

The Occult Digest

Dedicated to the laws of higher Mind-Soul expansion

MARIE HARLOWE, Editor

"Years ago I gloried in the fact that I was a hard-boiled sergeant. A private in my company was converted at a religious meeting in Ceylon, after which all of us continually made fun of him. One night after hours on 'watch' he came in, wet, muddy, and cold. But before going to bed he knelt down to say his prayers. As he did so, I threw a pair of heavy boots at him and each struck him. The next morning I found the boots nicely shined beside my bed. It broke my heart."

- *The Quiet Hour*

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The Occult Digest

EDITORIAL:

We sit, as on a volcano which may erupt at any moment. The process of the Court is moving swiftly in the settling of the Estate, soon arranging for the sale of the building and the subsequent need for us to move. We shall not be surprised if the roof of heaven falls on us on May 11, the day of the Full Moon in opposition to six planets including the Sun, squared by Mars, camped on our natal Mercury-Venus.

We pray the indulgence of the compassionate Buddha, the world's outstanding Taurean, as we continue our practical Astrological Characteristics; for Buddhism is in no way concerned with Astrology, but deals alone with the starless horoscope of Life in which each is his own God-Power.

We are planning issues devoted to the great religious philosophies of Confucianism and Mohammedism. One of our correspondents this week, a real "American" is going to take steps to have the United States as well as the British Empire ban our magazine, chiefly because we follow the Buddha, a right given us by the U.S. Constitution in freedom of religious belief. It is idle for the Truth student to talk about attaining omniscience, God-consciousness, without at least realizing that God must know ALL, so man who aspires to that Consciousness must have a sympathetic understanding of other ideas than his own. Doubtless in time we will have a special issue now and then devoted to all the various world religions and philosophies.

Along this line of the freedom of a "digest" magazine, we shall have some articles soon from Max Freedom Long, author of "Recovering the Ancient Magic" who has spent some twenty years studying *kahuna* magic in Hawaii and Polynesia, and who amazingly relates it to modern psychiatry and psychic research, tracing its origin through Egypt, from ancient India, and on to the Islands. Readers can't afford to miss forthcoming issues!

THE WHEEL OF LIFE AND FORTUNE

Marie Harlowe

There is so much to be found in both secular and occult literature in all races concerning wheels, that their diversified symbolism must have a deep, important significance.

In ancient Egypt the wheel reminded men of the change and instability of human life. (Plutarch relates how the sacred cow was led seven times around her temple at the Winter Solstice.) Zoroaster spoke of a "high-wheeled chariot made of heavenly substance". Thor's hammer and the thunder it produced was related to the wheels and allied thunderbolt (the thunderbolt a weapon of the gods) in India, where the whirling dervishes symbolize the wheel of life. The ancient Chinese drew designs for concentration of a concentric wheel type. The pavement was worn in grooves at Casa Santa at Loretto by the devout who circulated on their knees. Gothic architecture has large circular Rose or Wheel windows. Russian and Greek church followers circumambulate the altar in marriage and other ceremonies, and Masonic rituals indicate the points of the rising sun in wheel-like manner.

It is still common in England and Germany to celebrate the end of winter and beginning of summer (Midsummer's Day) with people marching in circular motion with lighted torches. In ancient times pilgrimages were made around cities, and in some cases powers were invoked thru circumambulation which destroyed the city (Jericho). The Mohammedans go around their sacred Rock with their right sides to it, as do all forms of wheel rites, with the exception of the Jews whose allusions to it in the Talmud is to the left, as it is only in mourning or evil rites otherwise. Present day priests in Abyssinia go around an ark on the altar in imitation of David's (circular) dancing around the altar, and also today on May Day and St. John's Day in Europe festivals are held with barrels and carts set on fire.

Doubtless all such circular movements were symbolical of the solar motion. The solar character of such rites as the discus-throwing is plain to be seen. The symbol of the crescent and sceptre is that of the moon and the sun, and the an-

cient Swastika is a form of wheel, symbol of the solar motion, and is so used in Buddhism. The flaming sword at the gate of the Garden of Eden was nothing but the solar wheel.

The sun god in India had a car and four horses as did the classical Helios. In the car ceremonies the wheels personify the power or attributes of the god, therefore even to die under the wheels is a special mark of sanctity and bliss (juggernaut's occult basis). In reality the wheel is a symbol of dominion, ruling extensively over that which it travels, over that which it subjugates; it is the symbol of transmigration, of progression.

