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The

# OCCULT PRESS REVIEW

FIAT LUX

*A Monthly Publication Devoted to Higher Thought in all its Phases*

Vol. 1

AUGUST, 1922

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Scientific Psychometry  
Spirit Communication from Bishop Phillips Brooks  
Psychology and The Subconscious  
Scientific Clues to Lost Atlantis  
The Theosophical Situation  
Current Periodicals  
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# The Occult Press Review

— FIAT LUX —

Vol. I

AUGUST, 1922

No. 1

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## FOREWORD

New Era Press herewith presents to the public the initial number of THE OCCULT PRESS REVIEW.

As stated in our preliminary announcements, the periodical is to be devoted to higher thought, metaphysics, psychical research, psycho-analysis, the new psychology, and occultism in all its phases.

As was also stated, the periodical is launched in embryonic size, to be elaborated and expanded as rapidly as its reception and the support it evokes will warrant. Hence this issue can little more than represent an earnest of what it is expected the magazine will become: not only a review and digest of current literature---periodical as well as books---drama and motion picture, devoted to the New Era, serving as a complete index and readers' guide to such literature, but will also contain original articles on these and related subjects, as well as departments.

Its editors realize that this issue is, and perhaps several immediately subsequent will be, far from the "complete index and readers' guide" it is intended the periodical to become, but they bespeak the kind indulgence of their readers and the cooperation of contemporary editors in arranging to get their publications and advance review sheets to the exchange desk of THE OCCULT PRESS REVIEW in time for inclusion in the review column of its current number.

The editors take the opportunity here to disclaim their official connection with any sect, organization or school of thought of any kind whatsoever. That the name selected for the publication is similar to one tentatively considered some months ago for the official organ of an organization chartered under the laws of the state of California last January for the purpose of, among others, "*establishing an exchange for writers,*

instructors and other artists and producers of occult subjects and the publishers, salesmen, moving picture producers, promoters and all manner of other people presenting such occult works to the public; and to provide for the education of its members upon all occult subjects, more especially along the lines of expression, etc.," is scarcely more than coincidental. If the demand is insistent enough, and other considerations will permit, THE OCCULT PRESS REVIEW may later undertake the work of developing that section of the above referred to organization, but in any event will maintain its independence as a publication.

The editors here want to take advantage of this opportunity to gratefully thank their many well-wishers who have volunteered kind words and more tangible boosts, as well as those friends who have sent in advance subscriptions.

The Editors.

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*From a great heart secret magnetisms flow incessantly to draw great events. Wherever the mind of man goes, nature will accompany him; and there are men whose magnetisms are of that force to draw material and elemental powers, so that, where they appear, immense instrumentalities organize around them. Property is an intellectual production. The game requires coolness, right reasoning, promptness and patience in the players.—Emerson.*

## Scientific Psychometry.

Besides an interesting article on *The Electronic Reaction of Abrams, A Scientific Interpretation*, By Francis A. Cave, D. O., M. D., of practical value to students of the occult, *Pearson's*, for July, contains an article on *Present and Future of Electronic Science*, detailing recent experiments in Dr. Abrams's laboratory, under classifications, of Insanity, The Genius of Intellectuality and Criminology and Chirometaseosis. Under the last named heading falls psychometry. On this the article has to say,

The word "occult" is only acceptable in the sense that we are ignorant of a phenomenon. Take any object in the possession of an individual and note that one may, by aid of the same reactions, do all that is done with handwriting. The artist transfers his personality (energy) to his paintings, and his identity may be equally established after a lapse of years.

Dr. J. Burnett, New York, requested Dr. Abrams to ascertain from a letter the cause of death of a relative. The latter had died during her travels in China from an unknown disease. The letter was written just before the relative in question had passed into a state of collapse.

The reaction of the handwriting was that of "Bubonic Plague." It was then that Dr. Burnett informed Dr. Abrams that his relative had returned to China after a visit to Korea, where there was an epidemic of the disease.

Several months ago a distressed mother in an eastern city asked Dr. Abrams to ascertain if her son were still alive. She enclosed postal card on which her son had written a few words, the last message she had received from him.

The task submitted appeared stupendous. After examining the handwriting of deceased persons, Dr. Abrams found that a definite reaction was invariably elicited; a reaction which did not appear in the writing of living persons. Photographs of deceased persons will give a like reaction, but not as definite as writing.

To explain the foregoing phenomenon, one is inclined to migrate into the realms of speculation. Dr. Abrams, however, is primarily concerned with facts and not in their interpretation, and seeks an explanation from a viewpoint essentially rational to himself.

In writing, the energy passes from the finger tips to the paper and is there fixed like a mordant with the pencil's graphite or the pen's ink. In other words, the personality of the individual is transferred to the paper no less certainly than if he were to transfer himself from one place to another. Man is only a compound of his infinitesimal vibrations, and a single vibration is an exact replica of his vibrations taken as a whole.

We refer to the energy emanating from man as "nervous force," but Dr. Abrams has repeatedly demonstrated that it is radiant electricity or electricity in vibration.

Its conduction within the organism is by aid of wires or nerves. Extending beyond the limits of the body, it is a wireless conduction.



The radiant energy of writing can only vibrate in resonance with its source—the individual from whom it emanated. This is a plexiform world with its intricate network of wireless vibrations. Were the latter less tenuous, there would be no space left for anything else.

Dr. Abrams has shown that human energy increases in potentiality with the square of the distance, and the radiations from the writing, as we shall note later, pass in the direction of the individual, if he is alive, irrespective of his location.

The reaction noted in the writing of a deceased person is transitional. Vibrating no longer in resonance with the individual, the writing gathers other products, just as uranium after a lapse of years produces radium. Does this observation dispose of spiritism—communication of the living with the spirits of the departed?

After these experiments it was a comparatively easy matter for Dr. Abrams to ascertain that the writer of the letter, which the grieved mother had sent him, was still alive.

Hundreds of tests were made with letters submitted to Dr. Abrams. The location of the writer was only known to the individuals who submitted them.

Dr. Abrams, restless and indefatigable, is continually experimenting with these hitherto unknown manifestations of nature, even though confusion may be worse confounded and possibly discredit previous observations. But then, Dr. Abrams holds that these findings are not records for his contemporaries but for posterity.

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*(Those readers who are particularly interested in Dr. Abram's work will find references to articles concerning same in reviews of RAYS FROM THE ROSE CROSS and THE TEMPLE ARTISAN on pages 16 and 17 of this issue of THE OCCULT PRESS REVIEW.*

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*The eagle starts his flight from a mighty safe perch and, no matter how high he flies, he alights with both feet on something solid when he's through.*  
—Henry Christeen Warnack.



## Psychology and the Subconscious

Numerous favorable comments have been heard on all sides on the series of short articles from the pen of Henry Christeen Warnack, recently run, under various titles, on the editorial page of the *Los Angeles Times*, which, by the way, probably contains more *real* occultism than can be found in any other newspaper in America. The OCCULT PRESS REVIEW reprints the following from the above mentioned source, and will endeavor to print more of them from time to time:

"Right now the world is intoxicated with the use and misuse of a particular word. In the absence of the peace and power that lies in the restful yet resistless strength of profound knowing, humanity will always take up with some fragment of principles as represented by a single word and will pursue that portion of truth with the zeal that anticipates possession of the whole.

"Not so many years back the word 'sub-conscious' broke into print and staggered around in a maze and mire of mental obscurity through thousands of useless pages. There wasn't any such animal, of course, but it was a mighty convenient creature by which pseudo-teachers could explain all the process of the function of natural forms of which the mentality was not normally conscious. It made a good overcoat to hide the soiled linen of ignorance and make a grand old battleground for the last stand of positive science against the onrushing wave of spiritual unfoldment.

"Next the world had a siege of specialization and had us all squeezed dry as a sponge of any understanding or contemplation apart from one selective work. Then came the deluge of glowing advertisements commanding us to 'visualize' this or that proposition to the point of golden allure. It wasn't long until the form was changed and half the advertisements and the entire avalanche of copy from 'publicity engineers' challenged us to 'vision' everything not in sight. A little thing like making the noun into a verb bothered them not at all.

"By this process the world is now in the throes of 'psychology,' a word derived from psyche and meaning the soul, but through popular misconception it now relates to an entirely mental process. In consequence one can buy anywhere for 25 cents the pamphlet up to large sums for a complete course, whether oral or written, infallible instructions on the 'psychology of success.' A few sincere seekers occasionally respond, but mostly those who bite compose that multitude who are perfectly willing to think, imagine or wish themselves into a fortune instead of working for one. Of course, the right attitude of mind, assuredly attained by right thinking, will make one quick to see and seize opportunity and will be happy in poverty or wealth, but it ought not to cost anybody anything except his own experience to find this out. In other words, what the world is now calling psychology is minus the spiritual qualities of love, purpose and inspiration, and the only place it could get anyone would be into a state of moral paralysis.

