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Vol. 1

SEPTEMBER, 1922

No. 2

Henry Christeen Warnack's
STEPS TO MASTERY

ERE THE COCK CROWS THRICE

*---The Solution of Strikes---Psychology of
the Multitude--The Remedy*

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Vol. I

SEPTEMBER, 1922

No. 2

ERE THE COCK CROWS THRICE

A Synthetic Editorial.

The following is taken from *The Temple Artisan*, under date of July-August, 1920, when it was published under the caption of "THE BETRAYAL OF THE CHRIST," being from an Open Series of Temple Teachings.

"Ere the cock crows thrice one of you shall betray me," saith the Christ, again today as yesterday.

"Is it I, Lord? Shall I betray thee?" cried one of the twelve rulers over as many storehouses for the necessities of life, as he sat at the right hand of the Lord, one of twelve chosen disciples around the bounteous table the earth had provided, and gazed into the face of Him by whom all things were made—the face of Him who sat at the head of the table. "Shall I to whom thou hast given control of all the corn and grain my subjects have sown and on which they depend for life itself, shall I betray thee to the cross of suffering? No. a thousand times no, say I!"

"Is it I, Lord?" spake another, "could I betray thee, I to whom thou hast given control of all the gold and silver men have mined that they might have a medium of exchange for the necessities of life? Could I in foul ingratitude betray thee,—thee to whom silver and gold are as dross in comparison with human life? Rather let me perish than do this thing."

"Is it I?" cried out he who sat on the left of his Lord. "Shall I yield thee up to torture, thou who hast given me power over the very elementals of the earth, that power by means of which I may drive them forth by my slaves, and take and store the iron and coal in which those lesser lives have been confined, in order that I may compel the crowded, cold and freezing souls who dispute my will to yield to my dictates or die? Ah, no! my Lord, I will block the way for those who fain would nail thee to the cross.

"To be sure these wilful souls would not so compel me if they but knew

thee for what thou art. We, my brother rulers and I, have taken care that they should not know thee and knowing thee should presume upon our rights. We alone now have the time, the opportunity with which to seek thee out."

"Is it I," spake up another, "I to whom thou hast given dominion over the fishes of the sea and the fowls of the air? In order that hungry men should not dispute my claim, lo, I have formed a cordon around my fishermen and huntsmen and not a fish or fowl escapes their hands without the payment of a heavy tithe to me." "Not one of all the rabble seeking thee shall even touch thy robe, for I in payment for thy gifts will fend thee off from them. Not I, my Lord, not I shall play thee false."

Then up rose their Lord, the Christ, and said: "Oh fools, Oh blind and hard of heart. Lo, even now there falls upon my ear the sound of hard sped feet, the feet of those who come to bear me hence. Thou hast betrayed me! thou who sittest at my right hand, thou who sittest upon my left, and thou, and thou, on either side, all ye who now do hang your heads in shame. Ye have betrayed me o'er and o'er again. Ye *will* betray me on the morrow as today. Betray me in that ye will leave my little ones in whom I live to starve and freeze and die in helpless misery, that ye may hold the power ye steal; that ye may fill your coffers with the gold ye filch from other men whom ye have made your slaves by hunger, cold and want. In every one of these ye have betrayed me o'er and o'er again, for I in them do suffer even as they suffer on the cross of woeful want which ye have raised. Upon the cross of human woe hath mankind nailed me, age by age, and there I hang today, as yesterday, with pleading eyes and tongue beseeching thee to end my sorrow and my pain. Ay, ye have all betrayed me, all ye who rob my little ones of that which God hath freely given to all; and first of all, are ye who rob yourselves; all ye who do betray a trust some other one hath placed in ye; all ye who fail to keep the vows ye made to God. All ye betray the Christ."

* * *

THE SOLUTION OF STRIKES

In the September issue of *The Golden Rule Magazine*, its Editor asks,

What is the Golden Rule attitude toward such a crisis as a great industrial strike? That is a matter of serious concern for the readers of this magazine. And to the foregoing inquiry there can be but one general answer, which should start us to thinking toward a sound conclusion. It is this: We must find what human nature, the reliable human heart, has to say about the matter.

The capital and labor classes are more or less in a clash all the while because they have each been brought up from early life to see only half the truth of the divine rights and needs of our common, human nature.

The true dispositions of human nature are everywhere the same. Analyze these as they appear unspoiled and well directed and you have something to start with as a solution of the strike problem. Men everywhere and in all ranks of society have about the same eternal human desires and about the same inherent right to the satisfaction of these human cravings.

Too early vocational training has been not a little at fault—the training of boys to be mere industrial employees before they are trained to be all 'round human beings; the training of other boys to be mere owners and managers of wealth before they are trained to be all 'round human beings—that is the root of the trouble.

The editor of *The Golden Rule Magazine* is at heart a brother to the laborer, the farm hand, the silent toiler, the ill-fed and poorly paid employee of productive industry. He wishes to see labor richly rewarded in wages and in the emoluments of a complete human existence. However, this sympathetic attitude was not acquired from mere observation or hearsay; it came from actual service in the ranks of the common laborer.

The captain of wealth who came to his place from the ranks of the toilers—who has sweated, suffered, struggled and dreamed shoulder to shoulder with the type of the "Man With the Hoe"—that man has grown a heart full of sympathy for all the industrial classes. He will strive passionately at all times to be fair and human.

Full publicity as to the business of both sides of the industrial situation would prove a tremendous step toward adjustment, so that each side could actually know "how the other half lives." Who owns the stock in the company? What is its actual value? How much of it is watered? How many idle non-producers are living off of it? What is the disposition of the owners to make the plant an asset for humanity rather than an instrument of greed and selfishness? In what way do the families of the owners flaunt their finery and idle ease in the faces of the employee class?

Let us continue with this "Who's Who and Why" till the public can read at a glance the entire situation of the ownership class. Then let us have a similar schedule respecting the employee class. How do they live? Are their wages ample to feed and house them, with all the standard comforts thrown in? Can they afford to educate their children to at least the close of the high school period? Are they enabled to make a constructive use of their leisure time? Have they something for a regular savings account? Do their conditions of employment enable them to live as healthy, happy human beings?

There might occur a war over the strike question some day, and one side might conquer the other, but that would not settle the matter. It would simply put off the day of settlement. Sympathy rather than the sword will finally bring industrial peace. But this universal cure, sympathy, cannot be bought; it must be grown in human hearts through a common, human experience. As stated above, first train all boys to be complete human beings before you vocationalize them, and you have the key to the peaceable avoidance of all strikes. And, another name for this unusual sympathy is the Golden Rule.

* * *

The growing feeling of unrest in the hearts of the laboring classes cannot perhaps be better typified than by the following verse by "O. B.," in *The Train Dispatcher*, the official publication of a union labor organization.

(1)

*There isn't a thing in the world today
That seems to be going right;
There isn't a man who is truly gay,
Or a woman without a fright—
A fright that some dread disaster may
Befall her belov'd of kin—
A fright that the danger day to day
May break to a world wide din.
There isn't a child that is free from stress
And the menace of envy's thrall.
The hateful specter of selfishness
Enshrouds the world as a pall.*

(II)

*We gaze, and mourn, at the grade of men
Entrusted with government;
And with sinking hearts we wonder when
A leader, by Heaven sent,
Shall rise from the ranks and show the way
To Justice, Honor and Right!
And end the sinful, unequal fray
Whence Righteousness yields to Might!
"Who soweth the wind shalt the whirlwind reap,"
The anger of human throngs,
Aroused at length from lethargic sleep
Shalt vanquish Man's growing wrongs!*

From the same publication we learn that the powers of the inner man are coming more and more into play in the wrestle for supremacy between Labor and Capital. But the use to which such knowledge is being put is hardly conducive to a peaceful solution of the difficulty. There are many kinds of psychology, and we are all more or less familiar with the following brand:

The carriers were quick to see the new situation and they have proved in the last few months that they had the right idea. And while the labor organizations take great care to keep their own membership informed, the carriers are keeping the public informed, as well as their own membership. The pressure on the public is especially hard now as a wage cut is coming and the more deeply impressed the need of such action can be made on the public the deeper will be the wage cut and the harder it will be to ever get the money back into the envelopes of the workers.