The praying wheels of Buddhism are therefore not merely manifestations of superstitious practices. The prayer on these wheels, "Aum, Mani Padme, Hung!" -- "Adoration to the Jewel of the Lotus, Amen", indicates the absorption of the ancient sun-worship by Buddhism. The "thousand ray'd wheel" said to be on the soles of the feet of Buddha, on any who become Buddhas, is but a recognition of the complete son (sun)-ship of all masters. The Wheel of the Law in Buddhism is that of Life and Death.

The serpent with his tail in his mouth has always been a symbol of the Wheel of Life, the creative process of life.

In ancient symbology the serpent was sometimes replaced by the mill or the wheels of the mill. Inasmuch as women in that day did all the work, the mill became the symbol of woman in her creative aspect.

It is a long step, a great degree of development, from the original mythological conception of the wheel as a means to appease all of god's children, who, each wishing to dance (vibrate) with God, were put on spokes of a wheel so that all thought they individually were dancing (moving) with God, to this day of realization that in the motion of the wheel as noted by primitive man lies the seed or foundation for all geometrical comprehension, that everywhere in all ages the same mental processes work in conjunction with the symbol of the wheel.

From the outer rim of Life's Wheel, we seek the all-inclusive peace of Buddha as we turn our attention to its hub of Realization.

(While they last, we will give free copies of May, 1940 issue, which contrasts Buddhism and Christianity.)

PADMA SAMBHAVA AND TANTRIK

Miriam Salanave

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In the November *Canadian Theosophist*, a reviewer of "Land of a Thousand Buddhas", expressed amazement that certain Tibetan lamas identified the author, Mr. Theos Bernard of Arizona, U.S.A., as the reincarnation of Padma Sambhava, who authored some 18 volumes of the Tantras. This form of mouth honor is not confined to Tibetan lamas alone. Many Orientals indulge freely in hyperbole and magniloquence. Theosophists familiar with Mr. Leadbeater's book on the past lives of certain living Theosophists would not be amazed at any such panegyric pronouncement.

Padma Sambhava is the great Guru and Patron Saint of the *Dugpa* or Red Cap sect of Tibet. For full definition consult H.P.B.'s Theosophical Glossary under the headings of *Dugpas* and *Tassissidun*. The learned Hindu, Chandra Das, says in his Tibetan-English Dictionary, p. 779, that Padma Sambhava "was the inventor of much of the Tantrik ritual...he even devised female companions for the Dhyani Bodhisattvas...He came to Tibet from Udayana, a celebrated Centre of Tantrik sorcery in 747 A.D. and soon got a big reputation for his skill in Magic". He goes on further to say that Padma became so popular all over Tibet as to almost eclipse the Buddha himself.

The very learned Japanese Buddhist, Rev. Ikai Kawaguchi, in his *Three Years in Tibet*, published by Annie Besant, says in part on p. 53: "There is in existence to this day in Tibet, a sect of Buddhists which believe in teachings originated by a priest whose name may be translated into 'born of the lotus flower' (Padma Sambhava) whom they regard as their savior and as Buddha incarnate." His teaching is a sort of parody on Buddhism proper, and an attempt to sanctify sexual relations of humankind, explaining all the important passages and tenets in the sacred Text from a sensual standpoint. Indeed, Padma's own life was simply his teachings translated into actual practice, for he lived with eight women whom he called his wives, drank intoxicants to his heart's content,

and fed on animal food." In short he tersely sums up the entire teachings of Padma Sambhava as "lewd and detestable" (In the third volume of *The Secret Doctrine*, H.P.B. mentions a note on p. 491 a translation of a Tantrik work as being "hardly fit for publication"). Dr. McGovern, in his book *To Lhasa in Disguise*, says on p.322 that Kawaguchi won the "intense dislike" of the Dalai Lama "on account of his criticism on the character of Padma Sambhava, the wine-bibbing and sensual founder of Lamaism."

At last, in the fourteenth century, when such evil doctrine and practices became so widespread among the lamas, Tsong-kha-pa, believed an incarnation of Amida Buddha, appeared and instituted a great reform, enjoining celibacy among the clerics, forbidding the use of intoxicants, and so on. Followers of Padma Sambhava naturally opposed this moral house cleaning. Inasmuch as sensuality is the most powerful of human desires, any teaching that not only condones man's greatest frailty and actually teaches that highest wisdom may be attained through unrestrained sensual self-indulgence is bound to become popular. Thus it was, is, and ever will be. The teaching and practice of restraint and complete self-control are popular only with the few.

