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Vol. 1

OCTOBER-NOVEMBER 1922

Nos. 3 & 4

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Conflicting Views on Mme. Blavatsky
Color as a First Aid to Beauty
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PUBLISHED BY

New Era Press

Box 1240, Station C, Los Angeles, California



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in
Meditation
and others.

by Henry Christeen Warnack

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BUT rather owing to the heterogeneous mass of such texts available it is indeed difficult to decide from which to choose?
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THE GHOST OF VICTOR HUGO

By WILLIAM FOSTER ELLIOTT in *The Los Angeles Times*

EDITOR'S NOTE—*The following, which is reprinted from The Los Angeles Times, is presented without comment, save that a study of the two paragraphs presented at the conclusion for comparison, is commended to those readers who may be students of literary construction and style.*

"Ever since I can remember I have seen and been able to talk with those who have gone on, with those who pass from this life into the real life of progression and perfection. To me it is nothing strange or weird, it is just beautiful and wonderfully interesting.

"Among the many who have done me the honor to come back and talk to me is Victor Hugo, the great French writer . . . It is my thought and desire to bring to light that which I hear, a message from the seemingly dead, but in reality a message from life to life."

These sentences sum up better than can any words of mine the story of Olga Webb. They are from a brief foreword which she has written for one of the stories, which have been "given her" by Victor Hugo.

Olga Webb is a woman of culture and education at present living at Flintridge. She came to Los Angeles from Europe, where she is of an old line of nobility. She is not a medium in the ordinary sense of the word.

She has transcribed a somewhat remarkable fiction story under the title of "The Ghost."

About the authorship of "The Ghost." Miss Webb says that it was given her word for word by a spiritual being who calls himself Victor Hugo. She makes no other claim of any sort. She admits that she cannot "prove" this to be true in the ordinary sense of proof. She will not even attempt to prove it. To her such a statement requires no proof; she believes it.

Furthermore, she says definitely in this general connection that it is a mistake, a fatal mistake, for one to demand material proofs of a spiritual fact. For by doing this "one draws from the atmosphere souls that are earth-bound," and in time "the earth people are controlled by the earth-bound souls." And she clinches it all by saying that "like attracts like, and just as we live and do are the soul forces we gather about us."

In other words, if one is a materialist and unwilling to believe, one attracts low influences rather than high. Miss Webb states that she sees as well as hears these visitors of hers; and there may be other means of contact that we who depend entirely on our five senses know nothing of.

Miss Webb and I first talked together in a Flintridge drawingroom while we drank tea and ate caviar sandwiches. It was a drowsy, entirely unspiritual afternoon. Two canaries rendered a perfunctory obligato to our conversation from the billiard-room near by. There was a lot of beautiful things in the room—rugs, pictures, carvings, a period phonograph—but the setting was not one to induce reflections on higher things. It was too comfortable, and—well, sophisticated. Even the canaries seemed to be extremely well-bred, and sang in carefully modulated voices.

Outwardly Miss Webb expressed a somewhat similar atmosphere, an air distinctly cosmopolitan. I found it impossible to place her nationality. Watching her, and listening to certain turns of her speech, I inevitably thought of the Savoy in London, of the Promenade de l'Anglais at Nice—which was

not very precise.

Meanwhile, Miss Webb was telling me simply, unaffectedly, as though it were the most natural thing in the world, that all her life she has been able, both to see and converse with the spirits of those who have, as we say, died.

If you had occasion to tell a friend that yesterday you met and talked with a mutual acquaintance, John Smith, you could be no more natural about it than Miss Webb was when she told me that that morning she had been talking to Victor Hugo. Nor would such a bit of news seem any more out of the ordinary to you than Miss Webb's statements seem to her.

Miss Webb finally was kind enough to let me see a number of manuscripts. And the first one she showed me was a rather long short-story called "The Ghost." It was from Victor Hugo, she told me.

"The Ghost" tells the story of a man who is dead, and of other people who are alive. Its principal character, John Duncan, has led an evil life, and has died in the midst of his wrongdoings, leaving behind him his wife, Annie, and two small children. The drama is two-fold—of this world and of the other. The end of the story shows spiritual regeneration on both planes. John finding peace, and Annie happiness on earth.

The originality of such a conception is obvious. John Duncan, in dying, has not changed; he has taken over with him, for a time at least, all his appetites and lower tendencies. When he first returns to his old haunts, he is literally a damned soul, crying out in agony for a drink of wine, a crust of bread, for women, music and revenge. That he finally emerges from this state into one of serenity and love is largely due to the reaction upon him of his wife's spirituality.

In this situation is summed up the chief article of Miss Webb's belief in regard to the future life. She says in her own person:

"My understanding is that just as we live here, so do we find ourselves on the other side. Our own individuality persists with the same heart's call and physical desires, and must be worked out in perfection. But the law of compensation is a thing alive, and whatever wrong we do here, if we live many times to do it, is eventually righted."