We learn that when the Senate Committee got ready for action that the entire publicity staff of the Association of Railway Executives, under the direction of Ivy Lee, was moved from New York to Washington, and the plans all laid to give editors news for nothing, without expense to the publication, but somewhere in operating costs of the carriers will be found the items covering the cost of this publicity campaign. This brings us back to the same old circle where the workers are licked with their own money.

The campaign from Washington was opened by a statement by T. DeWitt Cuyler, which is before us, under title of bulletin No. 1. To daily papers the statement had been served by wire. With Bulletin No. 1 came a nice letter from the Association of Railway Executives explaining the splendid news service about to be rendered "to the public." Fresh news copy is served daily to the newspapers' correspondents at Washington. Life for them is made easy.

As to the methods of publicity used, and the particular psychological principles employed, these may be best gleaned from an address delivered by Mr. Lee, director of the publicity staff, before the Railroad Guild:

PSYCHOLOGY OF THE MULTITUDE

The title of this address by Ivy Lee is "Psychology of the Multitude" and it was made before the Railroad Guild. It gives suggestions as to publicity, so far as the railroads were concerned, and it reveals clearly the methods

the Association of Railway Executives are now using under the guidance of Mr. Lee. It is astounding, when one realizes it, that the public is being informed of what is going on in this railroad investigation before the U. S. Senate Committee by paid agents of the Pennsylvania Railroad and the Association of Railway Executives. Mr. Lee said:

"If railroad men, then, are to assume the place to which they are entitled as leaders of the public, they must consider these elements in the psychology of the multitude.

"First. In the first place, crowds do not reason. It is impossible to induce a crowd to proceed toward any proposition on a logical basis.

"Second. Crowds are led by symbols and phrases.

"Third. Success in dealing with crowds, that success we have got to attain if we are to solve the railroad question, rests upon the art of getting believed in. We know that Henry the Eighth by his obsequious deference in the forms of law was able to get the English people to believe in him so completely that he was able to do almost anything with them.

"Fourth. The problem of influencing the people en masse is that of providing leaders who can fertilize the imagination and organize the will of crowds. Napoleon's uncanny power in France was due to his resourcefulness in the appeal to these same elementary crowd impulses.

"My point is that in working out the railroad problem we must take account of these same principles of crowd psychology.

"We can never be too careful in the terms we use. Some time ago a certain public service corporation was in great financial difficulties; it could not pay its bond interest. Its skillful president induced the bond holders to agree to a reduction of the rate of interest on the bonds. Their president then announced to the public that there was to be a 'readjustment of the finances' of the company. Now, 'readjustment of finances' is so much better than saying 'Your company is bankrupt,' and no one ever suggested that his company was bankrupt. It was a matter of terms, and we must be careful of the terms we allow to be lodged in the public mind. What we say to the public, it seems to me, must be with reference to its effect and not especially with reference to its logical sequence.

"The layman cannot understand. He will not analyze figures. What he wants to know is, are you doing the best you can? Convince him of that, and you don't need to argue details. An experience in the anthracite coal strike of 1906 will illustrate this idea; the miners asked for a standard rate of wages to apply to all collieries. It seemed monstrous to the operators. They, therefore, took the actual pay sheets for certain mines and applied the proposed rates to the actual rates then being paid. They found, and so stated specifically to the public, that in some cases the men's demands called for wages three times as great as were being paid. That announcement was shown to a railroad president and he said, 'What is the use of putting out anything of that sort; the people want to know about the whole thing, not about a few petty details.' He had hardly uttered that suggestion before the evening papers were on the streets with such headlines as, 'Miners ask 150 per cent. increase in wages.'

"Now, if you will give me the headlines, I will give you the articles and the editorials. Any man reading that heading would immediately jump to the conclusion that the miners were a set of hogs. The effect of that was instantaneous."

It is indeed encouraging to note that *The Train Dispatcher*, the labor organ from which the foregoing is reprinted, flies as its banner at the top of its cover page, the following:

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

and it is great to learn in vindication that this organization, the youngest and smallest—its relative smallness being very great, its total membership something like five thousand—has in the five

years in which it has been functioning accomplished more for the craft it represents than was ever before known in the annals of labor organization, or even dreamed possible. It has become at once the envy and admiration of its sister organizations. The rise in labor circles of the man who is its leader is little short of marvelous. While his craft was not embroiled in the recent bit of railroad strife, he was very active with the other transportation brotherhood chiefs in all the efforts to bring about industrial peace on the railroads, participating in the conferences with President Harding and helping frame the proposals for the settlement of the strike.

Much education is necessary, and there is a great deal of room for it within the ranks of the labor organizations themselves. It was very poor education of the unrestrained members of the transportation crafts, for instance, which led them to tie up passenger trains short of their destinations at comparatively isolated desert points, in the sweltering summer heat of an arduous climate to which even the rugged and hardy must become acclimated in order to endure, thus furnishing the very brand of propaganda material for which their opponents, led by the author of "Psychology of the Multitudes," were looking.

* * *

THE REMEDY

Under the above caption in an editorial in the September *Business Philosopher*, A. F. Sheldon details the actual application of the Golden Rule in the conduct of a great industry. The editorial follows

I am writing this editorial, July 27, 1922.

I am writing it in Binghamton, New York.

As I write it the coal strike and the railroad strike both look ugly.

They look ugly because those who own or manage the railroads and the coal mines and those who work for, not with, those who own them cannot agree.

Each is fighting for more rights and privileges.

While this and many other troubles are going on in the world, commercial and industrial, right here in the suburbs of Binghamton, New York, the remedy for all such evil is being applied and to the very great good of all concerned.

I refer to the Endicott Johnson Shoe Co., which they tell me is the biggest thing of its kind in the world.

Some thirty years ago, a certain company, which was located here and was not making good, owed Mr. Endicott a lot of money. They could not pay him. He took charge and the story goes that he was having a very hard time of it.

He was looking around for a good superintendent.

In the employ of the company was a man by the name of Geo. F. Johnson.

He held a foreman's job.

He got Mr. Endicott's ear and also his favorable attention.

They say his selling talk was about like this, "Mr. Endicott, I understand that you are looking for a superintendent. I believe I could make good on that job and I want it."

"Why young man," said Mr. Endicott, "you are only a foreman." "I know that, but I can make good as a superintendent and if you will give me a chance, you need not pay me anything if I don't make good," said Johnson.

Mr. Endicott told him he didn't want anything like that, but he would give him the job at a fair salary for one year.

Johnson took the job and instead of taking a roll top and a swivel back, on the start he hiked out and got a few big orders for boots. Then he came back and superintended the making of them.

He made good and at the end of the year went to Mr. Endicott and said "I want an interest in this business."

"What interest," said Endicott.

"Fifty per cent," said Johnson.

Endicott couldn't see it that way on the start.

Later in the same interview he did.

He said, "Why young man I am thinking of incorporating a new company to take over this business with a capital stock of \$300,000, one-half of that is \$150,000. Have you got that much money?"

"No," said Johnson, "but I can get it. I am going to borrow it."

"From whom?" asked Endicott.

"From you," said Johnson.

"Why young man," answered the boss, "\$150,000 of stock would require \$150 in revenue stamps. Have you even that much?" "No," said Johnson, "but I am going to borrow that of you too"—and he did—and he made good.