Tsong-kha-pa is therefore known as the founder of the *Gelugpa* or Yellow Cap or Reformed sect in Tibet. H.P.B. has an article in Vol. III of *The Secret Doctrine* on p. 415, and also writes of him in *5 Years of Theosophy*, *The Modern Panarion*, and elsewhere. On p.415 of Vol.III. of *The Secret Doctrine*, H. P. B. says: "Of all the existing philosophies, Buddhism is the least understood." She gives a list of writers of the past, and "eye-witnesses" of Tibetan Buddhism who have "hitherto only added perplexity to confusion. None of these has ever received his information from genuine Gelugpa sources: all have judged Buddhism from the bits of knowledge picked up in Tibetan frontier lamaseries, in countries thickly populated by the Bhutanese and Leptchas, Bhons, and red-capped Dugpas, along the line of the Himalayas... None of these have anything to do with the real philosophical Buddhism of the Gelugpa..."

This holds true today among more recent writers on Tibetan Buddhism. Although Madame David Neel passed far beyond Tibetan frontiers and reached Lhasa, Shigatse, and other important Buddhist centres, the fact remains that most of the in-

formation contained in her books on Tibet are from Red Cap sources, fascinating and informative as her books are. Her adopted Tibetan son is a Red Lama. And the assistant and translator of Dr. Evans Wentz' *Tibetan Book of the Dead*, Lama Dawa Samdup, was a Bhutanese of the Red Cap or *Dugpa* sect. This book contains a Foreword by Arthur Avalon (Sir John Woodruff), well-known Tantrik authority.

* * *

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* * *

TO MY MOTHER, FOR MOTHER'S DAY
Juanita de Arana

I know this is not all, this little day on earth
In which you play maternal role to me;
I know before this terrestrial birth,
In other lives we shared affinity.
We loved as sweethearts once, in times now past,
Again you were my son, again my wife,
My sister, and my sire, until at last,
Today, we enter on this present life!

And so I know this is not all, this span
Together, for the spiral must unwind
Each time, according to evolvement plan,
Until the loves of man are intertwined,
Amalgamating with the Cosmic All
Beyond distinction and beyond recall.

I AM A PACIFIST

Mirza Ahmad Sohrab

I am a pacifist!

I am a conscientious objector to war!

At the moment, I belong to a tiny minority, yet I feel myself part of a mighty revolt that is surging up from the heart of a disillusioned Humanity.

I am a patriot, because I am confident that my nation holds within itself means for the settling of all disputes in a non-violent, non-military way. Hence, I assert that the resources of human nature, if ever given full play by the civil and religious authorities of the world, would be sufficient to bring about permanent security and peace.

I am not a coward nor a shirker in time of hazard.

I do not flee from danger, but remain in it.

I am a pacifist!

I renounce all wars at all times!

I do not believe in the use of physical force as a method for achieving an end, however good.

I refuse to kill a human being on my own account; then why should I, at the word of another or at the order of any power on earth, resort to killing.

I am prepared to die for my faith, just as my brothers are dying for theirs on the fields of battle.

I am a pacifist!

I am not a joyous follower of the evangel of hate; but rather am a humble student of the evangel of love.

I do not assert that my judgment is infallible but I do profess to know something about the method that I have chosen, which is that of non-violence, and also something about its counterpart, which is that of violence. I believe that both methods are sufficiently well established as to entitle me to demonstrate the workings of love in the midst of hate, and I pledge myself to as much self-denial and endurance as is assumed by those who apply the contrary way. I am confident that through this means I can make a greater contri-

bution to the peace that follows war.

I am a pacifist!

I say NO to war!

I oppose every war and all preparation for war!

I am not inactive. In my daily life and through my association with my fellowmen I practice friendship and brotherhood. I work with others toward great ends, advocating the cause of the distressed in whatsoever tongue and at whatsoever price. My success will not be immediate, but it is mount-on the wheel of time, just as the success of those who advocate militarism is descending slowly and surely.

I am a pacifist!

I am a citizen of the world!

