controlled by it are seldom self-controlling. It is this nervous haste, this bohemian temperament, that marks the present generation in America. The United States Man is coming into his majority, demonstrating beyond doubt the influence of the celestial bodies which culminated at his maturity.

The land surface of the United States is under three great constellations—Gemini, Cancer and Leo. Gemini covers the eastern coast with its intellectual and cultural temperaments; Cancer, the middle west with its fecundity, grain and crops; and Leo, the western states with their pioneering and aspiring temperaments. These three signs control, to a certain degree, those diseases from which the American people suffer the most: Gemini contributes the tendency toward nervousness and tuberculosis; Cancer, the tendency towards stomach trouble; and Leo, the tendency towards heart trouble. In spite of several distressing aspects, the coming year promises an improvement in financial conditions throughout the country, with a release of currency and circulation of money. The trend of progress in America is westward; therefore the West continues to suffer from "growing pains." The population will increase faster than the industries can support it, thus resulting in considerable soreness for the less-monied classes. There is, however, of considerable increase in industries in the West the coming year. The problem of the ingress from the East is a difficult one to solve. It will take many years to thoroughly adjust conditions.

There will be many difficulties in the political world, including serious factional clashes. It will be a difficult year for science and invention, but one new and great invention will be added to the already long list of achievements. This invention will be of an entertaining rather than of an essential nature. Literature, the theatre, and the arts will not have a particularly prosperous year; nor will the motion picture industry. America's art sense is still but partly matured; the finer sentiments come with age and the United States is still a young country. Occultism and philosophy will have a steady, but slow, growth during the year. There will be no epidemic or something of that nature, which will in some way injure the flocks and herds.

South America is progressive during the year. Great numbers of people will emigrate to Northern South America, where there is a sudden boom. The South Central American republics will be quiet but they will have an unpleasant year, with a blow to their fondest hopes. There will be steady progress along sociological lines. The evolutionists are likely to have a "comeback." The revolutionists are likely to have an unpleasant year, with a blow to their fondest hopes. There will be a steady advance along sociological lines.

Severe storms will occur in the Eastern states and out upon the Atlantic. The United States will probably cause the sinking of two or three large vessels in the Atlantic. There is a likelihood of severe storms off the coast of Southern California.

The British Man is an Aries; that is, he was born under the Sign of the Ram—the House of Mars. The Ram is the symbol of courage, tenacity, and an unwillingness to give up. Great Britain will not have an exceptionally good year. There will be further difficulties with strikes and the colonial possessions will cause worry, English financial conditions will not be of the best. The United States may also have difficulty in the Philippines or Hawaii, with probability of volcanic disturbances in the latter place. Serious illness comes to the royal house of England, with the probable death of one of its members.

India will make new political endeavors towards freedom, and these will be rather quiet and unpretentious, but considerable undermining will take place. A new leader will arise in India. He will gather a large following, which will greatly influence the future of the Indian people.

Italy also has an unsettled year, with financial complications. There is danger of division in the government and possibly civil war. Mussolini is afflicted and will either pass through a serious illness or meet with his death. The Italian people will be struck with a cattle epidemic or something of that nature, which will in some way injure the flocks and herds.

There is a war in Asia, possibly involving Japan. China does not seem to have a particularly good year.

Considering everything in general, several points stand out above the rest: (1) The ever-growing clouds of international war do not seem to break during the coming year, but unless humanity becomes less selfish and takes a greater interest in the well-being of the various parts of itself a great international cataclysm will most certainly come within the comparatively near future. (2) A generally improved religious and financial condition, with the orthodox creeds of the world broadening out and becoming more inclusive. They will not do this, however, until they have made one last stand upon the foundation of the old. (3) The Oriental religions and philosophies are becoming ever more important as factors in Western civilization. This is a very good year for them.

We must realize that the so-called "evil" aspects of a horoscope are merely expressions of unfinished labor and those lines of activity in which we lack proficiency. We speak of them as "evil," but in reality they are merely reminders of problems unmastered, accomplishments yet to be made. Do not become astrological fatalists; remember the stars impel but they do not compel. Man is the master of his destiny and the captain of his soul.