This is the theme of "The Ghost." A more graphic and absorbing bit of writing it would be hard to find anywhere. The way the sense of two planes of existence is carried on; the way one is made to feel both, and their relation to each other, is masterly.

There is a power about the thing that is a trifle crude; the effects are piled up and piled up. One feels tremendous tension, struggle, as of a great soul still to some extent in bondage. But the story holds.

It is interesting, however, to place side by side for comparison a bit from "The Ghost" and something from one of Victor Hugo's known works.

The following paragraph is taken at random from "The Ghost." It is John Duncan's own description of his feelings upon revisiting in the spirit a cafe, which in his earthly existence was one of his favorite haunts:

"The spirit of John Duncan goes from table to table, begging for a drink, but no one knows or hears him. Becoming frantically wild, he calls out as best he can: 'Oh, my God, for a drink of wine and a crust of bread! You all sit here among the gay with your women. Hear me; a drink is all I want. My throat is parched, my tongue hangs out, the veins in my body seem as though they will break. I scream to you. A drink of wine, crust of bread, is all I ask. Ah, there, Joe, I see you! Shake hands, old boy. Pretty dimples you have with you, won't you talk to me? Give me a sip, Joe. No? Then here goes; I'll take it. God, my hands go through your glass, my fingers

pull your hair, but you feel them not. . . . "

For comparison with this I have taken a paragraph equally at random from Hugo's "Ninety-Three." There is no similarity whatever between them in point of subject matter. This fact, of course, tends to make any similarity of literary treatment (if there is any) all the more significant:

"My poor, good woman of this neighborhood," said the vivandiere, "your brats are very pretty—babies are always that. I can guess their ages. The big one is 4 years old; his brother is 3. Upon my word! the little suckling puppet is a greedy one. Oh, the monster! Will you stop eating up your mother? See here, madame, do not be afraid. You ought to join the battalion. Do like me. I call myself Houzarde. It is Houzarde name; but I like Houzarde better than being called Mamzelle Bicorneau like my mother. I am the canteen woman; that is the same as saying 'she who offers drink when they are firing and stabbing.' Our feet are about the same size. I will lend you a pair of shoes. . . ."

Miss Webb is not merely a "medium." She is not in the ordinary sense a spiritualist. She does not go into trances; she uses no mechanical devices, crystals, ouija boards, planchettes. She does not in any way advertise or commercialize her experience. To the contrary, she talks of them to practically no one outside her immediate circle of friends.

WAX CASTS OF SPIRIT HAND MADE

RADIO MESSAGES ATTRIBUTED TO SPIRITS

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

CHICAGO, Oct. 17.—Spirit hands, elusive though they are, at last have been caught and impressions made, according to Mrs. M. E. Cadwallader of Chicago, a speaker today at the national spiritualist convention. Mrs. Cadwallader said she had seen the impressions made in plaster casts on a recent visit to Europe.

"Dr. Gley of the Metaphysical Institute of Paris has discovered a wonderful new medium named Frank Kluski, a Polish bank clerk," said Mrs. Cadwallader. "It is through his materialism that these ectoplasmic hands have been made.

"Dr. Gley explained the method of making them to me. When the medium goes into a trance, a small trough of melted paraffin is prepared. The ectoplasm appears and through the influence of the medium, the hand is induced to enter the paraffin, leaving an impression which is afterward cast in plaster."

Radio messages attributed to spirits already have been obtained and while faint they have opened a prospect of bigger results, John Slater, Oakland (Cal.) medium declared.

"Spiritualists are deeply interested in radio as a means of aiding communications with the other world," Mr. Slater said. "We have received faint records by radio already. Soon we expect bigger and better results."

Signed statements from men and women "in the other world" and sketches by artists have been obtained, according to R. L. Keeler of Washington, who uses a slate in connection with materializations.

FLOWN YEARS

A FRAGMENT OF TRUTH

Possibly some of you will smile, but believe as you *may*, those dim, almost dream, impressions that sometimes give us, one and all for one brief instant, a glimpse into the unknowable, is the Soul Consciousness spanning the dim ages of countless yesterdays, voicing a silent prayer of experience that echoes loudly down the great halls of the Sleeping Immortals. Calling! Aye, calling in the whispers of Eternity! Not dead—never dead; but living on, Immortal!

Buried in the sub-conscious reaches of the Soul—laying vibrant in the abyss of Life—surviving change—untouched by time—glowing dimly with the beauty of unfolded self-wisdom!

Such is the Message of Experience! The Seed of Action is sown! The Flower of Realization is budding—soon to spring into pulsating Beauty!

Blessed is he who can sense the omniscient glory of that silent Inner Voice! The Voice of Wisdom giving an understanding of the dim whisperings of those unseen occult forces shaping the destinies of countless millions!

—ROLLA H. WAFFLE.