I strive to maintain my serenity in the midst of anger and my reason at the brink of the abyss. I have faith in the co-operative friendship of human beings, and back this comradeship against the chain-gang system, controlled by the overlords of egotism. I have no wish to kill, to injure, or to ignore anguish. I follow afar in the paths of THOSE who gave their lives that pain might be no more.

I am a pacifist!

I bear witness to the enthralling adventures of peace, and lay claim to the illimitable opportunities of peace.

I understand that, as a conscientious objector, I automatically become one of the casualties of the war, and I do not ask for preferential treatment. I am loyal to my faith. I sense that my sufferings will not have been in vain, but that they will have contributed to the ending of war as a system, to the salvaging of democracy's priceless boon of freedom and to the maintenance of religion as a common platform for the expression of the highest in man.

Consequently, I am not discouraged.

I look to the end. I hold to the path. I walk step by step.

I am a pacifist!

My first duty is to believe in the goodwill of others.

I will not curse the dictator, lest I myself become a dictator.

I will not focus my thoughts on his abnormal characteristics, lest I myself become abnormal.

I will not banish him beyond the limits of my tolerance, lest I myself become an exile.

I assert that the implements of war create minds of war. I see with my own eyes that fear, prejudice and untruth are spreading far and wide. I do not intend to yield to these forces, but, with all my mental and moral energy, strive to surmount them. Thus, I attain a plane above the smoke of battle where I am able to see beyond the horizons of this generation and can penetrate in the World of Tomorrow.

I am a pacifist!

I constitute myself the guardian of the principle that every man and woman should be free to follow his or her conscience; and I insist that there are some things that the state cannot control. Here, I stake my life on the conviction that there is a more perfect law than the law of the land and a higher court than the court of last appeal; and I share in the opinion that, in the forum of conscience, duty to a moral law must be maintained--the state notwithstanding. I believe that the essence of religion is belief in a relation to God, and that this relation involves responsibilities superior to those arising from any human relation.

I am a pacifist!

I am not imbued with an eternal warlike spirit!

I declare that war is the defeat of civilization, and I know that even those who win, lose. Therefore, I do not take sides in war, but take sides with humanity *against* war, conserving my place in the ranks of those who combat this unique enemy and reiterating the while our simple watchword: *Wars will cease when men refuse to fight.* I will exert myself to spread this faith over the expanse of the earth.

I am a pacifist!

I hold that every living being has a claim upon my mercy, a claim of brotherhood upon all creatures that live. I love life and I do not want to die, but I would die gladly rather than close my hands about a gun. I believe it is better to be killed a thousand times than to pour liquid fire, for any

reason whatsoever, upon my fellow human beings. I am not ignorant of, nor indifferent to national and personal peril, but I see a greater peril in what my own government or my own people may perpetrate upon themselves and upon their ideals. I know that in the last analysis I have to face my fate alone and I am convinced *now* and for *all* future that I will do so without fear and without regret.

I am a pacifist!

I keep alive in my breast the will to peace and the will to sacrifice for peace.

Foremost, I take a vow to uphold unimpaired the integrity of my own conviction. I will be kind and forgiving to my enemy and show him my sympathy in a thousand ways. I will help to create a positive and constructive undercurrent which, in time will sweep human desires into a main flow of human aspiration. I will continue to cast and recast my ideas and plans into the shape of a peace settlement, fitted to inaugurate the dawn of a new world order. I will co-operate with other social and spiritual agencies in formulating and adapting the essential features for an alignment of nations based on democratic ideals of liberty and co-operation, and I will, from this time on, do my share in preparing the hearts and minds of the people to reserve their full alliance for a planetary commonwealth--the United States of the World.

I am a pacifist!

I am a conscientious objector to war!

At the moment I belong to a tiny minority, but multiply me by millions, and you have the people of the world; multiply my faith by those same millions, and the armaments of nations will fall into dust!

I am a pacifist!

I renounce all wars!

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THE OCCULT DIGEST

THE THREE BIRTHS

A. A. Voyz

"So that you will understand the gist of what I want, I would recall two experiences in your life, experiences that recur and fade away. Two moments, when you lost yourself in love, lost it in the utter felicity of pulsing life, without a trace of the fear of death, when you died as your 'self', but died into life. Once in the body. And once in the spirit. Remember.....

You experienced love, enjoyed love in your life, the love of the senses.

Remember.....

You lost yourself again, but differently. In spirit you were merged with another being. But this time your love did not confine itself to the one person. It embraced all. It became love of mankind."