That incident occurred about 30 years ago. Today the Endicott Johnson Shoe Co. is the biggest shoe concern in the world.

They make and sell over one hundred thousand pairs of shoes a day—over two hundred thousand shoes every twenty-four hours. They employ over 14,000 people.

They call themselves the happy family—and they are.

Some years ago the company was offered \$45,000,000 for the business.

Johnson's one-half would have meant \$22,500,000. Johnson said "No, you fellows would be thinking only of dividends. I am thinking of the working man and his interests as well as those of the stockholders.

"I shall hold my interests and stay on the job."

He is now some sixty-four years old and still going strong.

His fortune has not turned his head.

He is most unassuming. Modesty is always one of the evidences of greatness.

It was not difficult to discern the secret of his great success.

I had a long talk with him yesterday and these are a few of the things he said:

"The whole trouble between employer and employees is all caused by selfishness.

"No employer can afford to lie to or attempt to deceive a working man in any way.

"The thing is so simple. All great things are simple. It's all a question of applying the Golden Rule. Just a matter of doing by the other fellow as you would like to be done by. Most people are not patient enough. They are not willing to work for results.

"Absolute and unadulterated honesty is an absolute essential for success.

"One of the greatest fallacies is for young men and young women to want to get an education so they will not have to 'work.'

"We need to glorify labor and to show the dignity and glory of real service."

These and many more basic truths were spoken by him as we chatted and at the same time watched the trotting and pacing races at the "Ideal Race Track" which is one of the company affairs.

The race track is quite near the factories and once a year they have a three-day meet of the swift ones and on the last day of the big event the factories close down and they have a big time.

Around town are swimming pools and merry-go-rounds and parks and play grounds for the "kiddies" and everybody else.

They pay a higher wage than any other shoe company—an average wage of over \$5.00 a day, I believe.

They tell me that when labor leaders come here to try to organize, Johnson says, "Go ahead and see how the men feel about it."

They go ahead and then go away with the verdict that unions are not needed there.

The fact is, there is already a great union there.

A union of employer and employee as a united team pulling together and together serving the world.

Both Mr. Johnson and Mrs. Johnson were once workers in the shop.

They know both sides—and they have good hearts as well as good heads. They are "doing" more than they are "preaching."

The deeds they do are eloquent enough—such examples as they are setting will transform the boil and bubble, toil and trouble, of the business world into peace and plenty for all.

Why can't the world see it? How slowly we learn—even with the power of example!

Whenever you are anywhere near Binghamton, N. Y., make it a point to go to Johnson City and Endicott. They are each but a few miles from Binghamton. They constitute an oasis in the industrial desert which is refreshing.

You are not fed up on effort or failure or success. You are scotched by the dead wishes to which you have brought no life of thought, will or action. Turn on the power and "these bones shall rise again."

—Henry Christeen Warnack.

STEPS TO MASTERY

By HENRY CHRISTEEN WARNACK
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I. FINDING THE SPARK

Nearly every man feels that it is in him to do something better than he has yet accomplished, if he only had the chance. Big things seem to come so easily and so quickly to the man who does them that the other fellow always wonders why he had not thought of the same thing. The truth is that the world is likely to accept us at face value. If a man thinks well of himself, the world is pretty certain to confirm his good opinion. Men often miss success and happiness by the simple omission to take their own good qualities as seriously as they deserve. The realization of a man's own genius and the perfect freedom and fearlessness of its expression present the one sure road to achievement. A man's genius is the light that is within himself and it is strange that he waits to recognize that inner touch in thousands of others before he looks to see it expressed in himself.

If it only takes this flicker of thought and feeling to make for mastery, then the world only needs the people who will individually look for this spark and who will fan it into flame when they have found it, in order to mould a great race. As a matter of truth, the human family at present is in a most peculiar condition with regard to its sense of position. It has grown away from satisfaction in mere physical comfort and has not yet attained the complete ascendancy of the mental and the spiritual. It isn't satisfied with the fleshpots of Egypt, and it cannot find that other manna by which it must ultimately be sustained. All its labor-saving devices, its fascinating inventions and its illuminating discoveries in science are only steps toward a life dominated more by reason than by appetite.

Now and then some man realizes this truth a little more acutely than others and he soon appears upon the firmament of common thought like a star in the skies. That one man should be blessed above others in a heritage which is universal is most unlikely. Some find the way sooner than others, but they have simply outstripped the rest in the expression of what every man is. Their triumph over what has previously appeared to others as limitations is never in the least mysterious, although it may often seem subtle. It is simply the transcendancy of thought and it works with the power of ease. The key of the heart is simply understanding. It is the royal way to an open vision and has nothing mystical about it. No real master among men, whether he be a soldier, writer, man of science or teacher of holy and wise truths, ever rants about the subliminal consciousness, the subjective mind or uses other heavy psychological and occult terms. Instead, he proves the clarity of

his light by the simplicity of his expression, using words that mean the same thing to everybody to express an experience that is within the reach of everybody, provided there exists a limitless desire to reach the same height or its corollary in a different direction.


No man can be so engulfed in the imagination of the senses or in the satisfaction of animal appetites that he does not dream of the unaroused powers which are dormant within him; and the success of those who arrive should not so much stimulate admiration or hero-worship as it should suggest the possibilities within the reach of all of us.

Whoever seeks to look within the heart of hearts where self is Self has nothing to fear. There is nothing in the most advanced thought to rob him of the comfort of his religion, no matter to what forms he may subscribe. There is no seeking of phenomena which is vanity, nor any demonstration of power which would be inconsistency or inversion. The disciple of truth is one who goes with open mind, pure heart and clean hands to find within himself that light which will make himself the presence and the power which each should know himself to be.

(To be continued)

(The next issue of THE OCCULT PRESS REVIEW will contain the second of Mr. Warnack's series on "Steps to Mastery," entitled "HEARING THE CALL")

FROM LIFE'S NEW PSALM

 *H, sing unto thy soul a new song; let the still small voice chant it for thee; let the choir invisible lift thee to heights empyrean.*

Sing, for the miracle of life is thine.

Now, knowing that thou art, proclaim it from the high places; let earth and sea be filled with it; let the stars ring with it.

Who is greater than thyself; whose capacity for achievement over-reaches thine own?

The fool knoweth the truth and abides not therein; he is aware of himself and asserts it not.

As for me, I shout the majesty of selfhood; I am the established one.

Henry Christeen Warnack

ANOTHER CORRELATION BETWEEN MODERN MATERIAL- ISTIC SCIENCE AND THE ANCIENT SPIRITUAL SCIENCE

The following which is reprinted from *The Astrological Bulletin* for July-August-September, should do much to remove a stumbling block from the path of many of the more skeptically inclined who are at a loss to understand why the mere *apparent* but not *actual* positions of the planets, phenomena brought about by their momentary relative positions in their respective orbits and not by any actual change in their forward motion, should have different effects in the horoscope.

SPECTRUM SHOWS DIFFERENCE BETWEEN RETROGRADE AND DIRECT MOTIONS

In "*Science and Invention*" for May, 1922, we see a diagram showing Sun, Venus and Earth with lines indicating reflection of light.

When Venus is *receding* from Earth lines are displaced toward RED end of spectrum. When Venus is moving *toward* Earth lines are toward VIOLET end of spectrum.

This fact in recent scientific discovery clearly shows that there is a difference in the direction of vibrations of a planet which are determined by whether the planet is "retrograde" or direct in motion.

The phenomenon of this discovery in Astronomy has been known for ages in Astrology, which has always taught that there was a difference in the influence of a planet, determined by whether it was retrograde or direct in motion, that is, whether it is receding from Earth or going toward it in their relative motion in orbits.