LOVE'S NEED

Give me but soul affinity,
Love said, and I will show mankind
The sweetest blending of two souls
That human life will ever find.
Adown the many years to come,
E'en through the long eternity,
They'll walk in perfect harmony,
To, all life's richest blessings, see.
—MARTHA SHEPARD LIPPINCOTT.

STEPS TO MASTERY

By HENRY CHRISTEEN WARNACK

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II. HEARING THE CALL

THE GREAT KEY

Do you want the key to all doors, the key that turns to every man's hand if he lays hands upon it in the faith it is given and uses it in the light? First of all, then, learn to hear, see, feel, think and breathe as Spirit directs, forget all you ever thought self to be, cease all speculation as to what Spirit may be and know it only as that which is and must be. Then, whichever one of the faculties first responds to the impulse to express any phase of Mind, on that faculty fix the attention of all others, that their force, which is the whole of self's mechanics, may be centered in the workman's chosen tool. Thereafter be content to wait for such pure leading that no thing apart may enter its refinement, transfixing faculty, as by pure attention expression is complete. This is that key to first response and to experience that transcends expression, as workmen of content.

HENRY CHRISTEEN WARNACK.

Great soul awakenings usually come to us in flashes. We seem now and then to be tiptoeing the mountain tops and to get glimpses of what lies beyond. We have moments of rare exaltation when the mists are lifted and we look serenely out upon life with clear eyes and with an untroubled heart. Sometimes the impressions left by these experiences are vague. They leave us with a sense of joy, but with nothing tangible to which we can go back. They seem almost like an illusion, and because we cannot put our hands upon that which lifted us to the heights, we are prone to believe that we have been self-hypnotized. Indefinite and indescribable as the invisible touch has been, it nevertheless leaves us with a yearning for things we know not of, and we catch ourselves waiting and listening for another knock at our hearts' doors, for another whisper of the soul, and another vibration upon the finer, higher substance of the self.

At other times we get definite results from the experience. We seem endowed in such a moment with fresh knowledge and invested with newer and greater power. We emerge from the sanctity and uplift of that moment as one who goes forth from a wonderful experience with its memory stamped indelibly upon his life, or as one leaving an astronomer's tower on the mountain's summit, from which he has looked out into the forever of flaming, beautiful stars. We know Self better after such a communion, however fleeting it may have been. Into our lives a new quality has come. It is something different from what we have felt and known before. Thereby we may have come upon some entirely simple truth. Its

principle may have been known to countless others from time immemorial. But to us its understanding and application are new. To us it is a revelation. To us it is as a lamp to the feet, and henceforth we walk in its light.

So do we come upon the growth of the soul. So do we hear and heed the first, far call of the Awakening. So do we catch the early, dim hints by which we are led to find Self. If the memory of the experience is clear, it leaves us with a desire to more often stand upon the mountain heights. We yearn again and again to feel the glow of the heart within and always to be able to gaze upon the truth and feel ourselves near to all that is fine and good. We feel that we have been brushed by angels' wings and have looked upon the "beauty of holiness."

The first step upon the royal way to the habit of inspiration, the permanent consciousness of truth and the perpetual joy of the understanding heart, is frankness in acknowledging sentiment to ourselves and in confessing it to the world. By freely confessing the sentiments and by expressing them at every occasion we invite more of the Spirit's love and wisdom, and we open our hearts' doors wide to receive it.

Expression is life and advancement. We never frankly express the sentiments that we do not increase our spiritual sight, that we do not add to our growth of heart and mind and that we do not make it easier for us to assume and maintain a sentimental attitude toward life.

So many people try to live nobly and yet to deny or conceal the fine impulses by which they are really inspired. To do good in secret, without vanity or self-righteousness, is one thing, but to fail to confess to the world that we stand upon truth and are actuated by integrity is another, and one vastly different in its effect upon our own lives and in the lives of those about us. There are those who actually experience a sense of shame if they are betrayed into an expression of the finer feelings and the higher ideals. Such an attitude fails ourselves, our associates and Life. We weaken our best resolves by attempt at concealment. We make the ideal easy of attainment by placing it in plain view, where its image can never escape us, nor be dimmed by the mists of weakness and negation with which we are likely to obscure our sight when not on guard.

Do not imagine that people will laugh at you if you show them the finer dreams of your inner heart. This old world is starving for the confession of its sentiments. Within the hearts of those who seem to you to be far from the goal is an untellable yearning for that which is higher and nobler. If you will speak out on these better things you will be surprised to find that all around you are people who will tell you that they have always thought and felt exactly as you do, but that they have not had the courage or could not find the words to express it. Confess your sentiments freely and you will come upon truth.