- *Wilhelm Bolsche*

Man is born three times. I. The Physical birth. II. The Sexual birth. III. The Egoic (spiritual) birth.

The aggregate of mankind at any given moment of time presents individuals who are living the period intervening between the three births and death.

All individuals have had their physical birth, but not all have been born sexually or egoically. It may be true that for some only their physical birth is real.

The reality of the physical birth needs no explanation. The mother casts from her body a new being, - an individual physical organism is made manifest. The reality of the sexual birth is not clearly indicated. Yet the change we call "puberty" is manifested in many ways. The catastrophic nature of the change is usually a purely individual experience. The reality of the egoic birth is even less clearly discernable by others. To many even the idea of such a birth is denied. Yet many know the change that has upturned the old equilibrium of previous births.

This presents a problem for the astrologer!

If the physical birth is not the only birth, then the natal horoscope is not the only horoscope that may indicate the course of life. It is suggested by the ideas above advanced that there are three possible horoscopes.

It is a well-known fact that even the hour of physical birth is in most cases not definitely known. To expect that the hour of the latter births can be ascertained even in a few cases, is almost if not totally, impossible. Yet this fact does not change the possibility that they are the true indicators of Destiny.

Thus it seems that no test can be applied to our suggestion--only the idea as a hypothesis remains, unsubstantiated by factual data. Yet the value of the idea is in no way weakened for me. As for you, that is for you to decide.

The period between the physical birth and puberty is in most cases roughly twelve to fourteen years. The planet Neptune takes between twelve and fourteen years to transit one sign of the Zodiac. Is there a connection between the two births and the movement of the planet? The planet Uranus takes about seven years to transit a sign of the Zodiac. What is the connection between the two births and the movement of this planet?

- I. Physical Period 1 - 14 Years
 - II. Sexual Period 14 - ? Years
 - III. Egoic Period ? - ? Years
-

We recall the record that Prince Siddhartha Gautama, who became Buddha, the Enlightened--the pioneer of Indian Humanitarianism, "came to an untimely death through over-indulging in eating roast pork". Quite a fable--a slur upon his staunch principles of "reverence and compassion for all sentient life." His demise was through partaking of a dish purporting to be "truffles", an appetising, edible land-plant. Hogs seek and paw out this vegetable food and eagerly devour it for its tasty qualities and, in and through this fact, it became known as "Hog's Flesh". Hence the aspersion. A. R. Hope in his work *Beasts of all Sorts* says, "In France, pigs are set to rout out 'truffles', a sort of underground growth (similar to mushrooms)."

- Henry J. Baylis

ZEN BUDDHISM

Reprinted from *The London Forum*, November 1934

Mme. Suzuki

FOUR GREAT VOWS:

How innumerable sentient beings are; I vow to save them all;
How inexhaustible our evil passions are; I vow to exterminate them;

How immeasurable the holy doctrines are; I vow to study them;
How inaccessible the path of Buddha is; I vow to attain it.

What is Zen? Zen is the name of a Japanese Buddhist sect divided into three branches--Rinzai, Soto and Obaku, the first one stressing the practice of meditation. It was introduced into Japan 700 years ago by Eisai, the founder of Kenninji Temple of Kyoto. Its teachings have always appealed to the intellectual and military classes, and Zen has had much to do with cultural and artistic forms in Japan such as the tea-ceremony, flower arrangement, the No-drama, painting, sculpture and a certain way of life, *Zenmi*, which may be defined as an appreciation of aestheticism and austerity.

Zen differs from other forms of Buddhism in that it claims to transmit the essence and spirit of Buddhism directly from its founder, independent of written document or literary agency.

Zen is unique in its approach to religious experience, because it eschews outer aids and teaches that the ultimate truth is to be realized in one's self through one's own efforts. Books and sermons may be helpful but not strictly necessary. Zen is a discipline, and freedom is to be found in practical life and the maturing of the mind through meditation. When this maturing forces an awakening it is called Satori--seeing into Truth, the opening of the Spiritual Eye. Zen directs its attention to enlightenment and stresses this aspect, not only in Buddhism, but in all religion; for the Zen idea is found in Christianity and in Islam as well as in Buddhism.

Zen encourages meditation, yet it is more than meditation; it is a liberator of the energies of men. It strives for a direct, immediate, personal, living understanding of the ultimate fact of life.