"If you will reflect for a moment on great men and their works you will see in Theodore Roosevelt a strong example of the apt mental combustion and the co-ordination that beget tremendous capacity for doing things and in him you will have the world's ideal of psychology. If you look at Abraham Lincoln you will witness this same process, plus the love, purpose, sincerity and discrimination which are the basis of true psychology. The great mental and working machine having the form and name of Theodore Roosevelt was converted to cosmic ends in the construction of the Panama Canal, but Abraham Lincoln consciously decrees emancipation under his own seal of authority and wins the martyrdom of the instrument as his own liberation.

"In the tomorrow of ancient history the totality in memorable results of America's psychology up to 1922 will be the physical achievement of the Panama Canal and the ascendancy, both physical and spiritual, of the abolition of slavery. These two names and these two facts has the United States indelibly enscrolled on the pages of cosmic history."

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## Taking God Into Partnership

When someone had thanked Harry Lauder for the happiness his performance had given him, the great singer replied, "Don't thank me, buddy. God put something into me which seems to give pleasure to many thousands of people. I don't know where it came from or where it may go. I don't seem to control it; it seems to control me. Thank it, whatever it is, it's not me."

When someone congratulated Bunyan on his "Pilgrim's Progress" he said, "I'm only God's fiddle, the instrument upon which He has elected to play His tune."

Thomas A. Edison says that he regards himself merely as a channel between the great cosmic intelligence and the race, for the passing along of inventions which benefit mankind. He considers himself the working medium, but still only the medium, through which all the marvelous things we now enjoy come into the world, and doesn't take personal credit for the visions which come to him ready made.

Call it what we will, divine force or the cosmic intelligence that exists back of all atoms, in all electrons, there is certainly a formative intelligence that plans, and makes the great writer, the artist, the inventor—everyone who has done a really good thing—feel that he is merely the wireless receiving station, taking off an immortal message, a message that has been flashed from a divine station somewhere in the universe. It is the vision, backed up by his own personal effort, his persistent struggle to make his dream a reality, that has accomplished the "impossible."

There seems to be no limit to man's possibilities as a miracle worker when he works with his God, (Good). The brainiest man that ever lived has never yet exhausted in any one direction the co-operative marvels of his Creator. Who can imagine what our fruits, our flowers, our vegetables, our cereals, our animals, will be after another thousand years of the co-operative effort of man with God!—*Orison Swett Marden in August Nautilus.*

## CONSCIENCE.

*Spirit Message from Bishop Phillips Brooks**Through the Instrument**Edith Hubbell Leffingwell Torrence Phillips.**19 Abbottsford Road, Brookline, Mass.*

Every now and then a conscience, among the men and women who live easy, thoughtless lives, is stirred, and some one looks up anxiously, holding up some one of the petty idlenesses in which such people spend their days and nights, and says "is this wrong? Is it wicked to do this?" And when they get their answer, "No, certainly not wicked," then they go back and give their whole lives up to doing their innocent little piece of uselessness again.

Ah, the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things away from you; whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offense to you, and though it be your right hand or your right eye, cut it off, pluck it out, and cast it from you. The advantage and joy will be not in its absence, for you will miss it very sorely, but in what its loss reveals, in the new life which lies beyond it, which you will see stretching out and tempting you as soon as it is gone.

We sinners beseech thee to hear us, Good Lord,  
That by Thy Love the world may be crucified to us and we unto the world,  
That we may crucify the flesh with its affections and lusts,  
That we may take up our cross and follow Thee;  
That we may live in Thee and die in Thee.

—NEALE.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday.

ISA. lviii, 10.

Go; do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasm or delights, but in its heart of consecration. Sometimes the consecration may be all the more thorough and complete when the joy of consecration seems to be farthest away. And yet every consecration made in the darkness is reaching out toward the light, and in the end must come out into the light, strong in the strength which it won in its life and struggle in the dark.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

—MATT. iv. 4.

Every word of God is both truth and duty, revelation and commandment. He who takes any new word of God completely gets both a new truth and a new duty. He, then, who lives by every word of God, is a man who is continually seeing new truth and accepting the duties that arise out of it. And it is for this, for the pleasure of seeing truth and doing its attendant duty, that he is willing to give up the pleasures of sense, and even, if need be, to give up the bodily life to which the pleasures of sense belong.

It is not happiness I seek,  
 Its name I hardly dare to speak:  
 It is not made for man on earth,  
 And Heaven alone can give it birth.

Fixed duty claiming every power,  
 And human love to charm each hour,—  
 These, these, my soul, make Blessedness;  
 I ask no more, I seek no less.

And yet I know these are too much;  
 My very being's life they touch,  
 Without them all, oh! let me still  
 Find blessedness in God's dear will.

LOUISA J. HALL.

“Coelum patria, Christus via,” says the old motto “Heaven the country, Christ the way”. But it is true that He who is the way is also the life into which the way leads and Christ must be country as well as path.

To know first of all and deepest of all, that that battle which goes on within us is God's battle, is of supreme importance. What are our sins? What is your selfishness, your untruthfulness, your cruelty? Is it something which hurts and hinders you? Indeed it is. But beyond that it is something which usurps a kingdom which belongs to God. It is His enemy. And every moment of your conscience, every sense of usurpation and of incongruity, is not merely the revolt of your own outraged soul. It is also the claim of the true King upon His kingdom. It is the sound of the monarch's trumpet summoning the rebellious castle to surrender. Believe this, and what a dignity enters into the moral struggle of our life. It is no mere restless fermentation, the disturbed nature out of harmony with itself. It is God, with the great moral gravitation of universal righteousness, dragging this stray and wayward atom back to Himself. O deep divine mysterious process, that goes on wherever in silent chamber or in crowded street the humbled penitent lies prostrate in the dust, or the resolute struggler stands wrestling with his temptation.

Do not I hate them, O Lord, that hate Thee?  
 And am not I grieved with those that rise up against Thee?  
 I hate them with perfect hatred; I count them mine enemies.  
 Search me, O God, and know my heart: try me, and know my thoughts:  
 And see if there be any wicked way in me, and lead me in the way everlasting.

—Ps. CXXXIX, 21-24.

Just at the outset of our work, to try us whether we are good for our work, God's Spirit takes us into some solitude, some experience which, whether it be enacted far off in the woods, or in the very centre of a crowded street, makes us realize for the first time that our deepest life is alone, is ours and no other man's that we cannot live in our fathers and our mothers, that we must live for ourselves. That is our wilderness,—that first realization of our individuality.

O Father, out of whose hand none is able to pluck Thine own,  
 Have pity on us, and be our defence against  
 The hosts that rise up against us.

—NEALE.

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## From Life's New Psalm

OUT of the wilderness have I brought thee  
 forth for my glory; neither is there any  
 division between us, nor any going apart.

Behold in thyself my purpose and its fulfill-  
 ment; behold in thyself my image and pres-  
 ence, my substance and breath.

I have declared thy perfection, I have estab-  
 lished thy peace, I have decreed thy place;  
 all things have I combined in thee that unto  
 all things thou shouldst expand.

I who have withheld thy healing against the  
 day of thine anointing, I alone am the  
 comforter; I, and none other, choose and  
 keep the way.

HENRY CHRISTEEN WARNACK.

## "Absolutism" vs. Relativity.

The following recently appeared in the daily press under an *Associated Press* date-line;

Tokio.—Ichiro Sakai, Spanish language instructor at the Colonial School in Koishikawa, claims to have discovered a theory of absolutism which is contrary to Einstein's theory of relativity. He developed the idea of explaining the universe of absolutism while looking for the best method of teaching grammar.

Interviewed by the *Nichi-nichi* Mr. Sakai said:

"I wonder why men of profound thinking like Professor Einstein could not discover the theory of absolutism. I did not encounter any great difficulty in discovering it. Kant and Socrates will dwindle into insignificance beside this theory which will revolutionize the medical philosophical, physical, economic and religious worlds. What gives me great satisfaction is the thought that the theory which I discovered will strike at the very foundation of monism.

"The theory of absolutism proves the reality of the conception of soul, heaven, hell and other ideas which believers in the doctrine of monism laugh at as creations of a cracked brain. The theory of relativity cannot be explained unless by means of high mathematics while the theory I discovered is easy to understand.

"According to my theory, the soul is as stern a reality as the most visible thing on earth. The eye, mouth, leg, hand, color, sound and everything else on the earth are not dead but living things. In the same way, the brain which is in itself a dead thing becomes a living thing when it comes in touch with a thing, and that thing is the soul. The soul is an invisible thing, but it becomes visible when it comes in touch with the brain."

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## Clews to Lost Atlantis.

The oceanic gap hiding the lost continent of Atlantis may be bridged by scientists of the Field Museum who today reported the discovery of the ruins of a large ancient city in Colombia.

For years America archaeologists have been working on the theory that the continent, believed to be the birthplace of the human race, lies inundated in the Atlantic ocean, somewhere off the coast of Central America.

Dr. J. A. Mason of the Archaeological Department of the Museum, in a report received here today describes the ancient city, which he and his staff have unearthed in the province of Magdalena, Colombia, forty miles from the Caribbean coast.