(To be continued)

COLOR

FIRST AID TO BEAUTY

By MARY E. THEDICK

Every woman desires beauty and every man loves beauty, but the most famous and best beloved women in history were not beauties, by any means. To be really truthful about it, some were actually ugly; but they all had that elusive "Something," which we call Charm or Magnetic Personality, and more than likely they knew how to tap the hidden springs and make themselves more charming, more magnetic by using the right kind of colors.

The law of color vibration is being considered very seriously in the world to-day. In the schools and colleges special courses are given on Interior Decoration, and many young people are training themselves for that kind of work. When you are building your home you consider it the proper thing to have the services of an expert decorator.

Scientific men are using the law of colors in the curing of disease. They have discovered, for example, that a certain color of curtain placed around the bed of a small-pox patient, prevents them from being pitted; also the wearing of light bright colors helps to cure Jaundice and other liver troubles.

Every woman can increase her charm and magnetism by wearing or having about her, the color she particularly delights in. "But," I hear you ladies say, "I can't wear yellow with the kind of skin I have." Well, my dear, don't wear it where it shows, but on your under-clothing, and have large bunches of yellow flowers about your home.

Every color has an inner meaning, and if you harmonize in your character to the inner meaning of that color, that is "Your" color and it will increase your magnetism, make you popular, and bring you love and friendship the more you use it, and have it about you.

The first color we will consider is Red. Every color has its positive and negative side, just as every person has his good and bad qualities. Negative Red is the dark, muddy, brick Red, and its inner meaning is passion, hate, anger, murder, and the animal instincts. This is the red that is meant when one speaks of a person, "Seeing Red."

The Cardinal, Scarlet and Blood Reds are more positive, and their inner meaning is devotion to home and country and individual love. The rich dark Red and the Moss Rose Red are more positive still, and their inner meaning is universal love, and constructive force.

Too much red in your house decorations will cause quarrels, as red acts upon the emotions, but if you lack "Pep" be sure and wear red.

The color Pink is a happy color, and if you want to have a good time at the next dance you attend, be sure and wear Pink, for Pink is the color of joy, gladness, happiness, and self-expression. It is the human love color, the social color, and creates the desire to be loved. People who love Pink are soft-hearted, sweet, and romantic.

Negative Green is a dark, heavy, smoky-looking green, and its inner meaning is jealousy, suspicion and envy. This is the kind of green we mean when we say, "Green with envy." The positive Green which is a bright new Green means restfulness, peace, energy and charity, and it is also the color that represents money, so if you want plenty of that useful article be sure and wear lots of Green, but beware of the "Get rich quick plan," or it will be said of you, "As green as grass."

Blue is a color generally beloved, but the dull murky blue means depression and the "Blues," and this is where the saying, "As blue as indigo," originated. The more positive Blues are the Navy and Blue-black, and their inner meaning is harmony, business instinct, truth and loyalty, hence the saying, "True blue."

The pale shades of blue like Wistaria, Baby-blue, and Violet mean high ideals, inspiration and the power to heal others.

Of course we all know that Lavender is the Grandma's color, as it is the color of maternal love.

The color Purple means a lover of form and ceremony, and nobility of character, wealth and royalty; and the saying, "Born to wear the purple," is true in more ways than one.

The negative side of Yellow, which is dark, muddy Yellow, means cowardice and under-hand dealings, and that is why people say, "He has a yellow streak." The positive side of Yellow, which is that bright Golden-yellow and Lemon-yellow, means intelligence, keen-minded and artistic, and it is also the color of good health.

Brown is the color of meditation, service, slavery, earth and hard conditions.

Black is the absence of color and its negative side means darkness, ignorance and tragedy, so we say, "Her character was blackened." The positive meaning of Black is power, and whatever color it is placed with determines what kind of power, so Black and Pink will give you social power, and Black and Red physical power, and Black and Yellow intellectual power, and so on.

The negative side of Grey is worry, anxiety and sickness, but the light soft Greys mean peace and serenity. When wearing negative colors, Black, Grey or Brown, always wear some other positive color to overcome the negation; and remember that the light tints are spiritual, the brilliant and hard tints are mental, and

ELEMENTARY PSYCHOLOGY

By CLARENCE H. FOSTER

EDITOR'S NOTE.—*The following is a novel and extremely lucid presentation of the principles of Psychology—with that term applied in its true sense. It is Euclidian. The subject is boiled down to its essence, hence should not be lightly read, laid aside and forgotten; but should be read, re-read and pondered over. There is material in the following for a month's meditation—meditation that will be found to be extremely fruitful.*

INTRODUCTORY

1. The purpose of Elementary Psychology is to awaken the student to an interest in the deeper phases of life, and of Nature's laws.

2. Since it is the opening appeal it must arouse his interest through an appeal to his self-interest as regards material and objective life.

3. It appeals to a desire for fame, honor, money and material and objective temporal personal gain.

4. Or, it appeals to his desire to be freed from, or relieved from, pain, misery and inharmonious circumstances.

5. Elementary Psychology comes under the same classification whether it be taught as such, or whether it be given under the name or guise of a religion.