Note that the lines in spectrum are displayed toward RED (marial) end of spectrum when Venus is receding; which corresponds to a weakening of its beneficent powers when retrograde, (Mars [red] is the antithesis of Venus). And we note that the lines are displaced toward violet end of spectrum when Venus is direct. Violet is a color harmonizing with the nature of Venus. Astrology says that when a planet is direct the power of its own inherent nature is normal.

Little by little it is steadily being proved that Astrology (planetary vibratory influence) is the basis of all science.

What Astronomy has just discovered of this through the spectrum, Astrology has long known through the difference in horoscopes.

Science and Astronomy have proved the influence of the Moon upon water, which covers seven-tenths of the Earth, and is enabled through the Moon's position to record the time of tides; Astrology is enabled to record the *influence* of the Moon in the human body, whose composition is seven-tenths fluidic—fluids much more subtle than water, hence more amenable to lunar and planetary influence. What the spetroscope is to science, the horoscope is to Astrologers.

"THE GHOST OF VICTOR HUGO," and "CONFLICTING VIEWS AS TO THE STATUS OF MADAME BLAVATSKY," are two important articles which will appear in the October OCCULT PRESS REVIEW.

WHAT IS TRUTH?

A LESSON LETTER TO A STUDENT

By MRS. AGNES MAE GLASGOW

FIRST OF A SERIES OF LETTERS OF INSTRUCTION IN
MENTAL SCIENCE

(Copyrighted, 1922, by Mrs. Agnes Mae Glasgow)

My Dear Mr. Service:

In your letter dated 24th inst., you ask the question "What is Truth?" Sir, this is a big question. One that has never yet been, and I doubt if it ever will be, fully answered, for the simple reason that TRUTH is a living thing, therefore growing, and becoming greater with each day that passes. Tomorrow it will have become greater than it is today and will require a greater and a far different definition. But, as we are making a study of personal progress, financially, mentally and spiritually, I will give you an answer that will apply to the needs of the day and our lesson.

ALL THOUGHT IS TRUTH, AND TRUTH IS THOUGHT. Did you ever have that definition given you before? No? But think. Ponder it for a time. Be still and know that thoughts are things—living, tangible, growing things both good and bad.

"But," you say in one of your letters, "Evil is not real. Truth is real and Truth is always good."

That sounds nice, I assure you, and very comforting. But, come, let us reason together upon this matter. If thought is Truth and Truth is thought, then the thoughts you have of evil are realities. Real, just so long as you think them. I will go even farther and declare that THOUGHT IS THE ONLY REALITY. Let us see if we cannot prove that. You say that you have a headache. Try banishing that pain by affirming that it is unreal. The pain stays with you. It is a fixed thought of pain located somewhere in the head. Now along comes a wise and kindly family doctor and he gives you a whiff of ether which takes away your consciousness, and you no longer think that the head aches. That pain existed only in your consciousness, and your power to *think pain* lasted only as long as you were a *conscious thinker*. But your pain was a reality as long as you possessed the thought of pain. The pain was the effect of thought—the thought made tangibly manifest.

But to go further with our argument that THOUGHT IS TRUTH AND A REALITY. Let me remind you that you have a Will Power. With the exercise of your Will Power you may change your thought. Filling your consciousness so full of, let us say, a memory picture of your boyhood days. You recall that meandering brook running through the meadows. Again, you are a barefoot boy standing in the cool lush grass, watching the waters

rippling over the pebbly bottom and with your ragged hat you stoop and try to catch the little minnows as they swim past you. You are so engrossed with the pleasing memory that sub-consciously you step down into that cool stream of water and let the tide flow over your sun-burned feet. Again, you have done with your thoughts in the work of recalling up old memories just what the doctor did with his ether. You have FILLED THE CONSCIOUSNESS WITH PLEASING THINGS, AND THE PAIN, HAVING NO ROOM IN THE CONSCIOUSNESS TO EXIST, HAS DEPARTED. But that pain was real and the pleasing memory was real and it was all both good and bad, caused by THOUGHT, THE TRUTH THAT THOUGHTS ARE THINGS, that THOUGHT IS TRUTH ITSELF.

Yes, you are right. This is the way I teach the Law of Substitution. Substituting a desirable Thought Thing for an undesirable Thought Thing. And let me tell you right here, I have proven again and again that the use of the Law of Substitution is by far and away the very best way to practice using the Law of Attraction, for let me repeat, THOUGHTS ARE LIVING, TANGIBLE THINGS AND DO PRODUCE RESULTS ACCORDING TO THE THOUGHTS ENTERTAINED.

The next lesson will be on Visualization MY WAY.

(To be continued)

(The next issue of THE OCCULT PRESS REVIEW will contain the second of Mrs. Glasgow's Lesson Letters, entitled "VISUALIZATION—MY WAY")

SEPHARIAL SEES ANOTHER WORLD WAR WRITER IN BRITISH JOURNAL OF ASTROLOGY PREDICTS IN 1926

The following which ran in the London correspondence of the Associated Press in 1920, is of particular interest at the present moment owing to the Græco-Turkish-British crisis. Is this the first phase that Sefpharial predicts?

LONDON, (Correspondence of the Associated Press) 1920—There will be another world war beginning in June, 1926, according to a writer in the British Journal of Astrology. This prophet, who signs himself "Sefpharial," asks for a serious hearing, inasmuch as he claims to have published a year in advance in each case the exact date of the war of 1914 and of the cessation of hostilities.

"The first phase of the next war," he writes, "will begin with Turkey, whose perfidy will lead to its final overthrow in 1921-23. At this time Prussian intrigue will dominate the position in the near east, affecting Greece, Turkey and Russia. But, according to my calculations, the great crisis will not be reached until June, 1926.

"In this great war, which may be regarded as Prussia's counter to the war of 1914-1918, the marvelous forces take their rise in Vienna and Berlin, ascend to Petrograd, penetrate through the whole of Russia and descend via the Black Sea and Turkey into Asia on to Syria and Palestine.

—Reprinted from *The Esoterist* of January 21, 1921.

MOVING PICTURE TROUBLES

By HENRY CHRISTEEN WARNACK

It is not that moving pictures meet with certain cosmic laws, but that cosmic laws are certain, which has brought the discomfiture to the estate of the so-called Silver Screen these past two years and more. The public reads with considerable sympathy about the marital woes of Mr. William Hart. In a way Mr. Hart is the goat—cosmic goat, of course, but scapegoat none the less. His troubles appear as personal to him, but it is their impersonality which concerns the public. It is in their impersonal aspect that Mr. Hart becomes the burnt offering. In the same way the divorce problems of Mr. Fairbanks, Mr. Chaplin and others are quite impersonal. Any other stars in their position in the public mind would have shared the same fate under this impersonal decree. It is not a case of too much money, nor of vascillating affections or dispositions, but the pure necessity of breaking idols of clay. Moving picture fans become idol-worshippers. They no longer appraised the art of acting, but saw only the actor. They lost their ideal of an art, and substituted the personality of the artist.

The only manner in which the public could be struck free from this idolatry was the breaking of the idol; and since the idol had been constructed largely out of favorable publicity, the means of breaking it came about through unfavorable publicity.

Of course, these affairs have their personal aspect, due to the fact that the actors have missed the opportunity of reading into their characters the essentials of the stories in which their persons paraded on the screen. One thing we all get out of life is experience, and a thing we should get out of experience is the expansion of consciousness through the development and refinement of the faculties. Your cowboy, your shepherd and your factory girl when they read a pirate or a detective story are in the same position as the directors and actors who make moving pictures. They will escape personal embarrassment, and advance in character and consciousness in proportion as they understand the principles back of the stories and sympathize with their issues. That is to say, it will not take the place of experience unless they take on the conditions imposed by the story.