TWO STORIES

From *101 Zen Stories* by Nyozen Sensaki and Paul Reps

IS THAT SO?

The Zen master, Haku-In, was praised by his neighbors as one living a pure life.

A beautiful Japanese girl whose parents owned a food store lived near him. Suddenly, without a word, the girl was with child.

This made her parents angry. She would not confess who the man was, but after much harassment at last named Haku-In.

In great anger the parents went to the master. "Is that so?" was all he would say.

After the child was born, it was brought to Haku-In. By this time he had lost his reputation which did not trouble him, but he took very good care of the child. He obtained milk from his neighbors and everything that the little one needed.

A year later the girl mother could stand it no longer. She told her parents the truth that the real father of the child was a young man who worked in the fishmarket.

The mother and father of the girl at once went to Haku-In to ask forgiveness, to apologize at length, and to get the child back.

Haku-In was willing. In yielding the child all he said was, "Is that so?"

MUDDY ROAD

Tan-Zan and Eki-Do were travelling together down a muddy road. A heavy rain was still falling.

Coming around a bend they met a lovely girl in a silk kimono and sash, unable to cross the intersection.

"Come on, girl," said Tan-Zan at once. Lifting her in his arms, he carried her over the mud.

Eki-Do did not speak again until that night when they reached a lodging temple. Then he could no longer restrain himself. "We monks don't go near females," he told Tan-Zan,

"and especially young lovely ones. It is dangerous. Why did you do that?"

"I left the girl there," said Tan-Zan. "Are you still carrying her?"

* * *

ASTROLOGICAL CHARACTERISTICS

of persons born in ARIES -- Continued from Last Month

Marie Harlowe

In making a horoscope for any person, it is necessary to point out the fact that every sign has a positive and negative aspect, and to point out the negative elements so that they can be studiously avoided. Every fault and shortcoming can be eliminated in the cultivation of true, positive aspects. "The stars impel but they do not compel", and every situation and circumstance in life may be mastered and transmuted into a worthy factor in life.

The chief negative aspects of the Aries character are impulsiveness, impatience, selfishness on one hand and unworthy generosity on the other. Egotism, jealousy and revenge are sometimes found. Lack of concentrated application of energy and lack of patience seriously hinder some Aries natives. Stubbornness, self-will and ruthless domineering must be guarded against.

The Arian likes to plan, but does not like to work out his plans. Arians seldom heed even the best advice and cannot be contradicted or told their faults, and in their own towering strength are often unsympathetic with the weakness of others. They usually get what they want, but on the negative side they will make this attainment thru dishonorable and questionable methods. The Aries desire for leadership sometimes leads to a manifestation of exhibitionism in gaudy dress, jewelry and surroundings.

They are rash in affectional matters; they want to boss husband or wife, and children and relatives; they get along best with the parent of the opposite sex. A mental and physical restlessness, which could end in a nervous breakdown,

must be conquered; visionary idealism must be made practical, and the whimsical capricious nature must be disciplined. He is happy if he can always have his own way. The negative Arian delights in reforming the world, and in doing the thinking and acting for everyone around him; their tongue-lashings are severe.

of persons born in TAURUS, the Bull
(April 19 to May 20 of any year)

Ruling Planet, Venus; Governs, Throat; Day, Friday; Color, Blue; Metal, Copper; Element, Earth; Location, quiet, center rooms, middle of block.

Taurus, the second sign of the Zodiac, (earth, fixed, negative), is a solid, practical foundation sign, able to carry out the ideas and visions of Aries. People born in this sign are as determined and self-reliant as those born in the previous sign of Aries, but their persistence is of a steady firmness which enables them to finish everything they start. Where steady building capacity is required the Taurus quality of perseverance is most valuable. This Taurean stolidness is balanced, however, by the ruling planet Venus, which gives its natives a love of the beautiful.

Aries plants but Taurus cultivates and being a Spring sign also, its natives combine love of beauty and practicalness with work connected with the soil such as landscape gardening and horticulture.

Taurus governs the neck; the Taurus native usually has a stocky neck, and he is most often afflicted with throat ailments. The health is usually good, but when a Taurus person is sick it is usually caused by intemperance of appetite or through the emotions, for the Taurus native tends to eat and drink more than is good for him. Taureans suffer also from afflictions in the ankles, the heart and the circulation, and the genito-urinary system and the skin. They remain vigorous and healthy through the declining years of life. The Taurus individual is physically short with full, thick-set body, with strong neck and shoulders. The head is round, the hands short and fat. The hair is usually curly.