6. There are three fundamental points of instruction in Elementary Psychology.

7. It teaches of the existence of the "Subconscious Mind."

8. It teaches that the composite contents of the Subconscious Mind govern the entire being, and all external circumstances of the life.

9. It teaches that the Subconscious Mind may be altered or rebuilt through the application of some form of the Law of Suggestion. (Intensive Concentration is an application of this law.)

10. As true with all teachings of Nature, Elementary Psychology is incomplete. Its truths become, to the student who passes beyond, half-truths, and even again, untruths. Yet its principles must be at some time understood and practically applied.

11. The student who is drawn to the application of these principles for purely selfish personal gain must pass beyond them, for, with one exception, there is nothing possible for man to do which so surely brings its *ultimate* pain and disillusionment.

12. Elementary Psychology leads one to an interest in the depths of Analytical Psychology wherein one sees the psychic

machinery by which the metaphysical view of life becomes more clear.

POINT ONE

1. Of all who walk the Earth, some must see life from one angle, others from another. Some must see the surface of things and be guided by a simple code of moral laws, others are to penetrate more deeply into mysteries of life. Nor is the one class superior to the other. Neither can the one, nor the other, be said to be incorrect. Both are correct and have the proper viewpoint for their particular and immediate needs.

2. If the statements above are not clear, nothing can be said here which would make them more so.

3. There are those who follow the surface viewpoints of life until the time when they are ready for, or need, further temporal understanding of themselves, their lives and the laws of nature.

4. Until they are ready no deeper teachings would appeal to them, nor could they grasp the deeper teachings if they were to study them.

5. This does not indicate inferiority in those who cannot understand, nor superiority in those who do.

6. But even that one who is ready for further unfoldment and deeper understanding of self must be led into the reading or study or thought which is to bring understanding.

7. For, as a rule, he has been trained either in orthodoxy or materialism.

8. Orthodoxy condemns at first glance all that is not its own.

9. And materialism will only consider those things which can be measured in pounds and metres, which can be seen with the eyes, or rated in money.

10. Therefore, although one who has once delved behind the veils of nature will go on endlessly, the beginner must have an awakening stimulus to study.

11. Man of the mass of this race, to which the present inspirational psychology has been given, is, primarily and essentially, self-concerned. He seeks his own advancement.

12. And that which governs the destiny of man has given for the beginner an elementary and inspirational psychology, which will appeal to his self-interest, and thereby cause him to waver from the bonds of orthodoxy and materialism long enough to study and learn what these new teachings are. For inspirational and elementary psychology promises to bring him greater blessings in his practical and material life, today.

Continued on Page 16.

THE INFLUENCES OF THE HEAVENS

Courtesy, REALITY PUB. CORP., 17 W. 42nd St., New York

One of the gratifying signs of the times denoting the widening spread of renewed interest in the scientific aspect of the ancient occult and hermetic wisdom is the recent inauguration of a department of Astrology in the magazine *Reality* under the very able leadership of Mr. G. V. Ronalds. Mr. Ronalds' article in the October issue of that periodical is of such value in pointing out the right application of Astrology, and its rightful place in aiding the forward movement of ideas in the New Era, that we are here-with reprinting it in part:

It would seem to be true that people even in this enlightened age fear the stigma of unpopularity against their persons as a reward for profession of faith in the principle of astrology as a science. This can be only because the world still fears to come into the open and proclaim the truth. There are truths in all reason of varied kind. There are those which even the veriest materialist would be forced to recognize, those that the self-styled Atheist would have to acknowledge, the truths of mathematical precision, the fruits of the exact sciences. This term "exact sciences" is to us an anomaly. For no science can in the nature of things be exact because it is ever susceptible to the variations of an ever widening river of that very truth upon which all life and action rest. Truth is everywhere about us, but our finite mind perceives only so much as the Hierarchy of the Saints will permit us to gather to ourselves. And naturally there are those truths which have been imperfectly told, and therefore never properly understood.

Amongst those truths but imperfectly grasped the science of astrology is one of the foremost. It is today but little realized that the Heavens have in them forces which transcend any known energy, and that these radiate constantly upon the receiving aura of our own Heavenly body the earth.

And just as the science of astronomy is the exoteric divination of the wonders of the Heavens so is astrology the esoteric or inner divination of these same wonders. It is as famous astrologers have pointed out for hundreds of years past the soul of astronomy. Or, to revert to a study of our own Christian Catechism, it is the inward and spiritual grace of that Hierarchy of the Universe of which astronomy is the outward and visible sign. There are those who are pleased to call it the science of the fools. May they rest in peace! Always has it been true that those who delight in the study of the less known factors of life have endured the censure of the more practical brethren of their age. The greatest of all teachers of the world since the overthrow of Atlantis, Jesus of Nazareth, travelled this path, and suffered the cross beyond any word that imagination might picture. The lesser martyrs may bear their little crosses silently and cheerfully with his example before them.