"There must have been a tremendous population here at one time," Dr. Mason said, "as the whole country is covered with house sites. The region is

(Continued on page 12)

## Is this the Subconscious Mind?

The following, taken from the columns of the *Los Angeles Examiner*, is representative of growing interest in matters psychic and particularly of the commonness of the appearance of such reports in the daily press. It would be interesting to observe how the objectors to the spiritistic theory on the grounds that such communications are always trite and possess a certain "sameness" would explain away the genuineness of the phenomena detailed below.

*Out of the forgotten past, sweeping through uncharted space from "the other side," Mrs. Irene Bell believes a ghostly hand is sending her the foundation for a style of architecture new, yet as old as time itself.*

*Fantastic drawings have been evolved by her and exhibited to her friends. They are like nothing of modern art, yet strangely like the sculptured wonders on buried temples in the shadows of the pyramids. She declares these drawings are not of her conscious self, but transmitted by the hand of one long dead.*

*She lives at 1076 Gardena avenue, Long Beach. The Examiner presents this, her story, without comment.—Editor's Note.*

"I died 5000 years ago."

Thus wrote the moving pencil in the vibrating fingers of Mrs. Irene Bell. She sat at a table in the dining room of her home. She was alone. A broad piece of cardboard was under her hand. "But who are you?" she asked and her voice echoed in the silence. Immediately her stiffened fingers moved and wrote:

"I am Euling Mawlinge, craftsman of old Egypt. The works of my hands are long ago crumbled back to dust. The shell of my body is no more; yet I live on. Many things are plain to me and shall be plain to you.

"The cunning of my fingers shall never die. My hand shall be your hand; my skill your skill."

The pencil stopped. A violent trembling began at the elbow of her right arm. The pencil quivered. Her hand jumped convulsively to another broad sheet of cardboard, moved in a sweeping circle—and on and on.

Fifteen minutes later her arm relaxed. Under her hand was a completed drawing like nothing she had ever seen. It whispered of ancient temples, forgotten times, a vanished race. It was amazing as the catacombs, absorbing as the night sky of a brooding desert. It fascinated, yet defied imagination.

"What is it?" asked Mrs. Bell, "and why?"

But the power had gone from her hand as mysteriously as it had come, and there was no answer.

That was a year ago last April. The incident has been repeated time and again. At high noon and in the silent watches of the night, always with-

out warning, the spectral "power" has come into her arm like a vibrating current of electrical energy; always there has been evolved a mystic drawing from the echoes of ancient times. There are now some 300 in the possession of Mrs. Bell, and still they are coming.

They have been drawn on the dining table, on the drainboard of the kitchen sink and on the dressing table in her bedroom. She now believes they are intended to illustrate a book which she declares is coming to her from the master craftsman on "the other side." So she has obtained copyrights on most of them.

Margins of many of the drawings are embellished with scribbled signs which apparently mean nothing. Yet Mrs. Bell declares she has been told these scribbings are Sanskrit, oldest of known written languages, and Arabic, dating back to periods earlier than any found in modern explorations.

She now declares she has cryptic messages which lead her to believe the ghostly craftsman is reproducing through her the story of the "lost continent" Atlantis of mythology. She believes some of the weird drawings are copies of chiseled wonders on the temples of that fabled land.

Students, she declares, have told her some of the drawings are similar to ancient Aztec inscriptions. And recent explorations have unearthed in Mexico drawings smacking of the works of the vanished races of Egypt. The "lost continent" was believed by the ancients to connect the Mexico and Egypt of the present day.

(Continued from page 10)

very mountainous and the wooden houses were built on terraces with retaining walls."

"This principal place where I have been working," Dr. Mason's narrative continues, "was a long staircase of forty-eight steps, all made of nicely cut quadrangular stone slabs.

"Instead of the Indian road of which I have heard, there are apparently thousands of them all through the mountains. There are apparently wide roads connecting the main sites."

The more important roads, according to the photographs and descriptions of the discoveries received by the Museum authorities, are paved with stone and about four feet wide, edged with upright stones.

Probably the most valuable acquisition made by the museum through the expedition is a complete set of ornaments by a native high priest while performing the weird sacred rites of the primitive religion, which included human sacrifices.

Masks like the beaks of birds, similar to those worn by the Egyptian priests, also have been found, forming a link in the religious worship of the primitive American peoples and those of ancient Thebes.

The discovery of the ancient Colombia city, it was said, heightens the probabilities that the continent of Atlantis, which is said to have been swallowed up by the ocean, lay midway between South America and Africa, probably west of the Azores Islands. Ultimately it may be found when submarines have been perfected which will permit minute exploration of the oceanic depths.—*Universal Service press dispatch.*

## Current Periodicals.

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*The American Astrological Student and Adept* (Marshall, Minn., monthly, 50c per year) for August, contains as its leading article, "Mysticism and Astrology," by Stuart Armour, who writes as one who knows his subject and who gives us an extremely well-written article on mystics but does not develop the astrological phase of the subject as much as one would be led to look for from the title. Interesting discussions on the railroad strike from an astrological standpoint, by Sam Bartolet, and on the much mooted question, the actual time of the commencement of the "Great Aquarian Age," by Prof. Weston, in addition to the regular monthly feature of daily astrological indications, are included.

*The Aquarian Age* (Santa Barbara, Calif., monthly, 15c per copy, \$1.50 per year) July-August, contains articles on "The Power of Affirmation," by Louise B. Brownell; "Love," by the same writer; "The Best and Easiest Way to Live," by Dr. Edna Detwiler; a continued article on "Thoughts—Their Planes and Color," by Orcella Rexford; "Hidden Powers in Man," by Thomas Henry Hamblin; "Mediumship," by Adelaide Gaffney; and an extremely illuminating and helpful article on "Phases of Healing," by George B. Brownell. The touch of universality is recognizable in the work of this writer, who preaches the common-sense doctrine of right ordination on all planes.

*The Astrological Bulletin* (Los Angeles, Cal., Box 1368, quarterly, 50c per copy, \$2.00 per year) for July-August-September, in addition to its invaluable "Daily Counsellor" feature is replete with helpful and instructive articles on the practice of astrology. The article on page 39 on the selection of auspicious dates for conception is especially noteworthy. Children may be born free from disease and malicious tendencies, endowed at birth with a celestial inheritance, with high moral tendencies and the attributes which make for a successful and useful life, according to the system which is here laid down.

*The Beacon* (New York City, Room 1302, 135 Broadway, monthly, 5c per copy, 50c per year.) "A little periodical intended for Theosophists." From a standpoint of presenting the fundamentals of Theosophy as it ought to be, this little publication is setting a good example, there being a complete lack of inuendo and other forms of negative criticism. The July number contains two reprints from *Lucifer*, one of them being very pertinent to the present situation, and an article by Foster Bailey entitled "Sectarianism in the T. S." There is also a syllabus of lessons for study of the *Bhagavad Gita*.

*Boston Ideas* (Boston, Mass., 603 Massachusetts Ave., weekly, 5c per copy, \$1.00 per year) for July 22nd, contains an interesting article on "The Vital Relation of Trees and Human Life," by Martin L. Davey; "Ectoplasm," by E. E. Dudley; and the usual departments. This publication is described as the nation's weekly newspaper, and "stands for and with the Spiritual World, whether in the body or out of the body." Departments are devoted to "Current Topics," "Literary Ideas," a "Theosophical Column," and a "New Thought Column."

*The Business Philosopher* (Memphis, Tenn., monthly, 25c per copy, \$2.00 per year.) "A magazine advocating the Principle of Service as the path to success." The August issue contains articles on "The Deeper Self," by Horatio W. Dresser; "The Evolution of God," by Eugene Del Mar; "An Example of Mental Healing," one of the series of Agnes Mae Glasgow's "Little Journeys Into Success;" "Unlocking the Hidden Resources," by Orison Swett Marden; "Common Sense Spirituality," by Grace M. Brown; "The Fine Art of Cheerfulness," by Minnie C. Childs; "In the New York Ghetto," by Louise Vescelius Sheldon, President of the National Society of Musical Therapeutics; "The Moral Basis of Business," by A. Holmes, President of Drake University; "Success Through Service," by Henry Thomas Hamblin; in addition to which are articles by other practical business writers such as Roger W. Babson, George E. Roberts, James H. Buswell, Jerome P. Fleishman and others, and several departments. *The Business Philosopher* for August is rich in content and is to be recommended as a journal of practical application.

*The Comforter* (San Francisco, Cal., 406 Sutter St., monthly, 15c per copy, \$1.50 per year.) "A Magazine of Truth for All People of All Faiths." For July, includes "My Work," a poem; "The Builder, The Temple and the Shrine;" "The Christ Mind in Business;" "The Way to Truth and Life," and the eighth article of the series, "With the Masters in Thibet," which is a series of letters in which is embodied the report of a man who accompanied a party of investigation sent to Thibet by one of America's best known Universities. These letters are of thrilling interest, particularly so to those who are interested in the subject of The Masters.