People born in the first decanate of Taurus, during the last week of April, are very obedient, or negatively, obstinate. This period produces the most prolific Taureans, both in physical and brain children. The quiet firmness of Taurus works here especially to soothe and heal magnetically and it develops many people interested in magical powers. Many born at this period are mediumistic.

Those born in the second decanate, the first ten days of May, are natural chemists and good merchants, but their economy becomes, negatively, parsimony. Taurus natives born during this period often attain high literary or artistic honors, or to business and financial supremacy. Many obstacles are to be met and overcome, however.

Those born in the third decanate, the last ten days of the sign, are the builders and philanthropists who unselfishly serve humanity. Those born during this period usually triumph over the obstacles and limitations of their environment.

Those born from midnight to sunrise usually acquire great wealth and those born between sunset and midnight usually lose a fortune.

All Taurus natives incline to be quiet, secretive, plodding, patient workers, steadfast in mind and habit. The most dominant characteristics are their practicality and business acumen and business ability, based on their mental and physical poise. Taurus natives are capable of hard physical labor. Altho the Taurean loves permanence and lack of change, he experiences many changes, sometimes gradual, in mind and fortune. Taurus natives invest heavily in insurance. Taurus natives have many friends. In religious views they are steadfast and dogmatic and are interested in church, lodge and club work. Taurus is the sign of one's possessions. Taurus natives often receive an inheritance and their circumstances usually improve with age. There are less Taureans than any other sign represented in in "Who's Who", but although they do not aim at fame they are usually well and comfortably established in life financially. They are usually different in temperament from the parent of the same sex.

Taurus governing the throat, its natives may be trained to be fine singers, and also musicians. Their attention to detail makes for good accountants and engineers, but they excel most in work or profession which can be done in the

military as well as in business and industrial life. The women of Taurus make excellent teachers, and children love them. Women of Taurus make good dressmakers and milliners, as well as efficient cashiers and book-keepers. Many succeed as writers and actresses. The good memory of Taurus makes many of its natives excel in chemistry and botany, literature and mathematics. Taurus natives operate under slow-but-sure methods, but they can take great responsibility. The combination of engineering and business ability gives success to Taurus men in lines of transportation and mechanical work. Taurus men are seldom architects, but they make good builders, just as they make good musicians but are seldom composers.

Taurus natives are born during the year's mating season, and Venus being the sign's ruler, love is very important to the native of Taurus. Taurus natives are usually great favorites with those of the opposite sex. They make an easy-going mate, and love deeply but once in life. The fidelity of the Taurean is proverbial. They are steadfast and loyal and consider marriage at a youthful age, but usually marry later which is much better.

Happy Taurus marriages are made with Capricorn (December 21-January 20), Virgo (August 22-September 23), and Scorpio (October 23-November 22). When a Taurus native marries in signs other than these the marriage is unhappy and the children die in infancy. Capricorn is practical enough to please Taurus; Scorpio likes the flattery and pretty speeches of Taurus. The quick temper of Aries and the obstinacy of Taurus do not mix well. Gemini feels intellectually superior to Taurus who resents it.

In making a horoscope for any person, it is necessary to point out the fact that every sign has a positive and negative aspect, and to point out the negative elements so that they can be studiously avoided. Every fault and shortcoming can be eliminated in the cultivation of true, positive aspects. "The stars impel but they do not compel", and every situation and circumstance in life may be mastered and transmuted into a worthy factor in life.

There is an old proverb that "our virtues become our vices" and this is true of Taurus natives. Their firmness becomes obstinacy, their economy becomes stinginess, their loyalties

in friendship become as set in enmity. The acquisition of wealth sometimes blinds with greed the Taurus native to the true value of material things and a great deal is suffered mentally when these possessions are lost. Careful management of one's money thus becomes, negatively, hoarding and stagnation.

The Taurus native must guard against laziness and against fits of depression for Taureans are notoriously unhappy. The Taurean is the most stubborn of all types. They must guard against excesses in eating and drinking and pleasures of all kinds. They are easily led astray on the negative side thru flattery.