There are several systems of astrology. Among these are two of importance, that enunciated in Europe by Count St. Germain, and bound up with myriad symbols and having no practical relation to the science of astronomy as understood today, and that followed by most of the modern astrologers, based absolutely upon its sister science astronomy. It is of this latter science that we would speak today.

Astrologers and astronomers agree on many points; they differ on many

others. They all agree that the study of the Heavens is one of the most awe inspiring in the whole calendar of the curriculum; they agree that there are moving bodies in the Heavens, and bodies again which seem not to move, this latter phenomenon being explained in the fact that the apparently non-moving bodies are incalculable distances away, and that their apparent lack of movement is a delusion of the senses since all movement is relative, and there is an ever rolling series of revolutions throughout the universe. They all agree that both sun and moon affect the earth both as to its life and its movement, and they agree that these influences may be largely reciprocal. They agree that if the sun were to suddenly drop out of the magnetic ring attracting the earth to it the latter would be unable to function further. They agree again that if a similar catastrophe were to happen with respect to the moon vast changes would be noted here on Mother earth.

The astrologers merely carry these deductions a few steps farther on. They state that two forces are ever at work in the harmonious working out of the law of the universe: 1, the life-giving principle termed the creative spirit, and 2, that which it manifests, material form. All of which is but another way of expressing life as an interchange of manifestations of the great spirit. This is, too, an expression of life in which that which is greatest has its counterpart in that which is smallest. This is the substance of the teaching of the founder of Christianity. To Jesus of Nazareth, representative of the great spirit, the tiniest sparrow was in the sight of God as worthy of His highest consideration and love as the greatest of the archangels of the Heavens. Travel one step farther, and lo! we have the principle of the spirit of brotherhood, in which the least of God's children shall become the greatest and on and on until there shall be no greatest but all shall be equal in the sight of God.

This is astrology. It is Christianity expressed in its simplest terms. It is the doctrine of Pythagoras; it has been the doctrine of all great teachers of all times.

After thus noting the relativity of astronomy to astrology, the writer makes an interesting digression into the Einstein theory, and then pointing out that the empirical proofs of the science of astrology are so pronounced as to form an impregnable bulwark for its protagonists, he concludes:

So far so good. The writer has touched lightly upon the philosophic conception. If it be true that astrology is the inward and spiritual grace and astronomy the outward and visible form of the divinations of the wonders of the Heavens, then it must be true that astrology is the study of the influences of Heavenly bodies upon each other not generally included in the category of scientific research. This is the essence of the teaching of astrology. There is just such an influence, an influence which is of soul and mind, not blood and bone alone.

Astrology has been accused, often rightly, of giving rise to superstition and maudlin sentimentality. This has been the case only when it was studied blindly as a means of evading personal responsibility or of achieving purely personal gain irrespective of other considerations. To such as these belongs that one who prostitutes the teaching of astrology to find out if sugar stocks will rise today or fall tomorrow, or if he will sell his house under more favorable circumstances at exactly 2:23 P. M. day after tomorrow.

In the opinion of the writer the science of astrology is invaluable to the student as a means of determining and of achieving progress. Progress is not calculated in the arena of true religion by determination of material gain,

but rather by a proper understanding of those factors which will enhance the evolution of the native. Considerations of stocks and shares should have no real place in the study of this science; on the other hand, considerations of health, mental equipment, marriage and the chances of making out a career are fundamentally sound. For this reason, all these are factors which are related to the progress of the individual.

A fatalist should leave considerations of astrology to those whose minds are not slavebound. Common sense is the first requisite for the proper study of the science. Planetary parallels, cross currents, favoring aspects and other factors involved in a study of horoscope charts indicate conditions and never iron-bound facts; the attitude of the man or woman alone determines this problem. These conditions are as children, subject to the will of the individual and to the trained mind. If the mind is untrained, the slave of fear, envy, malice, then these conditions will hold it slavebound, and finally the conditions will so become facts that they will overwhelm the mind, and insanity will follow. If the man or woman decides to regulate these conditions they may become handmaidens to his career or to his general tenor of life. Ill-advised handling of dynamite may result in great catastrophe, yet dynamite is one of those natural forces which man uses for his own weal by dint of wise channeling of its energies. As with dynamite so with those forces from the far regions of the Heavens pressing down upon the radiations of one's spirit and soul.

ELEMENTARY PSYCHOLOGY

(Continued from Page 13)

THE WAY OF UNFOLDMENT

Personal unfoldment is that which gives one a deeper understanding of himself, of human life, and of nature. It is not "education," it is not "science." Unfoldment does not come in the same manner, nor from the same direction, nor in the same degree of understanding with any two persons.

It is not always possible to express in definite, tangible terms the realizations which come to one through inner unfoldment.