*Divine Life* (Chicago, 614 Oakwood Blvd., monthly, 15c per copy, \$1.50 per year) July-August number continues the serial publication of "Elice: or Life in the Spiritual World," by Celestia Root Lang; contains an article entitled "The Many Mansions" which should be of interest to all who are concerned with the present state of affairs in the Theosophical movement, and a short article entitled "The Jesuit" which should be read by every person in any manner interested in the above mentioned movement, as a possible key to many puzzling features therein. In addition, there are several minor contributions. *Divine Life* is devoted to the Independent Theosophical movement.

*The Esoterist*, (Washington, D. C., bi-weekly, 10c per copy, \$1.50 per year) for July 21st, has as its leading article, "Let Us Be Kind," by Henrietta Herron; followed by "Vacation Days," by A. J. Verrill; contains the usual page devoted to meditation, this issue being entitled "Kindness, the Christ Spirit in Action;" and a poem by Margaret Sangster. This is one of the cleanest little publications of its kind, and is noteworthy for its spirit of helpfulness and impersonality.

*Fohat* (San Francisco, 628 Montgomery St., monthly, 25c per copy, \$2.50 per year) for July is a special Egyptian number containing articles on ancient Egypt of especial interest to the occultist, culled principally from *The Secret Doctrine* and other Blavatsky works with a sprinkling of excerpts from other sources.

*The Golden Rule Magazine* (Chicago, 149 West Ohio St., monthly, 20c per copy, \$2.00 per year.) Another journal of practical application. The June issue contains the continuation of Dr. Wm. A. McKeever's "Lessons in Human Service;" articles on "Rebuilding the Conscious Mind," by Christian

D. Larson; "The Benefits of Psychology," by George A. Leuser; "Service," by Lester G. Herbert; "What Psychology Is and How It Is Applied," by Lily Wiedman; another of the series of lectures on Business Psychology, by Anna Maud Hallam, entitled "The Science of Business Success;" "Middle Aged Successes from Failures," by Agnes Mae Glasgow; and several other articles of value, as well as the usual departments.

*The Messenger* (Chicago, 826 Oakdale Ave., monthly, \$1.00 per year.) Official organ of the American Section, Theosophical Society. For July, contains as its principal article the reprint of an article entitled "Moses and the Prophets," by Dr. H. N. Stokes, from *The American Theosophist*, October, 1913. On the editorial page it is stated this article is reprinted to confound the man who claims the honor of having originated the slogan "Back to Blavatsky." As the article was written in advocacy of the doctrine of a Coming Teacher, its relevancy to the "Back to Blavatsky" slogan is not made clear.

*Nautilus*, (Holyoke, Mass., monthly, 25c per copy, \$2.00 per year) for August contains the opening chapter of a new series of articles on "The Uncommon Sense of Psychology" by Claude William Chamberlain, author of "The Practical Application of Psychology." There is also in this number a self-revealing article on "Peace and the Divinity of Desire" by Brown Landone; "The Essentials of a Treatment" by Rev. George C. Golden; "How I Realize the Healing of My Patients" by Bolton Hall; the convincing personal experience "Fulfilled Desires" by Dell Martin; "Instantaneous Healing" by C. E. Caswell, editor of the *Warren News* of Warren, N. H.; "The High Cost of Being Laid-Off" by Merritt L. Allen; and an aid to business success by "Taking God Into Partnership" by Orison Swett Marden. Elizabeth Towne's editorials in August *Nautilus* include: "Divine Desire Bids Us Speak Out," "The Seven Steps to Realization of Desire," and "To Cure the Incurable." And William E. Towne's Views and Reviews include: "The Spoken Word and the Unconscious," "Get Down to Brass Tacks," and "The Subconscious Does Not Forget." The best poem in this number of *Nautilus* is "Rhymes for the Road," a new poem by Edwin Markham.

*Now* (San Francisco, 589 Haight St., monthly, 15c per copy, \$1.50 per year.) "A journal of affirmation." August issue contains articles on "The Power of Thought," by Sam E. Foulds, its editor; serial installments of "The Art of Living," by Henry Thomas Hamblin; "Building for Efficiency," by Peggy M. Reeves, A. M.; and "The Conquest of the Soul," by Dr. Wm. Franklin Kelley; a reprint of Eugene Del Mar's excellent article, "The Larger Life of Health;" "Little Journeys Into Success," by Agnes Mae Glasgow; and "The Flapper" and the Superconscious Realm of the Spirit," by Chas. Matt. Berkheimer.

*The Occult Review* (London: William Rider and Son, Ltd., Cathedral House, Paternoster Row, E. C., monthly, 30c per copy, \$3.00 per year.) The September number contains an extremely fascinating article by Oliver Fox, entitled "A Deva Revelation," which will be read with interest by all occultists; "The Symbols of Alchemy," by S. Foster Damon; "Relativity and Reality," by W. Kingsland, of special interest to all in any way interested in the Einstein theory; "The Magic of the Subconscious," by G. R. S. Mead; "Two Mysterious Happenings," by M. W., being the brief detailing of some phenomena; the usual Notes of the Month, in which the "Misuse of Language in Relation to Psychical Research" is discussed by the Editor; correspondence,

reviews, etc. This number is exceptionally good.

*Power* (Denver, Colo., 4235 West 32nd Ave., monthly, \$1.00 per year) August, articles on "The City of Truth," by Charles Edgar Prather, its editor; "Music and the Sea," by Katherine M. Messner; "The Pattern in the Mount," by Henry Victor Morgan; "Truth Witnesses," by Elsie Gibbs; and another of Agnes Mae Glasgow's "Little Journeys Into Success."

*Prophecy* (Manchester, N. H., 908 Union Street, bi-monthly, 20c per copy, \$1.00 per year.) Official organ of the National Astrological Society. The issue for August-September, besides the usual schedule of astrological indications, contains articles on "Who Controls the Government;" "What Is Sin?" "Health;" "The Perpetual Zodiac Calendar;" "Prophecy and Healing;" and the continuation of the series on Astro-Mathematics.

*Rays from the Rose Cross* (Oceanside, Calif., monthly, 20c per copy, \$2.00 per year.) For September, the leading article is on "Magic—White and Black," by the late Max Heindel, which describes various kinds of magic and manipulation of nature's finer forces, pointing out the prevalence of the "black" variety at the present time although a large portion of its devotees are unconscious of it, and also gives methods for protecting oneself from falling into it; "The Pineal Gland and Pituitary Body and their Influence on Man's Evolution," by Augusta Foss Heindel; "Religion and the Theory of Relativity," by J. H., which traces the history of religion in the light of the Einstein Theory, and shows the religion of the Nazarene to be based upon sound philosophic principles; "The Modern Magician," by Kittie S. Cowen, a very instructive bit of occult fiction; "The Rosicrucian Movement and Freemasonry," by John Landis, the purpose of which is to show the former to be the esoteric side of the latter; "The Gardener," by Prentiss Tucker; in addition to which are the usual departments including "The Astral Ray" (Astrological), "Nutrition and Health," the main article having to do with "The Electronic Reactions of Abrams" which will be of interest to those following that subject the "Children's Department," etc.

*Reality* (New York City, 17 West 42nd St., monthly, 25c per copy, \$3.00 per year.) A magazine devoted to the laudable purpose of "the elimination of prejudice, religious, racial and class." It represents the Bahai movement. Among the leading articles in the July issue are, a "Talk delivered by Abdul Baha Abbas at the Eireniom, Green Acre;" "Science and Religion," by Horace Holley; "The Current Art," by Mary Hanford Ford; "Method of Creation," by Dr. Harrison G. Dyar; and a reprint of Eugene Del Mar's "The Larger Life of Success."

*Reason* (Los Angeles, The Austin Publishing Co., quarterly, 25c per copy, five consecutive issues, \$1.00.) Devoted to Spiritualism, Advanced Thought, Health and Health. The issue for August-September-October contains an interesting account of the successful materialization experiments at the University of Sorbonne, and among many other articles are those on "Man and His Mind," by Dr. Julia Seton; "Character and Work of A. J. Davis," by E. Wake Cook; "Cremation vs. Earth Burial," by P. A. Jensen; "Psychic Experiences," by Ella Wheeler Wilcox; "Easter Resurrections in New York City," by J. F. Steckeureiter; "Miracles of Vibration, Color, Sound," by Artie Mae Blackburn; and "Evidential Psychic Experiences," by Russel H. Conwell.

*The Temple Artisan* (Halcyon, Calif., monthly, 10c per copy, \$1.00 per year.) The belated April-May issue contains an article entitled "Tonal Therapy," by Henry Cowell, which describes some independent experiments conducted recently in Halcyon with the aid of Dr. Abrams' electronical devices, in which the application of color and music as curative agencies were tested. The Temple Teaching in this issue is entitled "Inner Robes of Light;" the conclusion of "Zuni," under the "Temple Builders" department; and also the conclusion of Franklyn F. Wolff's "Why a Seven-Fold Division of the Universe;" and an article on "Regeneration," by Ernest Heckler.