Pictures had their slow-down, and almost go-down, for another cosmic cause. The people almost universally substituted screen version for inner vision. They wanted an eyeful, and producers began to cater to the eye and to leave the heart out of account. The people laughed from the head and not from the heart. We had screen wit, and almost no screen humor. We had none of that gentle feeling which trembles upon the balance between a tear and a smile. We began to take our pictures in surfeit and not

in hunger, like those who play with many courses after having already dined well upon essentials. We fell under the ban of that scripture which abjures, "Woe unto them that eat for drunkenness and not for strength." We used pictures to stop us from thinking, instead of using them to make us think.

At first they ignited our imagination and quickened in us a hunger for vision. Pictures then grew in beauty and in power; but when we used them for spectacle and sensation and sodden envisioning, we flew the track of purpose and so awoke to find our stories stale, their making bad, our stars not heroes but dust, and our producers lacking funds to proceed.

Men and women do not die of blood pressure, apoplexy or hardening of the arteries by the time they are thirty, only because they are saved by the spleen. Nearly every one eats enough to put his body in the grave by that age from one of the causes mentioned, but fatty degeneration of all organism and fibre is precluded by the spleen when it turns unnecessary red corpuscles into white, thus putting back into nature a vast unused surplus. Both the idea of saving a dime a day and the thing called capital fall under this same law. Capital is money saved on material produced that it may be used to provide raw material for a new production. What is that but putting the surplus back into nature, and how could pictures succeed while disobeying this law? Highly paid persons in picture industry, not being producers themselves, put nothing back into the business, but did take very nearly everything out of it. It takes a wonderful business to pay from ten to twenty per cent. and keep the principal intact and employed at only nominal risk. Pictures undertook to pay anywhere from twenty to fifty people as much as seven per cent. on all the capital they were using, and still expected to find their capital intact and to have dividends for those who supplied the capital. This is not within the nature of business, for it is not within natural law.

All of this does not mean that we are not to witness a splendid revival of pictures, nor that they cannot be made a big financial success and still pay writers, directors and actors the exceptional wages to which their arduous labors entitle them from a business which can supply duplicate copies of a single production that will provide entertainment for the millions. The people can help by letting go of personality, of stopping all idol-worship and looking steadily for the ideal of good acting in stories that have the call to Life. The actors can help by seeing that the quality of their work and the character of their stories is emphasized in the publicity that concerns them and by not flooding the papers with details of their usually most ordinary lives. The exhibitors can help by putting their seats at the least possible price that will net them a profit, and the producer can help by putting a price on his pictures which will let the exhibitor live and still be fair to the public. Finally, and most of all, we need a two or three-year diet on stories of

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EDITORIAL SHOP TALK

Launching a magazine without first having a perfected organization functioning to handle it, has proven an arduous task. The lateness of the appearance of the September issue is mute testimony to this. The date of issue was originally set for the 25th of the month of date of publication, instead of pre-dating it, as is customary with magazines nowadays. This was done so that we could include as large as possible a number of current-dated periodicals in our review columns, and not have the review of July and August magazines in our pre-dated October number, and so on. The September number, however owing to mechanical details and difficulties, is appearing ten days or more late. Our October number will be a few days late, but we hope to gain some of the lost time with it, and with the following issues we are going to endeavor to pick up a week at a time until we shall have caught our schedule. We bespeak our subscribers' patience and indulgence until we have ironed out the small difficulties, which will enable us to put things on a clockwork basis.

* * *

We are enabled to make two important announcements to our readers this month. Those who are interested in any phase of Mental Progress, be it Applied Psychology, Higher Thought, Mental Science, call it what you will, are referred to Henry Christeen Warnack's "Finding the Spark," in this issue. This is the first of a series to be run under the general heading, "STEPS TO MASTERY," which will continue during the remainder of the present year and throughout all of 1923. These articles are so written that each is complete in itself, yet so arranged that each constitutes in unified order a Step to Mastery. Some of the titles to appear shortly are, "Hearing the Call," "Making Yourself Personable," "Believe in Yourself," "The Quality of Radiance," "The Kingdom of Mind," "Universal Riches," "Applying Inspiration," and many others.

* * *

It is with great satisfaction that THE OCCULT PRESS REVIEW is enabled to announce the acquisition to its staff of an Associate Editor in the person of Mrs. Agnes Mae Glasgow, who will conduct for it a department of Mental Science. Mrs. Glasgow is widely known for her series of charming and inspiring little stories under the general serial title of "Little Journeys Into Success," running for some time in various publications in the Advanced Thought field. There has been a large demand for a series of distinctively instructive articles from her pen, and THE OCCULT PRESS REVIEW has been fortunate in making arrangements with her for such a series. The first article, in the form of a Lesson Letter to a Student, under the sub-title, "What is Truth?" will be found in this number. The second of the series, "Visualization—My Way," will appear in the October number, and the series will run without interruption in each successive number until complete.

* * *

So far, there has been no dearth of material from which to select. The difficulty rather has been in selection; and at times the temptation to increase the size of the magazine has been pretty hard to cope with. But to yield to that temptation in the present state of our exchequer, as well as of production costs, would be more than flirting with disaster—at least without a commen-

surate increase in price to our readers. And our policy from the first has been definitely against that. With the advent of a large circulation list, *quantity production* will lower the cost per copy to us, and we expect to hand on that reduction in cost to our readers, not in lower prices to them but in increased size of the magazine and quantity of reading matter *without the usual accompanying increase in price*. If, therefore, you are interested in THE OCCULT PRESS REVIEW and the work it is trying to do, and are also desirous of receiving a larger amount of reading matter for your money, speak a good word for it to your friends and acquaintances who might be interested, or send their names in to the Circulation Manager. You will then be actively assisting in its work, and moreover you will the sooner be repaid by receiving a larger and finer magazine. Remember the promise. It is unqualified: *The publication will be enlarged both in size and in scope as rapidly as quantity production brings down the proportionate cost, without any increase in price to the reader.*

* * *

Those interested in the Theosophical Movement and the present perplexing situation presented by it, who did not secure a copy of the August number of THE OCCULT PRESS REVIEW, in which that subject was discussed in an exhaustive and illuminating manner, may secure a copy of that issue by mailing fifteen cents to the Circulation Department.

THE EDITOR.

BOOK NOTICE

Just as we go to press announcement is received from the Llewellyn Publishing Company of Los Angeles that they now have in the bindery, practically completed, a new edition of *The A to Z Horoscope Delineator*. That this news will be hailed with delight by hundreds of Astrological students who for many months have been trying to obtain a copy of the book, which more than a decade ago was reputed "to contain more astrological information in the same bulk than any other book published" by the foremost critic of esoteric reading matter in this country, goes without saying. We are told that the new, revised edition will contain much more information than was included in the first two editions; and that mechanically the book is a work of art, being handsomely bound in blue and gold, illustrated and containing a double index which will facilitate rapid cross-reference.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Planet Mars and Its Inhabitants, by Iros Urides (a Martian), written down and edited by J. L. Kennon, (Mabel J. McKean, 765 Hayes St., San Francisco).

(Continued from Page 19)

heart and mind that carry feeling and inspiration, calculated to arouse intuition, reason and will, and that can be made at a nominal cost, with an utter absence of expensive spectacles, yet without any loss to the quality of their entertainment.

PERIODICAL LITERATURE

IMPORTANT NOTICE:—*The prices given for the following periodicals are, for the same reason that the address of the Publishers are given, only for the information of those readers who may desire to order a copy of some periodical in which they become especially interested. It is to be understood that these are not advertised prices, that they are merely taken from the cover of the particular copy of the periodical being reviewed, and as such are subject to error and change without notice.*

American Astrological Student and Adept (Marshall, Minn., monthly, 50c per year) for September, contains an article by L. Edw. Johndro, entitled "Just Dog," in which he details the horoscopes of six dogs, discusses their characteristics and draws therefrom conclusions that the only difference in the horoscopes of man and animals is merely one of degree. Frederick White contributes his regular "Astrological Comments," and Sam Bartolet gives an astro-analysis of the "Formation of the American Labor Party." The regular feature of daily astrological indications is, of course, included.