Control of the passions is the chief lesson of Taurus natives. Their negative emotional expression takes the form of a violent outburst of temper. When excited by opposition the negative Taurean is unmanageable and his rage seems to border on insanity in their loss of self-control. The more negative natives of Taurus are domineering, arbitrary and cruel.

(Gemini Characteristics Next Month)

* * *

A HINDU DREAM

Zita Harris

The sanscrit writings on the ancient wall
Had left a deeper meaning, to enthrall
And leave me asking for your grace,
Within that mosaic templed place.

With lifted palms together, I perceived
That I had walked with you, I had achieved
An understanding in another world.
Tibetan incense burned and smoke upcurled.

In robes of shimmering gold you were arrayed,
And sandaled feet in patterned soft bronze suade.
Exotic you, my Dalai Lama,
I am awake--This is Ramayana.

BOOK REVIEWS

SIRIUS SENTIMENT SERIES, by Will Judy

Judy Publishing Company, Chicago set of 12 cards, 60¢

Sirius, the dog star, lends a suitable name to this series of 12 cards containing mottoes, A Dog's Prayer, Senator Vest's Address, etc. Sirius was so named because of its faithful return at the same time each year; "man's best friend" is here honored by these cards--you will want to frame some of them.

LORD LOTHIAN vs. LORD LOTHIAN, by James Burr Hamilton
Flanders Hall, Scotch Plains, N.J. paper 50¢, cloth \$1.00

Giving records of speeches, newspaper writings, etc. of Lord Lothian who for years declared that Germany had a claim against the world, that she was not solely guilty in the last War, that Great Britain should and could pay the U.S. war loans,--it can be seen how Lord Lothian who came to this country to involve us in the present war died of heartbreak in a conflict between his conviction and his duty. Believing in a war that was wrong, he tried to carry on, but the soul could not stand up under such spiritual hypocrisy.

IT HAPPENED AGAIN, by Adolphus van Werth

Flanders Hall, Scotch Plains, N.J. paper 75¢, cloth \$1.50

The key figures, human beings manouvering the death and destruction of millions of their brothers, are shown doing what is really being done behind the scenes in this war frame-up.

THE ROOSEVELT SAGA, by Martin Morgan

Martin Morgan, 337 East 33 St., New York City paper 10¢

An astounding document setting forth in detail the subversive methods of the Roosevelt family to undermine the Constitution of the United States, beginning with the Plan of one Clinton Roosevelt in 1837 who put forth the exact formula of the present New Deal, and which was noted to have been closely connected with the plans of the evil Illuminati, that group for centuries seeking world dominion and using every means to attain it, chiefly by the black magical arts. While this author makes no reference to reincarnation at all, the occult student may well consider this document from this angle--is

the present Roosevelt in the White House a reincarnation of Clinton Roosevelt with his diabolical scheme for overthrowing the Government, or is he merely one of a family long trained in the tradition of that possibility?

BIOGRAPHY OF THE GODS, by E. Eustace Haydon

The Macmillan Company, New York

\$2.50

A compelling picture of the religions of the ages, and of the leaders who became the Gods. Each religion is viewed as a composite of the experiences of the millions of its followers. Some will consider its last chapter, "The Twilight of the Gods" as a bit pessimistic, failing to see the vital hope of man, in a changed social structure, becoming his own god-power. Indeed, "man need not mourn the passing of the gods" when he himself attains to Power. The author's understanding of Buddhism is particularly clear, as he realizes that it has always been indifferent to the gods. "A man is his own helper; who else is there to help?"

EFFA DANELSON SPEAKS

Reprinted from *The Occult Digest*, June 1939

There are no skeptics--there are no doubters. Every soul knows within himself that Life does not die at Death. You are fearful, not wishing to declare the truth that makes all men free in the Law. If *one* man declared Life, then *all* men must declare Life. There are no chosen ones. Each soul comes into this world by the self same law, and every soul leaves this earthly environment by the self same law. Life declares itself and no man who is honest in his reasoning can deny to the world the Truth by which he lives. The hope that keeps Life moving forward with eagerness in each pulsing heart beat, is the hope of Life after Death. No matter what speech of the tongue--no matter whose lips are sealed, eternal hope pervading all Life drives men and women forward in their search for the pearl of great price, and cowards that they are, when they have found it they hide it from their fellow men. We call to you, men and women of courage; throw off the false garments of pride or whatever is your excuse for not declaring the truth, and give to the world your message, your truth.

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