*The Theosophist*, (Adyar, Madras, India, monthly, 25c per copy, \$3.50 per year.) The July number contains a comprehensive review of "Interdependence," the Wetherill plan for Co-operative Human Progress, by A. P. Warrington; articles on "Theosophy and Education," by V. L. Clift; "The Atlantean Influence on the West African Coast," by Leonard Tristram; the department headed "Occultism" contains a lengthy paper on "Will, The Inhibitor: Mind, The Constructor," by E. L. Gardner and E. A. Draper; continuations of Leo French's "Spiritual Synthesis: The Other Half of Psychoanalysis," this installment being devoted to Planetary Parallels; and "The Early History of the T. S.," annotated by C. Jinarajadasa, containing some interesting notes on the period immediately preceding the formation of the society.

*Theosophy* (Los Angeles, 504 Metropolitan Bldg., monthly, 25c per copy, \$2.00 per year.) Organ of the United Lodge of Theosophists. The issue for August contains an editorial article entitled "The Survey of Armies," several articles collated from the letters and talks of Robert Crosbie, one also collated from the writings of Mme. Blavatsky, and a lengthy installment of the history of the Theosophical Movement which is running serially in this publication, the current installment dealing with the aftermath of the proceedings of the judicial committee on July 10th, 1894, in the matter of the charges against Mr. Judge.

*Unity* (Kansas City, Mo., Tenth and Tracy Streets, monthly, 10c per copy, \$1.00 per year.) "A magazine devoted to Christian Healing." In the August issue is to be found "Words," by Alex McInnes; "The Spirit of the Word," by Clara Palmer; "Truth About the Blood of Christ," a Unity reprint; and the conclusion of "A Story of Unfoldment," by Jean Johnston.

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# The Occult Press Review

— FIAT LUX —

*A Monthly Magazine Devoted to Higher Thought in All its Phases.*

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## EDITORIAL

### The Theosophical Situation

Some months ago the following letter was received by a prominent worker in the Theosophical Society and allied movements, a lecturer and author of international repute. Inasmuch as this letter states very clearly a problem which is vital in the movement today, we are quoting it in part below:

.....June 29, 1921.

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My Dear Doctor:

I have been wanting for some time to ask you some questions in regard to the Work, or more particularly that part being played in it at present by the T. S., but usually, for the reason that I had hesitancy in encroaching upon your professional time, I have lacked suitable opportunity. Hence this letter.

Studying the history of the Theosophical movement one finds that in the early days of the T. S., there existed an Esoteric Section devoted to the purpose of giving the needful teaching and help to the individual who had reached a certain point of development where the teaching given out to the mass of students as a whole no longer met his requirements.

Since that time, prior even to the present day, there have been many dissensions in the society, with the spirit of disruption apparently active. If my memory does not trick me, I have somewhere seen the statement that at one time the *Lodge* completely withdrew its influence, and that it was not until 1907 that it was restored; but so far as one is able to judge by observation from the outside, there seems to be no longer an Esoteric Section.

This has puzzled me a great deal, due to the fact that various other organizations or mediums for disseminating the Great Teaching, although treating the topic with some degree of reserve, do not attempt to veil with mystery or secrecy their representations that through them may be had access to an inner school of esoteric teaching, and through which, when the aspirant has qualified, may be obtained the aid of a personal Teacher.

As examples: allusions may be found in the official publication of.....  
 (the organization at.....)  
 to an Esoteric Section; the..... Fellowship at.....  
 makes a definite promise, published in all its propaganda literature, that students  
 desiring to fit themselves for higher service and aspiring to *first-hand knowledge*,  
 may, after a term of studentship from which they may advance only on merit, be  
 accepted as "probationers," their term as such being at least a year, on completion  
 of which they "may be accepted by the Elder Brothers and given individual  
 instruction;" the Order of..... (the movement through  
 which the..... are conducting their work) promises "aid  
 to those who need personal instruction, those who have reached a point where they  
 can come into touch with the Masters of Wisdom interiorly, yet who need instruction  
 and direction in forming such contact; while an order in.....  
 the..... Brotherhood, states that "within it one will find a band of  
 Brothers . . . "whose hands are uplifted by the touch of Those Who have been  
 named Masters of Wisdom and Compassion," and puts forth as one of the advantages  
 of membership therein ". . . union, more or less vital according to the development  
 of each one, with Those Who are directing the Great Work of human progress."

At first sight of all these various movements, each using apparently a somewhat  
 different method of teaching and employing in some instances an entirely different  
 terminology, the beginner who is seeking a Teacher is apt to become confused, even  
 dazed, by the multiplicity of these schools of thought, and the apparent difference  
 existing between each. Yet on reflection it is easy to be seen that if The Great  
 White Brotherhood really exists, and is actually what is claimed for It, then all  
 these outer organizations, saving of course those that are palpably fraudulent, must  
 have their place in the Great Work. and that the Inner School to which each promises  
 ingress must be one and the same.

A possible clew to these surface differences might be found in the teaching  
 of..... to the effect that there are on earth seven schools of  
 the Lesser Mysteries, composed of Initiates who have passed the nine lesser initia-  
 tions; each of these minor conclaves being presided over by an Initiate of the  
 Greater Mysteries, there being five schools of the Greater Mysteries, the Hierophants  
 of which do not deal with ordinary humanity but only with the Graduates of the  
 Lesser Mysteries; and that the Heads of these twelve schools compose the Supreme  
 Conclave which is known as the White Lodge, the whole being grouped under  
 one Central Head.

It seems to me that there must be some significance attached to the formation of  
 these new movements, all of them that have come under my notice having been inaugu-  
 rated in the decade 1900-1910, so far as I can determine; with a certain underlying  
 similarity of teaching, as well as of organization—if it can be called such—there  
 generally being but one officer who is usually addressed by title and not by name—  
 General Secretary, or Registrar, or something of the sort. In short, there seems to  
 be a careful avoidance of those things that brought about disruption of harmony in  
 the T. S.

A spirit of harmony seems to prevail between these organizations; close scrutiny  
 discloses nothing that can be construed as a claim of superiority of one over another;  
 they use each other's literature freely—that is, where one has a distinctive literature  
 of its own; and apparently all of them use T. S. literature as their basis upon which  
 to build. And where they have anything at all to say of the T. S., it is not  
 in any manner detractive. It is stated by one of them that it is not their aim to  
 supplant the Theosophical movement, but to supplement its work in the greatest  
 harmony; for its teachings are the basis upon which they build.

My own attitude is that one should take Theosophy wherever he finds it—and  
 it is to be found everywhere. That the earnest seeker after Theosophy (I am  
 here using the term in its generic sense) should adopt the same means of finding  
 it among all these movements, the T. S., as well as the others, as does the T. S.,  
 in its method of finding the golden thread that runs through all the religions  
 of the world. Of course, I do not intend to intimate that I am capable of discerning  
 whether these later movements are for the purpose of supplementing the T. S., or  
 whether they are secondary to the organization which was originally formed by the  
 White Brotherhood—if it was so formed.

Sincerely,

The foregoing letter, in the main, states its own case. There is one inaccuracy, however, in that the writer appears to take it for granted that the T.S., (he is evidently referring to the parent society—the Adyar organization) no longer has an Esoteric Section. This is to be wondered at since if he had taken the trouble to inquire, or even read more than cursorily the organ of the Society or that of any of its sections, he would have learned that there is an inner section of the T.S., known as the "E.S." If the letter was predicated on the non-existence of such a body, then it falls of its own weight. If, however, it was intended to convey the question of whether or not this inner body is an "E.S." of the same nature as the one which was founded and conducted by Mme. Blavatsky during the early days of the Society, and is still performing the same functions, then indeed he raised a question which many deep students and lifelong members of the Society themselves cannot answer.

The writer of this letter has truly stated that the newcomer in the field of occultism, one who has perhaps experienced a brief flash of the Reality that is behind the illusory, who has read his surfeit of books and finds that they no longer lead him anywhere but serve only to confuse, who desires to contact a Teacher who is capable of guiding him to the realization of his aspiration and avoid the many pitfalls along the Way, is indeed "apt to become confused, even dazed, by the multiplicity of these schools of thought and the apparent differences existing between each." If, however, he investigates these various groups and finds more or less truth in the statement that their teachings, apparently at least, are built upon the basis of the original Theosophical teachings, what is more logical than for him to decide to go to the source to dispel his confusion? But upon looking into the Theosophical movement his perplexity and confusion, instead of being dissipated is increased manifold, for what does he find there? A half-dozen or so Theosophical Societies, Movements, Independent Lodges, Independent Societies, *et cetera*. Of these, more than one claim to trace their origin and "authority" back to the original or parent organization; one or two openly or covertly denounce one or more of the others, and even some which do not indulge in active or positive criticism nevertheless give vent to the same in a negative way.

There is no necessity here to go into a detailed history of the Theosophical movement. ". . . Mme. Blavatsky appeared among us . . . with her message about a secret Brotherhood of Supermen," as a recent writer phrases it. ". . . When I read Mr. Sinnett's dedication to his *Occult World* to a member of a Brotherhood of Wise Men," continues this writer, "I saw no reason to doubt the existence of such nor their Lodge, and I hailed the announcement as a sign post pointing out for me the path to the Teachers that I needed. . . . Bro. Sinnett had in his book told us that Mme. Blavatsky was a pupil of the Occult Brotherhood, in fact, its mouthpiece and agent, and that the author himself had contacted members of the Great White Lodge through her."