The Aquarian Age (Santa Barbara, Calif., monthly, 15c per copy, \$1.00 per year) has as one of its leading features for September a brief but interesting review of Coueism by Louise B. Brownell, entitled "The Healing Method of Emile Coue"; the same writer also contributes "A Soul's Evolution," while George B. Brownell writes on "You Are a Wireless Station." This number also includes "The Way of Happiness," by Henry Thomas Hamblin; and two brief, but worth-while contributions from the pen of Adelaide Gaffney, entitled, "The Holy Will," and "The Gardener." The Editor announces with this issue a reduction in subscription price from \$1.50 to \$1.00 per annum becomes effective.

The Astrological Bulletin (Los Angeles, Cal., Box 1368, quarterly, 50c per copy, \$2.00 per year). The October-November-December number features on pages 56 and 57 flashlights from the horoscope of a wonderful woman, Dr. Julia Seton. This should be of particular interest to students of the science who desire to check up the nativities of notables, Dr. Seton being one of the foremost figures in the work today. There is of course the "Daily Counsellor" feature, and also the tables of daily planetary aspects. Page 68 contains some valuable instruction and hints on how to get the most out of these valuable tables. There is also much other valuable astrological material scattered throughout the issue in miscellaneous paragraphs.

Broadcast (Los Angeles, 932 South Grand Ave., monthly, 25c per copy, \$2.00 per year). "A non-sectarian monthly magazine devoted to the publication of Spiritual Truths along Ethical, Philosophical and Religious lines." Edited by Walter N. Goldschmidt. The October issue, which is its initial number, leads off with a reprint of that sublime poem, "Eternal One," by Franz Hartmann; followed by a symposium from the writings of Emerson, Swami Paramananda and Rabindranath Tagore on "Nature;" an original article, "Unity in Variety," by Walter N. Goldschmidt; a page of Aphorisms from the pen of Henry Christeen Warnack, and from the same author there is a statement, "For the Healing of Nations," which is axiomatic, and "The Great Key," which is indeed much in little; several pages of "Sayings," being

fragments from the pens of great souls of all ages; poems by James M. Wagnack, Ian Hamilton Campbell, Elizabeth Barrett Browning, Tennyson, and Maud Fletcher Galigher; and not the least by any means, a reprint of the First Discourse from Pramada Dasa Mitra's translation of the *Bhagavad Gita*, accompanied by an Introduction and Explanatory Notes by Walter N. Goldschmidt. The latter is to be a monthly feature of this publication, each issue to contain a reprint of a Discourse from the *Gita*.

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." Among the leading articles in the September issue are: "Moving Toward Prosperity," by J. C. Penny; "Psychology and Health," by T. Sharper Knowlson, which includes remarks on exercises, reducing, thought-forces, faces, wrinkles, sleep, balance and rhythm; "Salesmanship," by Lewis D. Fort, an advertising specialist; "How Life Unfolds Through Form," by Eugene Del Mar; "Co-operation Based on Good Will," by Percival Fassig; "Needed Changes in Criminal Law and Procedure," by Walter P. Armstrong; "The Value of Intellect," by Horatio W. Dresser; "Musical Psychology," by Louise Vescelius Sheldon; "The 'Sugar and Fixin's' of Life," by Orison Swett Marden; another of Mrs. Agnes Mae Glasgow's inimitable little stories from her series, "Little Journeys Into Success," being entitled "Three Who Lost Their Way and Found It Again," the fifth installment of H. D. Appleby's "Five Basic Types in Character Analysis," this installment covering "The Osseous Type;" Part Eight of Henry Thomas Hamblin's series, "Fundamentals of True Success," the eighth part being devoted to "Work and Action." Charles Clinton Hanson views "The Principle of Service—from many Angles," and his department contains several other pages of aphoristic quotations from different writers. "The Remedy," A. F. Sheldon's editorial, is of great value, as it details an actual instance of the practical application of the Golden Rule in the conduct of a great industry.

The Christian Business Man (Kansas City, Mo., Tenth and Tracy, monthly, 10c per copy, \$1.00 per year). "Devoted to the application of Christian Principles to Business." This is the new publication of the Unity School, devoted to practical application. The contents for September include, "What Christianity Means to Business," by Robert L. Cross; "The Rich Conscience," by C. Alfonso Zelaya; "Prison Door of Self Unlocked," by Daniel B. Herring; "The Spirit of Service," by Amy Nickerson; "Mental Exercises for Building a Prosperity Conscience," and several departments.

Christian Science Today (New Orleans, La., monthly, 10c per copy, \$1.00 per year). One is rather surprised to find in a Christian Science publication such articles as are found in the September number of *Christian Science Today*; such articles as "Service of Spiritualists," a tribute to that cult; "Invisible Helpers;" reprints from the writings of such authors as H. P. Blavatsky and A. P. Sinnett under the titles of "Discipleship" and "Our Visits to This World," respectively being included. There is also an extract, "Learning How to Love," by Kate Swope, and several shorter articles, and a department or two. In order that those who are not already familiar with it may not misjudge from some of the titles and writers mentioned its purpose, it would be well to mention that *Christian Science Today* stoutly affirms that "The text-books of Christian Science are *The Bible* and *Science and Health with key to the Scriptures*, by Mary Baker Eddy." When asked for a short

statement of purpose, the Editor replies: "*Christian Science Today* is in nature what it is in name, a presentation of *Science* which aims to exclude all error and include all truth, in a spirit that is *Christian*, or truly compassionate, embodying woman's sense of *Science* and *Christianity*." Theosophists and Spiritualists as well as Christian Scientists will find much of value in *Christian Science Today*.

The Comforter (San Francisco, Cal., 406 Sutter St., monthly, 15c per copy, \$1.50 per year). The August number contains "A Fable," by Gloria Crawford, the Editor, which purports to disclose the true meaning of the mission of Jesus of Nazareth on earth; "All Men—One Man," a statement, by Alice V. Button; "The Word," scriptural interpretations by Gloria Crawford; "The Way to Truth and Life," a lesson on scriptural interpretation, by Stella Jackson Paulus, and the usual departments.

The Esoterist (Washington, D. C., 1314 L Street N.W., bi-weekly, 10c per copy, \$1.50 per year). Organ of the Esoteric Brotherhood. The issue dated September 1st contains, "Times and Seasons," by the Editor; "A Place and a Time," by Henrietta Heron; "Silence," by Albert Pike; "Life," a reprint of Samuel Longfellow's Hymn; and a Meditation, "Time," by the Editor. To those interested in the practice of meditation, *The Esoterist* can be especially recommended, as each issue contains topics for the coming week scientifically selected and arranged.

The Golden Rule Magazine (Chicago, 149 West Ohio St., monthly, 20c per copy, \$2.00 per year). "An Inspirational Magazine Dealing With the Fundamentals of True Success." The Editor discusses "The Solution of Strikes" (which is reprinted elsewhere in this issue of THE OCCULT PRESS REVIEW), "Arise and Assert Yourself," and "Where to Strike at Bolshevism;" Christian D. Larson presents the fifth of his lessons on How to Use the Mind, "What Imagination Will Do;" T. Sharper Knowlson begins a series, "What Do You Do? Some Overlook Factors of Success;" there is an article by B. C. Forbes, "Friends;" Dr. James Samuel Knox diagnoses a salesman's difficulties under the caption, "The Psychology of Selling;" under the subtitle, "The Subconscious," Anna Maud Hallam, one of the country's foremost practical psychologists, begins her series on "How to Apply Psychology;" Donald MacDonald begins his discussion of Mr. Well's selection of "The Six Greatest Men," commencing in this issue with the greatest of Them all, Jesus of Nazareth; Dr. R. L. Alasker continues his series on "The Fundamentals of Physical Health," the lesson for the current month being on "Vitamines;" Dr. McKeever searches out "Who is The Great American?" while Mrs. Agnes Mae Glasgow contributes another of her very helpful Lesson Letters to a Student, on "Competition—and How to Meet It." There are the usual departments.