Unfoldment does not necessarily imply the acquisition of "new" knowledge. It merely means the crystallization in consciousness, step by step, of deeper understanding.

And that which seems complete today is but elementary tomorrow.

Unfoldment may come entirely from within, without any external teacher of any kind.

Neither does external instruction indicate unfoldment. One may hear or read some new point or thought, and then months and years may pass before it is actually a part of his understanding.

The ultimate end or goal of unfoldment cannot be expressed in words, and each must find it for himself, for that which is the end is but the beginning again.

(To be continued)

DISOBEDIENCE OF DIVINE LAWS MAKES CRIPPLES

By EDITH HUBBELL LEFFINGWELL TORRENCE PHILLIPS
19 Abbottsford Road, Brookline, Mass.

The other day a voice from the Angel realms said in reply to my thoughts of sympathy for those crippled in mind or body or both, and as I wondered WHY babies as well as grown children became crippled or were born in that condition, sometimes birds and the lower forms of animal life; and my answer to my query was "Disobedience to Divine laws make cripples."

That message explained a world of reasons why seemingly intelligent parents have a deaf and dumb child, an imbecile child or a child who is weak in body as well as Spirit. Many of these cases have come to me for treatment; and I do not remember of a single parent that knew the reason why their child was thus afflicted. In most cases the parents were what the world called good people. They all complained of the affliction and blamed the Father for bringing it to them. They were certain that they had never done anything to merit it. The children that were born healthy and normal in mind to them were considered as only "a matter of course," a natural birth; while the one that was born imbecile was the fault of God. They were not grateful for the healthy child, but bitter towards the Father for giving them the abnormal one. These parents wonder "what they ever did that was wrong to deserve so much trouble, for they looked on their lives as good." The Bible says plainly, "The sins of the parents shall be visited on the children, even unto the third and fourth generations." That passage explains why all children are not born perfect in the sight of God. "Disobedience of Divine laws made the cripples."

When God created the earth ages and eons ago, he placed His children built in His own image upon it in one form or another. Not all were beautiful in face, form or figure. They were beautiful in thought, word and deed. They were destined to go through the world of matter because that experience was necessary for their development for their future life. They were Spirit. That Spirit had to take form and be graduated from the life of matter before it could return to Him who gave it. The Bible tells us, "that not long after Spirit entered the body, the world became so bad that the Lord swept man from the earth, and started a new earth or people." The next time He put His Spirit in different forms again, and in a short time the world became bad, and He agreed "Not to sweep them off the earth again." Those Spirits have been coming along through the ages. Many have transgressed by the wayside, some ages ago. Some so long ago that they have no re-

membrane of their past, or the knowledge that they have ever been here till now; and their sins are visited on their children that they committed in their other lives, for they have always been on this earth coming through the ages. People understand how it is that their child inherits disease from their grandparents, but they cannot understand how they inherited Spirit from not only the grandparents but through all the parents they have passed through for eons and ages. The Spirit inheritance is what counts more than the blood inheritance. How many parents have lived virtuous lives even in this life and have not taken a life created out of marriage or since marriage? Can a mother who has assisted premature birth expect to give birth to a normal child after such an act? She will usually find a birth that came afterward abnormal. If she does not notice it, there are always plenty who will. "She sowed to the wind, and she must reap to the whirlwind."

People talk so much about ancestry these days. I often wonder if they realize that ancestry means the Spiritual side of the family as well as the side connected by blood ties. The Father protects and cares for the child that serves Him, who recognizes Him. The one who will not listen to the "still small voice" gets so in time there is none to listen to, and blames God because He will not inspire an image of stone. People who want the blessings must vibrate with Truth and then their children will be blessings instead of a curse. If through some fault of theirs in the past, they have given birth to a crippled child, their state of mind will be raised so Divinely Heavenward, that they can truthfully say "Thy will, not mine, be done," and be satisfied to reap for the wrongs they did when they were "sowing to the whirlwind."

It is the Spirit that is inherited that is the result of our lives, and those of our children that counts, more than the blood that we inherit. We are the product of our ancestry. We marry and mix with those of our faith and tongue, and with those of the opposite belief and birth. When we take all the conditions into consideration, and of the vast number of Spirits both here and on the other side of life who are disobeying the Divine laws, either through ignorance or otherwise; that there is no excuse for ignorance; it is surprising to many of us, that there is not more imbecility and imperfect children born unto those who will not learn or be taught, "who know not, and know not that they know not;" who "are wise only in their own conceits;" who hate the Bible and its teachings; who will not believe in the Divinity of the Saviour, than there are. They who "disobey Divine principles must make cripples either for themselves or for others, which is worse. "The sins of the parents are visited on their children, even unto the third and fourth generations." We are only the instruments that are used to bring the fruition of past lives into this world. We must not blame anybody but ourselves, if the results are not satis-

Visualization--My Way

A LESSON LETTER TO A STUDENT

By MRS. AGNES MAE GLASGOW

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

My Dear Mr. Service:

And so you say that having learned that Thought is Truth, you now wish to know how best to use thought to build financially. A large order again, my dear Mr. S—. But then I rather like large orders. Did you expect me to give you the whole of it in one letter of instruction? Assuredly not, for if I were to do so I would have to ask for about one year's time to do justice to the subject and then would not be able to tell the smallest part of the whole.