The launching of the society and its subsequent career and vicissitudes are too well known to those who have any interest in these lines.

But what of that organization today "which was so inspiringly pictured by its founders to become that 'numerous and united body of people ready to welcome the new Torch Bearer of Truth'?" A numerous body, surely; but united—? But what is the cause of the disunion, and what the remedy?

Are the *Great White Lodge* and *The Masters* purely figures of speech, symbolical terms for a state of consciousness, as many within the society

patently believe; and many others, Theosophists at heart but not members of the parent society or any of the divergent organizations, openly declare? The scribe of *Light on the Path* in her comments on that treatise states that it is the divine life that is expressed symbolically by the term "The Masters."

But is that the only sense in which the term is used? Another writer says that the Masters are angels and archangels in the higher spheres of life, "some of whom have power sufficient to heal a multitude if the right conditions of faith can be established on the earth plane."

But The Masters as used by the founders of the original society without doubt referred to an organization of living men—perfected Beings it may be, but the bodies in which they manifest being none the less flesh-and-blood vehicles.

While Mme. Blavatsky may have been the first to openly disseminate the doctrine of the existence of such a body, or bodies, of exalted Beings, the belief held by many and the dogma openly preached by certain leaders in the movement itself that Mme. Blavatsky was the sole messenger of such an organization in the past century and can be the only message bearer for It throughout the duration of the hundred years dating from her appearance, is not only repugnant to many who none the less respect and reverence the message-bearer and her mission, but in the light of traditions and records of occultism seems erroneous. The first perhaps to widely and openly disseminate that idea, sufficient evidence nevertheless exists to show at least the earnest investigator of occultism that there were others before her—yes, even in modern days—as there have been others after her, who taught, though perhaps not so openly, and teach, of the existence of such Schools, and who are messengers and agents ranking equally as high.

As an instance of some of the claims set forth, the following is taken at random from some of the open propaganda literature of an organization on record of functioning in this country alone more than fifty years ago—three years prior to the founding of the parent T.S.—and in behalf of which claims are set forth that it was known to be functioning as such more than twenty years prior to that.

"The discovery of the fundamental facts underlying the great mysteries of existence was the work of the Masters of the..... It was the result of the development of the.....philosophy into the furthestmost realms of abstract thought—a penetration into the ethereal that eluded the grasp of all save the keenest and most highly developed of human minds. So thoroughly did the Masters and their successors appreciate the inability of the intellect of the average individual to comprehend the Mysteries, that they handed down the knowledge of the Mysteries only to properly qualified Initiates. This plan of entrusting the keeping of the Mysteries into the hands and hearts of chosen Initiates has, unfortunately, led to misconceptions of the Philosophy. . . .

"The schools in which the great Mysteries . . . have been handed down through accepted Initiates from generation to generation *have been conducted under many different names.* [Italics ours.—Ed.] The philosophers, or Masters of the schools, also have been called by different titles in different ages—the Magi, the Initiates, the Alchemists, the Secret Priesthood, and so on. *But the schools, under whatever name they have been conducted, have never for a moment ceased to exist. They have been continued without interruption to the present day, and are now being conducted under the name of the Secret Schools. These schools, although secret and unknown, have often shaped the course of empires and controlled the fate of nations.* [Italics ours.—Ed.]

"The Initiates and Masters, seeking always the line of least resistance and

knowing both when and how to act, have ever in view only one object, namely, *the welfare and progress of humanity, and the greatest good to the greatest number; not by force, but by the inculcation of wisdom.* Abjuring fame and worldly honors, and working without hope or desire of reward, they conceal their labors and either influence those to do their work who know them not, or else operate through agents *pledged to conceal the very existence of the schools and the Masters of the schools.*

"Those who consider the students of these schools as being arrogant, self-righteous, freakish, etc., have formed an opinion that is unwarranted and erroneous. The neophytes and initiates are ministers, physicians, members of various churches, lawyers, diplomats, statesmen and other intelligent men and women . . ."

Illuminating though the foregoing may be, it does not, however, answer the question propounded; it may not even appear *apropos*—at least to him who reads as he runs. The discerning may, however, discover written in a few words therein the cause of, or deduce from the whole the failure of the society to achieve its declared objects.

That the movement has done incalculable good as an instrument for spreading the Light, contributing its share towards the opening of the eyes of the masses to great spiritual truths, cannot be gainsaid; as an organization numerically and financially strong, possessing the facilities it does for use in developing and carrying out the objects for which it was founded, its possession by the spirit of disruption and the rampant interplay throughout it of the forces of disruption cannot be too strongly deplored. The enormous dissipation of energy within it which is evident from all sides obviously precludes its use by the Masters of Wisdom as an instrument in the Great Work They direct.

"To accept a man as disciple," reads a certain bit of Theosophical literature, "means for the Master a certain expenditure of force on behalf of him; the Master will therefore accept him *only if the energy spent on him will produce a greater result than if spent through any other channel.* . . . But since the Master will not permit his work to be hindered by thoughts and feeling that are ignoble and selfish, the moment such have part even temporarily in the disciple's nature, the Master erects a barrier between his consciousness and that of his pupil. . . ." As in the individual, so in the sociological organism.

It is a question of whether or not even now an attempt at purging the society of the disruptive forces rampant throughout it can save it from the operation of the law to which it is subject the same as any other sociological organism. Disruption of unity is a form of comminution; and all comminution, of whatever kind, tends to the destruction of the formative principle. Just so far as any body of men fails to be dominated in all its parts by the idea, formative principle, or oversoul, of their organization, just so far it falls short of being, or ceases to be, a living and healthy organism. These organisms are capable of experiencing growth, decay, disease, malnutrition, no less than are organisms of other kinds; and in sociological as in biological organisms, death results, sooner or later, in disintegration; and the disintegrated parts tend to enter into new combinations and thus contribute to the nourishment and growth of other organisms.

This gives rise to the question as to whether or not this is the end toward which the Society is hastening, and if it can be checked. In this connection the following which appeared in the official publication of one of the comparatively recent movements, some two years ago, and which purports to be the official message of a Master of what is referred to as the Great White Lodge—One,

by the way, Who figures very prominently in the annals of the T.S. history, not as one of its Sponsors but One Who is reputed by the Society's present day historians, as dictating some of the most notable of its *real* literature:

" . . . If this evil spirit of disruption enters a body which has been previously formed by the White Brotherhood for the purpose of recombining the units of a group soul who have been scattered to the four corners of the earth, and they can be gathered into the body where they karmically belong, thus making the body powerful enough to resist the antagonistic forces directed against it, it can overcome that spirit of disruption. In the process the body as a whole will have gained a long step up the ladder of spiritual and material development. This may be done in one instance if the scattered Theosophists over the world could be gathered into the . . . , where they actually belong by karmic right, however unconscious of that fact they now are.

" . . . The splitting apart of the original body, formed by H. P. Blavatsky, under direction of the Masters, opened the way for the present work of the spirit of disruption—the spiritual director of the black brotherhood—and the fragments of that body are scattered far and wide. Every effort made by you to reassemble those fragments, and especially to combine the units of the younger generation in the present day who have been born of the original members of that body and who have been drawn together in other secondary organizations, is of vital importance. Many of the deep truths of the Wisdom Religion as previously taught have been lost or prostituted . . . ."

Now, regardless of the authenticity of the above communication which in the circumstances can only be left to the reader's own insight, it is at least significant that these things that were thus hinted at two years ago are now being openly charged, and the charges are coming from members of the society itself. And it does not lessen the perplexity of the confused inquirer or relieve the concern of either the member of the organization or the outsider who is in sympathy with the administration of the society to turn to the latter inquiringly. Upon opening the pages of the official organ of the central organization or that of its American section, what does he find? That apparently neither the head of the society nor her spokesman in America find the various charges which are being hurled from various quarters of the organization, of sufficiently little consequence to permit their being ignored, on the one hand; and on the other, to the utter disappointment of the administration sympathizer, the issue cannot be faced squarely, or at any rate it is not. Is it that the accusations are not susceptible to refutation? At all events, the issue is met by mere dust-raising—but dust-raising of the most vigorous sort.

Among other measures taken by the anti-administrationites is a movement dubbed in various quarters as the "Back-to-Blavatsky" movement. Such a movement has already for several years been conducted from without the organization itself, but new adherents and advocates of the movement are springing up within the ranks of the membership.

It is only recently that a prominent member of the T.S., and one who up to a short time ago was considered the right-hand man of the head—at least it was only until recently that he was dismissed from a prominent place on her staff—concluded a tour of America ostensibly in behalf of such a movement. Unhappily, another portion of his activity on this tour has given rise to murmurs that the *ostensibility* of his tour was double-barreled—that in reality he came to us on this tour as a *paid political propagandist*.