Nautilus (Holyoke, Mass., monthly, 25c per copy, \$2.00 per year) for September numbers among its contents the following: "Putting Science to Work," by Claude William Chamberlain; "The Cell Minds in Your Body," by Dr. Orison Swett Marden; "Hate Is But Love Unexpressed," by Brown Landone, which includes the eight steps in the process by which we can express the unexpressed desire which is dammed up within us; "How I Created A Spirit of Mastery," being a self-experience of Paul Kaulanik; "The Walt Whitman Practice of Loafing," by Rev. George C. Golden; "How Truth About Life Healed An Injured Spine," a wonderful

healing experience by Mrs. Blanche P. Barbour; and "Prayer and Spiritual Consciousness," by Paul Ellsworth. There is also in this issue of *Nautilus* a splendid new poem, "Let in the Joy," by Edwin Markham. William F. Towne's Views and Reviews in the September issue will include "Growing Self-Reliance" and "The Living Dead." While Elizabeth Towne's Editorials include one "On Being A Good Scout" and a series on "Being, Doing, Believing, Faith." A special feature of this number of *Nautilus* is Elizabeth Towne's interesting and complete report of the recent International New Thought Alliance Congress held at Atlanta, Georgia.

Now (San Francisco, 589 Haight St., monthly, 15c per copy, \$1.50 per year). "A Journal of Affirmation." Among the leading articles in the September number are, "The Call of the Soul," by Eugene Del Mar, an illuminating article along the lines of Higher Thought; "How to Attain Your Good," by Henry Victor Morgan; "What About Food?" by J. A. Eichwaldt; "The Humor of the Light," by Charles Matthew Berkheimer; "Mental Housecleaning," by George B. Brownell, and "The Market Value of Will Power," being one of Agnes Mae Glasgow's "Little Journeys Into Success" series. There is also "The Evolution of Spirit in Man," by Mabel Juanita McKean, being the continuation of the subject, "The Problem of Your Soul," which was published in the July issue; and serial installments of Henry Thomas Hamblin's "The Art of Living"; and Peggy M. Reeves, "Building for Efficiency."

The Occult Review (London: William Rider and Son, Ltd., Cathedral House, Paternoster Row, E. C., monthly, 30c per copy, \$3.00 per year). In the opinion of the reviewer the most noteworthy feature of the October issue is part 1 of "The Astral and Etherial Worlds," by Mabel Collins, the initial installment being, "Among the Stars." Anything from the pen of the gifted scribe of *Light on the Path*, is worth reading, and those who desire portrayals of conditions in the subtler realms of Being can read her descriptions with confidence, as she writes from first-hand knowledge. . . . Elizabeth Keith Morris gives an account of "The Inner Vision," in which she recounts personal experiences which those interested in psychic matters will find of absorbing interest. Under the caption of "Miracles," the Rev. N. G. Lawson discusses the problem of the resurrection body of the Christ, which is also discussed in the Editor's "Notes of the Month." . . . "Angelic Revelations and Predictions of Planetary Intercommunication" is the title of an interesting article from the pen of Frederick W. Thurstan which Spiritualists, Theosophists and all Occultists will find of more than ordinary value. . . . Douglas T. Marsh writes of "An Egyptian Hypnotist," which is interesting though not unordinary to those versed in mesmerismic phenomena. There are the usual Reviews, Correspondence and other departments. . . . America is sadly in need of a publication possessing the scope and calibre of the English *Occult Review*.

Power (Denver, Colo., 4235 West 32nd Ave., monthly, \$1.00 per year). "The Higher Thought Magazine for Spiritually Awakened Thinkers." The September issue contains an article on "Interpreting Sensation," by its Editor, Charles Edgar Prather; Adda Laine Morgan, in "The Law of Spiritual Rhythm," very lucidly sets forth principles and exercises which if faithfully practiced cannot fail to assist progress in unfoldment. There is a discourse on "The Successful Life," by Elsie Gibbs; and Agnes Mae Glasgow contributes another of her series, "Little Journeys Into Success," illustrating

"The Power of Enthusiasm in Getting Ahead." Mrs. Glasgow's little stories are taken from actual cases in her own practice, and enjoy the advantage of being very human, and synthetically show the application of principles.

Rays from The Rose Cross (Oceanside, Calif., monthly, 20c per copy, \$2.00 per year). Organ of the Rosicrucian Fellowship. The October number contains another of Max Heindel's former lessons to students, "The Unpardonable Sin and Lost Souls," in which the matter is elucidated from a different point of view than formerly taken in the Fellowship's literature. . . . Augusta Foss Heindel's article on "The Pineal Gland and Pituitary Body and Their Influence on Man's Evolution" is concluded. She brings out some interesting astrological comparisons, and also discusses the grafting of animal glands into human bodies and its effect. . . . Manly P. Hall contributes an interesting study in symbology of the Bible, "The Breast Plate of the High Priest;" Clarence H. Foster presents the principles of "Elementary Psychology" in an extremely lucid manner by using a series of theorems; Manly P. Hall also has an idealistic bit of occult fiction, "The Father of the Gods;" and Dr. W. Stuart Leech furnishes a discourse on "Prehistoric Man and Past Births." There are a number of interesting departments, including the Astrological. The department devoted to Nutrition and Health continues W. Martineau Selleck's interesting discussion of the significance of "The Electronic Reactions of Abrams . . . in the Light of the Rosicrucian Philosophy." . . . *Rays from the Rose Cross* is perhaps the most popular journal of Mysticism in America, and for that reason, if for none other, one of the most valuable.

Reality (New York City, 17 West 42nd St., monthly, 25c per copy, 3.00 per year). Organ of the Bahai Movement. "A Magazine devoted to the elimination of prejudice—religious, racial and class." The contents of the September issue includes a "Talk Given by Abdul Baha at the Unitarian Church;" "The Genius of Service," by Luella F. Phalen; "The Attitude of the Mahatma Gandhi," by Dr. Harrison G. Dyar; "An Epistle from Abdul Baha;" "God As Person and Law," by G. A. Kratzer; "Men famous in Old Age," by Uriel Buchanan; "A Possible Primary Cause of Insanity," by Ronald V. Garratt, an article in which students of Astrology will be particularly interested; "A Note on Prophecy," by Horace Holley; "Fuses Burning in the Dark," a fantasy in one act, by Buelah Storrs Lewis, which portrays the attitude commonly adopted between Capital and Labor and delivers an appeal for the settlement of differences. Departments on "Current Art," "The Drama," and other activities are included. . . . The management announces the resignation of Mrs. Mary Hanford Ford from her position

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as Editor, on account of a complete change of policy in the conduct of the publication with which she is not in sympathy.

Unity (Kansas City, Mo., Tenth and Tracy Sts., monthly, 10c per copy, \$1.00 per year). "A magazine devoted to Christian Healing." The September number has among its contents, "Co-operation in the Second Coming," by Charles Fillmore; "Co-operating with Jesus Christ," by Imelda Octavia Shanklin; "Co-operation the Basis of True Success," by May Whitney; "Co-workers in Christ," by E. V. Ingraham; "Co-operation: Spirit, Mind, Body," by Francis J. Grable; "The Law and the Home Problems," by Rosalie Taskett Craig; "Healing and Prosperity Thoughts"; and various departments.