Regardless of the truth or untruth of such intimations, and of the obvious merits of the political cause, it is unfortunate that the basis for such suspicion should have been provided, particularly so since the present head of the organization has openly declared that the bringing about of the selfsame political

result is her especial task assigned to her by the "Master" of the "Great White Lodge" of whom she is the "disciple." And the implication that it is the will of the Masters of Wisdom and Compassion that the society which was started under Their direction to form a nucleus of the Universal Brotherhood without racial or class distinctions, to encourage the study of comparative religion, philosophy and science, and to investigate supernormal powers latent in man, is now to be converted into an instrument for political purposes, is doubly unfortunate. It suffers truly in comparison with the following, when placed under scrutiny by the unbiased and earnest inquirer: ". . . These schools, although secret and unknown, have often shaped the course of empires and controlled the fate of nations . . . seeking always the line of least resistance and knowing both when and how to act, have ever in view only one object, the welfare and progress of humanity, and the greatest good to the greatest number; not by force, *but by the inculcation of wisdom.*" It hardly need be added here that by no amount of sophistry can the scope of "inculcation of wisdom" be made elastic enough to include political propaganda.

While the "Back to Blavatsky" movement may be a step in the right direction, so far as the avoidance of a further distortion of the original spiritual truths is concerned; a pledge to Blavatsky is as pernicious as a pledge to Besant. The deification of the original leader, the openly preached declaration that she was "a Divine Incarnation," the laying down the dogma of hidebound orthodoxy, the placing upon an intellectual side-track of its votaries and followers until 1975, is already too evident in the case of that body which really constitutes the original "Back to Blavatsky" movement, although it does not function under that name.

Recognizing the peril in the pledge to any personality to the realization of Theosophic ideals, a group but recently forming within the ranks of the parent organization seemingly in protest to the present conduct of affairs in the Society, yet very laudably decrying the present attack on persons, has proposed as its slogan, "Back to Fundamentals."

This is better surely than a pledge to a personality. Yet in the humble opinion of him who pens these lines, this is but thrusting forth another term for those to quibble over who know naught save the Doctrine of the Eye. What is needed is not a pledge to any personality, not Back to Blavatsky, not a pledge to any system of intellectual terms and definitions which it may be contended that personality stood for, but—**BACK TO THE DOCTRINE OF THE HEART!**

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*Some things may seem "beyond you" but if you do not follow them up you will never get beyond yourself as you now stand—and you may not be standing in the best place.—Henry Christeen Warnack.*

## The Month in Motion Pictures.

That a new era is to begin in the motion picture industry has been seriously proclaimed from time to time, and that the industry as a whole is to be used in the new movement of ideas has been hinted more often of late. The following recently appearing in one of the Sunday newspapers of Los Angeles, though sounding suspiciously like the usual press agent, featuring as it does "one of our beautiful film stars" in an interview with filmdom's new head, Will H. Hayes, has some degree of promise:

"Woodrow Wilson predicted that unless there is a tremendous and harmonious effort made on the part of all nations, and every individual in each nation, there will vanish from the face of the earth all vestiges of civilization. There will be a return of the Dark Ages.

"Lack of confidence is the mistake the nations are making. That's the thing that is horn-locking all efforts to re-establish trade and good will. Unless something is done to take away this world-wide hatred and distrust some terrible and tragic disaster will happen.

"The world is peopled by men of different races, different colors, different tongues. But they are all brothers under their skin. They should dwell upon this earth in harmony. Instead of this ghastly suspicion between individuals, cities, tribes, countries, there should exist a great tolerance and a great sympathy. But books aren't far-reaching enough. We don't speak the same language. Travel can't do it, there is work for each of us to do at home.

"Something is needed to carry the one message understood by all peoples. The message of brotherly love. And there is but one agency through which this message can be sent and thoroughly understood. The motion picture! Upon a little invention, first heard of some twenty years ago, rests the tremendous task of unifying men and nations!

"That was the theme of my question to Will Hays.

"I received a striking and prophetic answer.

"Unquenchable enthusiasm shone from his keen, kind eyes, when I expressed the thought that upon the screen rested the task of bringing into closer understanding the antagonistic nations.

"That's the big thing, Miss Ferguson," he said, banging the table a mighty blow with his fist. With quick, nervous, gestures, eyes flashing with prophecy and vision into the future, his voice resonant with the idealistic purpose he so deeply and earnestly feels, he outlined the responsibility that rests upon us—the cinema actors.

"A great and vital task imposes itself on you picture people. You have gotten to the point where your work is just chores to be done every day. You've lost sight of the fact that it lies within your power to accomplish the greatest good the world has known.

"Do you realize that 20,000,000 people in this country alone are going to see and unconsciously absorb the principle of your day's work? A tremendous responsibility is yours. You can't shirk it! You've got to shoulder it. You've got to carry on, and by taking up your duty you are going to carry to every nation in this world the truth about America!

"And when each country has learned the truth about America the motion picture will have broken down a bit of the suspicion and jealousy and hatred that now infests the universe.

"There may be fifty different languages spoken in this country, but the picture of Mother is the same in every language. So do we rivet the girders of society!

"The modern picture can do more than any existing agency to unite the peoples of the world, to bring understanding, not only between man and man, but between nation and nation, than which no greater thing can be done!

"Lay bricks—don't throw them. Lay the bricks which will build the foundation for the great structure to be built by the harmonious nations. Lay the bricks of faith and trust and belief in each other."

A step in the right direction is what one of the current releases, "Science or God?" may properly be called, not because the play is intrinsically great, or is a new departure in photoplay style, but because it is the first production of the Mission Film Corporation whose slogan is announced as "The betterment of the race through the power of the screen."

The production hardly touches the heights glimpsed in "The Turn of the Road," or "The Miracle Man," and for faithful portrayal of immediate after-life conditions does not approach "Earthbound," yet it contains real elements of upliftment.

Reputed by the press agent to have been received phenomenally, that is, received inspirationally through supposed spirit dictation, and containing scenes intended to be a portrayal of spiritual realms, its real value does not lie in its potency as spiritualistic propaganda, but in the real note of upliftment it strikes; and in justice to the producer it must be said that this latter is apparently the real direction aimed at, and not that stressed upon by the publicity department.

The story might have gained in effectiveness had some other device been employed to bring about the resuscitation of the mother after her soul had fled to empyrean realms through the agency of a prosaic and very ineffectively staged automobile accident, than that of a wonderful, almost magical, scientific machine, resembling in appearance an ordinary radio receiving set. It is within the ken of almost any person these days, of some relative or acquaintance who has barely survived some critical siege of illness, but who recovers and recounts the experience of having visited, during the crisis, what he describes as realms celestial. It is the simpler touches that are always the most effective.

Another of the month's releases is also noteworthy—but in another manner. Hailed as a story advancing convincing arguments in the matter of Life in the Great Beyond, "Borderland" is a shining example of what to avoid in pictures intended for such. But let the Critic in the *Examiner* review it:

"Grauman's Theatre brings us 'Borderland' this week, with Agnes Ayers in the dual role of an uneasy young wife and an errant soul in a particularly becoming shroud. Beulah Marie Dix, the author of the story, strove to advance convincing arguments in the matter of Life in the Great Beyond, but the production department of Famous Players-Lasky betrayed her most woefully. In all the history of spiry pictures, there is none so scenically deficient.

"The Great Beyond—as depicted in this film—is a grotesque garden of tortuous smoke-wraiths, queer conical protuberances and jagged crags, presided over by a personage as inexorable as Judge Landis.

"The borderland borders on the blithering.

"One hopes it isn't going to be quite like that!

"It's like a glimpse of prehistoric Liverpool, or a slice of the sky above Pittsburgh.

"The story tells of the frantic efforts of a young wife's sinful soul to prevent a tragedy similar to the one she suffered from marring the life of a modern girl. Edith Wayne, married to a man engrossed in his business, craves appreciation and accepts the attentions of a philandering cousin-in-law. This fellow urges her to abandon her husband and child, and scamper overseas with him. She is about to

yield to the temptation when the watchful soul of Dora Becket, an ancestress, inspires an old servant to tell her the sad story of Dora's fate in a similar situation years and years ago. A plot familiar to fiction—truly, but Miss Dix weaves it well.

"In retrospect, we are shown the pitiful plight of Dora—the sequence being charmingly costumed and admirably played, with Miss Ayres, Bertram Grassby and Fred Huntley as the triangle's Big Three. The modern wife takes warning. Cousin-in-law is sent on his way, and the little family is re-united. Then can the soul of Dora Becket leave the borderland, where, according to the author, sinful souls are kept until they have repaid their debt, and find eternal peace.

"'Borderland' just misses landing."

Only we would say that "Borderland" more than *just* misses. How long, we wonder, will producers continue to try to put over stories dealing with such themes that have been concocted in the approved machine-made manner by hack-writing—exceedingly clever, but hack-writing none the less when it comes to dealing with themes of this character—scenarists?

Do producers wonder why such efforts fail to "land?" If one of them wanted to produce a sea story, would he delegate the preparation of it to a scenarist who was an utter "land-lubber"—one who had never even seen the sea? No; for he would know that the picture would fail even before an audience composed of "land-lubbers" every one as raw as his playwright. It would lack that element known in the studios and editorial sanctums as "verisimilitude," despite an infinite amount of cleverness on the part of the playcrafter, and despite an enormous amount of "cramming" of all the sea literature available in all the libraries. This simply means that the author would lack the *consciousness* of the sea to put into his creation.