THEOSOPHICAL LITERATURE

The Beacon (New York City, Room 1302, 135 Broadway, monthly, 5c per copy, 50c per year). "A little periodical intended for Theosophists," *The Beacon* continues its work of presenting both reprints and original articles embodying the right keynote. In each number there is always something to be found pertinent to current developments, as well as illuminating, but without taking any part in the controversy. Its Editors seem to possess the happy faculty of putting their hands on the right thing at the right time and at the right place—which, by the way, reflects co-ordination, or *right ordination*. . . . The September number contains the reprint of the Letter from H.P.B. to the American Convention of 1888, and also several interesting pages of extracts from Mrs. Alice A. Bailey's latest book, "Initiation, Human and Solar." There is also the syllabus of lessons for study of the *Bhagavad Gita*.

The Messenger (Chicago, 826 Oakdale Ave., monthly, \$1.00 per year). Official organ of the American Section, Theosophical Society. The August number has as its principal article, "Madame Blavatsky and the Coming

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World-Teacher," by F. Castaneda, in which the author, taking *The Secret Doctrine* as his Bible, attempts to prove that Mme. Blavatsky clearly foretold not only "His (The World Teacher's) near advent," but the formation of the subsidiary organization, the Order of the Star in the East, the purpose of which is to "remove the merely mechanical, material obstacles and difficulties in his path." The article states, by implication, that Krishnamurti is to provide the physical vehicle for the Manifestation.

The September number reproduces from the July *Theosophist* the President's summary of the Australian troubles, which are very lightly disposed of.

Theosophy (Los Angeles, 504 Metropolitan Bldg., monthly, 35c per copy, \$3.00 per year). Organ of the United Lodge of Theosophists. The bulk of the September issue is devoted to the month's installment of the history of "The Theosophical Movement," by the Editors. As history this may be of certain value to younger students of the Movement, yet as such, exceeding care must be taken with it. The current installment purports to deal with the crisis in the Esoteric Section resulting as an aftermath of the proceedings of the judiciary committee on July 10, 1894, in dealing with the charges against Mr. Judge. Yet instead of being history, it is practically all argument. And in judging argument the student must bear in mind the conditions under which the results of reasoning are untrustworthy. When any of the essential data are missing, or when the premises, or any of them, are false, *the more perfect the reasoning the farther afield will be the conclusions.* . . . In the present instance, the effort to make the case for Mr. Judge obtrudes itself so obviously that the student perforce wonders if there has not been a careful culling and selection of data—not necessarily deliberately, but nevertheless inevitably when it is necessary to fit the data to conclusions so obviously long since arrived at. For some of the missing data there is a temptation to refer the student to the October, 1920, issue of *Divine Life*. . . . Ranking in importance above the installment of the history is the "Important Statement" which opens the magazine. Beginning with a masterly summing-up of the present situation and the causes leading up to it (but from a different standpoint than from which it was treated in the August

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issue of THE OCCULT PRESS REVIEW—which was that of Cosmic Law), the writer leads up to the announcement of Mr. Wadia's withdrawal from the Adyar organization, and welcomes him to the United Lodge, with which Mr. Wadia has for the present cast his lot. This statement, a summing-up of causes and conditions, should be read by every person interested in the situation; yet the reviewer cannot refrain from the comment that the impression conveyed, at least to him, in the concluding paragraph is that it is the opinion of the writer of the article that those who do not follow Mr. Wadia's example in bolting the T. S., for the U.L.T.—(and apparently, from its announced re-organization on a larger scale, the enlarging of its magazine, the organization of "THE THEOSOPHY COMPANY," it has prepared for such accession on a large scale)—will be merely *followers* and not *students*. In this, the master intellectualist who prepared the article evidently lost sight of the fact that those who transfer their affiliations from the T.S. to the U.L.T. merely because Mr. Wadia did so, will likewise be *followers*. . . . Mr. Wadia's "Statement," to which the foregoing article has reference, will be touched upon here, but lack of space prohibits more than bare reference. This document should be read and judged from the reader's own standpoint. It is announced that copies may be obtained from Mr. Wadia by addressing him at 504 Metropolitan Building, Los Angeles, four cents being requested to cover postage and mailing expense. The document is the expression of a sincere soul, who recounts his floundering and admits past mistakes. The "knowing" style of writing which characterizes the written utterance of so many of our present-day Theosophical *literateurs* is absent, and the writer evidences that he is still seeking as he serves. In other words, that which distinguishes the "Doctrine of the Eye" is not so flagrantly conspicuous as in the utterances of so many of his colleagues—past and present. He strikes a high note in many places, and yet—somehow, it impresses the reviewer that again he "just misses." Anyhow, judging him as one who gives evidence that he at least is not self-deceived in his statement that he has stood on the "Mountain Top" and seen the "Vision," it can be safely predicted that his present alliance will prove to be but a passing phase in his quest.

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The Theosophist (Adyar, Madras, India, monthly, 25c per copy, \$3.50 per year). The August issue is largely given over to coping with the present embarrassment in the T. S. . . . Fritz Kunz, Manager of the Theosophical Publishing House, contributes an article to the department of OCCULTISM entitled, "Evidence of a Sustained Conspiracy Against the Theosophical Society," which is interesting from more than one standpoint. He defines the character of the Light and Dark Powers, showing the impersonal or Cosmic nature of the forces in conflict. He summarizes certain of the crises, and accompanies his article with several well-drawn and lucid diagrams of certain cycles. There is certainly, however, no evidence whatever presented to show which side is now in possession of the T. S. organization, or how long it has been. It would also be interesting to check up on dates of certain other events in the history of the Movement and ascertain how they compare with dates of certain events given. Will some student of Theosophical History who is also sufficiently versed in Astrology to be familiar with the operation of cyclic law, and who has the requisite time and patience, do this and communicate with the Review Editor of THE OCCULT PRESS REVIEW? . . . Under the caption of "From the Editor," the President presents an interesting communication. The most astounding thing of all is her treatment of the case of C. W. Leadbeater. In her Official Letter of March 2, 1922, she wrote of him, "The first named (C.W.L.) was, after all the accusations had been made, cleared by a Committee in England, and the lie that he had admitted personal wrongdoing—the cruel lie which had led me to condemn his actions, for those who fathered it knew that I would have accepted against him only his own word—was exposed." In *The Theosophist* she completely contradicts this by acknowledging that Mr. Leadbeater frankly admitted that he had given the advice

Continued on Page 30.

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he was accused of giving; and instead of a Committee in England *clearing* him, it invited him, by means of a resolution she herself initiated, to return to the Society in vindication of its affirmation of the *inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious and ethical, and HIS RIGHT TO FOLLOW HIS OWN CONSCIENCE IN ALL SUCH MATTERS without thereby imperilling his status within the Society.* . . . That Mrs. Besant should condone, as she does in this article which cannot be quoted at length, the advice Mr. Leadbeater had frankly admitted giving is only understandable by those who can understand her reasons for implicitly endorsing the vicious practice of Birth Control *a la* Margaret Sanger, which she does on page 13 of her Official Letter of March 2nd, where she also, by the way, attempts to vindicate, instead of repudiating, the Leadbeater teachings. . . . Axel von Fielitz-Coniar writes of "The School of Wisdom in Darmstad;" Margaret E. Cousins contributes "Internationalism in Music;" Leonard Bosman writes on "The Back to Blavatsky Movement" in a way that can be sincerely commended; the first installments of "The Theory of Relativity," by Yadunandan Prasad, and "The Value of Theosophy to the World," by Annie Besant, appear. There are also the usual departments.

(The attention of those interested in Theosophical Literature is directed to the review of CHRISTIAN SCIENCE TODAY which appears in the preceding column, CURRENT PERIODICALS).

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