And so it is with the "Great Beyond" stuff. A picture like "Earthbound" gets over because it was written, and its production overseen, by a mystic who has the requisite consciousness to put into it. For months afterwards producers waste their employers' dollars trying to effect similar successes with perfected machine-made organizations—but they lack the consciousness to put into them.

It was not so many months ago that from the same studio whence hails "Borderland," there came a picture yclept "Something to Think About" that was touted on all the billboards and in all the press-agents' columns to be all and more than its name implied, more lavishly and expensively produced than either "The Turn of the Road" or "The Miracle Man," and obviously synthesized from both of them, yet which created scarcely a ripple on the mental plane and has long since disappeared from memory, while the two last named plays remain as fresh in mind as though they were released but yesterday. The talented scenarist, the premier writer of that studio, simply lacked the consciousness that was present in the authors and producers of the other plays—in addition to which, in that particular concoction she displayed an appalling lack of acquaintanceship with, or understanding of, a certain Divine Text Book of Psychology. "The Whispering Chorus," an earlier effort into which she did put her consciousness, was more noteworthy as a success, relatively speaking.

And still they imagine it is more or less a chance whether the public will like it or not.

## Some Recent Books

**First Principles of Esoterism.** By Agnes E. Marsland. Cloth. \$1.50. Fabrikoid Leather, \$2.00. Esoteric Publication Society of Washington, D. C., 1010 Atlantic Ave., Atlantic City, N. J.

We all want right thinking. Down in the heart of us we all know that if ever man realizes the spiritual kingdom and its excellence he will find the door to that kingdom within only through the clear serenity and purification of the thinking principle. Every beginner in the contemplation of higher things finds the commencement of right thinking his most difficult step. We may have morals and moral fibre, we may have faith and hope and gladness, yet somehow the full control of the faculties of our own temple remains a distant goal, and our earliest approach to that attainment is the point that baffles. Right thinking is basic, and therefore must stand on the eternal rock of principle. It is for this indubitable reason that books which attempt to deal with principles, and above all with first principles, become either true or false foundations.

In *First Principles of Esoterism*, by Agnes E. Marsland, we have a cup from the Well of Life. It is not a large book. It is well written without making any pretense at literary style. It is logical without assuming any intellectualism. It is hopeful in the deep constructive sense without having anything to do with guesses and sentimentality. It is revealing without striking a pose of revelation. It is the sort of book that a reader familiar with such studies will feel that he always knew, providing he be intuitive; or feel that he should have known, if his mental temper and energy run to the discursive. Many will call it Theosophic, but in the sense of the Wisdom Religion and not a society, this cannot be an objection. Others will think of it as highly Buddhistic, and not without reason; yet in the sense of the attainment to Light and not of acquiescence with Sidartha Gautama as a person, this is not a fault but a superlative virtue.

There is a final chapter containing both excitement and incitement for persons not regulated in their studies and who feel the need for safe guiding in their future reading under the eyes of authority. This last statement is neither appraisement or recommendation, but a suggestion as to what the final chapter suggests to the reviewer.

One thing certain, the book does not flounder and it can not do other than nobly serve thousands of perfectly sincere persons who are floundering and who know it. It is not a book about which you can start an argument—even with yourself. You will like it or you will not like it, as it strikes you; but you will certainly respect the quality of the book and the motives of its author.

HENRY CHRISTEEN WARNACK.

**The Shadow of the Astral.** By Louis Plante. 330 pp. Cloth. \$2.00. The Austin Publishing Co., Los Angeles, Calif.

In reading Louis Plante's mystic narrative, "The Shadow of the Astral," one is impressed with the purity of the thought contained in the story. Many passages are truly inspiring. The verse is excellent.

Every student of Christian mysticism should make it a point to study the book carefully.

A serious student of mysticism soon discovers that the devotee, whether he be Chinaman, Hindu, Mohammedan or Christian, has the same general experience. There are certain footsteps on the Path which lead to union with God through Love. This is the "mystic union." The disciple hears the Voice of God in his own soul; he feels the sacred touch of the Spirit in his heart, and sees, with the inner spiritual eye, the Truth—the Truth which means final liberation after the soul has passed through its "dark night."

The author clearly points out the footsteps on the Path, and at the same time develops a new type of mystic expression which is most pleasing to the reader, for he appeals more directly to the soul than do some writers.

How true are the following lines from Chapter V:—

"That the world is but a picture  
Of the inner heart of man,  
And portrays the sum of motives  
Which his earthly passions fan.

"That all progress and achievement  
That ignores the growing soul,  
Will ne'er banish human sorrow  
Long as endless ages roll.

"That to love the world of pleasure,  
Is to love the world of sense,  
And deny eternal glory,  
In the heavenly recompense."

This is but one of scores of beautiful passages.

Those who are familiar with the works of Father John, Jacob Behmen, William Law, Cardinal Newman and Sir Thomas Brown, will fully appreciate "The Shadow of the Astral." It is a book to be not only read, but carefully studied.

FRANK L. RILEY, M. D.

**In Harmony With Life.** By Harriet Doan Prentiss. 212 pp. Cloth, \$2.00. J. B. Lippincott Company, Philadelphia.

While the publishers state, in submitting this volume for review, that it is in no way occult, the reviewer finds it nevertheless a book of great value to young students of occultism, and one which any reader of THE OCCULT PRESS REVIEW will find of interest. "The word 'occult,'" remarks a writer elsewhere in the columns of this issue, "is only acceptable in the sense that we are ignorant of a phenomenon." That we may come into knowledge of the workings of the forces at our command, is the purpose expressed, though couched in different terms, by the writer of the book in offering it to her readers.

"The application of useful knowledge is power, and when the latent energy in the universe is evolved through us, and our relations to it are consciously established, our problems can be solved as easily as problems in mathematics," she sets out in the opening chapter. Could the tenets of occultism, in its higher sense, and as an "ism" be expressed in clearer terms? "Successful achievement along any line is merely a matter of knowing how to wisely appropriate and utilize the forces at our command.

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H. M. C.

**Life's New Psalm.** By Henry Christeen Warnack. Castilian paper, Sixty Cents. New Era Press, Los Angeles.

The purpose of this dainty booklet, as defined by its author, "is to lift men from sons of nature" and therefore each one a slave to his individual temperament "into freedoms, as sons of will." It reveals the union between personality and the underlying individuality in which all men are one with each other and with the power which creates and sustains them; that in fact and in truth "There is no wall nor bar in the soul where man, the effect, ends and God, the cause, begins."

Mr. Warnack's little book is meant to be a daily comrade, good to carry about and read for refreshment of spirit in chance moments of leisure. To such use it is admirably adapted both in form and in content. A few of its aphorisms, here appended, bear witness to its worth.

"Serene and clear-eyed, I look upon all with love; nothing can undo me. . . . If I be at one with all good, wherefore shall evil come upon me?"

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—LOS ANGELES TIMES.

**The Astrologer's Searchlight.** By Llewellyn George. 100 pp. Heavy paper. Llewellyn Publishing Company, Los Angeles.

The latest work—the sixteenth in the past twenty years—to issue from the pen of this able leader in his chosen branch of esoteric science, this book is replete with valuable information and data for the student of astrology. Chapters on Fundamentals, Metabolism and Astro-Metabolism, Zodiacal Influence, Revolutions, Perfection, The Influence of Comets, Planetary Hours, The Moon's Influence While Transiting the Houses, are but a few of those to be found in the book.

The chapter on Astro-Metabolism takes up the correspondences between planets and the various organisms in the human body, explains how different planetary configurations affect this organism, and does much to give the inquiring student a grasp on the rationale of the science, particularly if he be the kind who by careful, studious thought assimilates and builds into his own system of knowledge the information he collects from various sources.

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**The Initiate.** By his pupil. 381 pp. Cloth. E. P. Dutton & Co., New York

While not of recent issue, *The Initiate* is a book that THE OCCULT PRESS REVIEW takes pleasure in bringing again to the attention of the public, for it is one that it can unreservedly recommend to its readers. The synthetic manner of presenting Truth is one with which THE OCCULT PRESS REVIEW is in full accord, and the "homeopathic" doses in which certain teachings are administered in the volume under notice will be effective in many places where the analytical or dry, intellectual method of presentation would fail to reach.

The Introduction states that the narrative is a true story. Whether this is so as regards persons and incidents, matters little, since it is convincingly true in essentials. Justin Moreward Haig, as the hero of the narrative is called, lives and moves in the world of men much the same as any ordinary individual, yet to his more intimate associates there is something extraordinary about him. The book recounts a few of the episodes in which he figures. The tale does much to correct the wildly fallacious notions about Masters, Initiates and such that are commonly held, and yet throws much light on certain topics—to those who have eyes to read.

The second part of the book is in the form of a quaint piece of allegorical fiction and contains a deep occult teaching which many who are earnestly striving along the Path are sorely in need of, yet a teaching which is so susceptible of misunderstanding as to make its presentation in any other manner difficult.

*The Initiate* should find a place in every occult student's library. J. M. C.

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