However, let us see what we can get this week. But before we start let me tell you now that no student is going to get the best results from a general survey of any subject. What you and I and every one else needs, who starts out to get definite results, is to have individual guidance. Not long, tedious lessons on theory, but daily promptings. "Do this." "Leave that alone." "Do this over and over again." Do you get my idea? The right sort of teacher will watch your work, note your progress, and then will encourage, cheer you on and on with sympathy and appreciation when you have made a good point or won a demonstration. Its courage, cheer, sympathy we all need and only teachers who make individual guidances their chief aim can do this.

Now you will say, "Why so much about individual guidance?" And my answer is that here you are again after a week's work asking me, "What is visualization? And how may you learn to visualize? What relation has visualization to financial success?" Do you not now realize that you have read of these things many times in many books on theory, and still you are without a knowledge of their practical application to your own immediate needs? Had you been having personal guidance this would not be the case.

But to get back to your question. Let me say that I believe that it is impossible to visualize a thing with which you are not familiar. To learn to visualize any thing or condition you wish to bring into material manifestation or expression: First thoroughly acquaint yourself with that thing or condition. I personally teach mentalization instead of the ordinary vision making. To do this take a certain thing. We will say that you want to build you a home. Right at first you have no definite idea how you are going to accomplish this thing. You do not know just what kind of a home you are going to build and have not the

necessary funds for doing so. But this you do possess: A DESIRE TO OWN A HOME.

In your letter you say that you read in one book that to procure—or rather to attract—this home to you that you must visualize it, and then move in and take possession of it. All very well for general instruction. Now the individualist would have said, "Get hold of some picture of a house and grounds that would meet with your idea of a good home to have. Now then sit down and calmly study that picture. Begin with some definite point in the picture. Let it be the door through which you enter the house. Now then study that door as you would study a drawing that you were going to be asked to close your eyes and trace out with a pencil. Go on to the next thing—say a window. Study every window in detail. Next the roof, and so on until you could close your eyes and with a pencil trace every line. Now then, open your eyes and take a look at that door. Close your eyes and quickly see if you cannot get a mental view of that door. Go on all over the picture in the same way. Now you have visualized the picture. Do you know what wood feels, looks, smells like? Proceed to imagine that this pictured house is a real house built of wood. Go on with your mental study—using the imagination as a prompter and a mirror in which you do actually SEE, FEEL, and in every way mentalize. If you have ever seen a house, ever felt a house either mentally, spiritually or physically (materially) you can recall a mental sense of each phase. Then use all your physical senses in mentalizing the imaginary presence of that house." Our lesson is getting rather long and still I have not told you the tenth, just as I said I would not be able to do. But allow me to add that in concentrating the whole of the five physical senses in an effort to cognize the presence of any desired thing sets in motion every vibratory chord in the Universe to pulling the thing desired your way.

(To be continued)

SERVICE OF SPIRITUALISTS

The growth of materialistic belief in the middle of the last century was so powerful that, if entirely unchecked, it would probably have extinguished religious thinking altogether. Spiritualists, by proving that there was another life after this, and one with which we could get into touch, broke up the domination of the materialistic school in a way which no theological influence could possibly have accomplished.—A. P. SINNETT.

—*Reprinted in Christian Science Today.*

VISUALIZING—AND WAITING

A MISCHIEVOUS MENTAL ATTITUDE

By T. SHARPER KNOWLSON in *The Business Philosopher*

There ought to be no difficulty about visualizing. If we have seen Niagara once, we can close our eyes and see it again. In other words, we visualize it.

"Ah! but it is more than that," urges a teacher of metaphysics. "It is to see what as yet is not actual."

To which I demur. That is imagination. If I desire and imagine twenty-five orders for my goods, amounting to \$1,000, the money to be on my desk tomorrow morning, I am not visualizing it. I am just indulging in optimism by the use of imagination. But this mental effort will do nothing of itself to induce customers to write their checks and post them to me. There is no telepathic and compulsive effort on people who do business with me. That is the root error of much modern popular psychology which introduces a form of magic into everyday existence. I respect much that the late Judge Troward wrote, but I cannot agree with the following:

"By making intelligent use of our subjective mind, we, so to speak, create a *nucleus*, which is no sooner created than it begins to exercise an attractive force, drawing to itself material of a like character with its own, and if this process is allowed to go on undisturbed, it will continue until an external form corresponding to the nature of the nucleus comes out into manifestation on the plane of the objective and relative." If that were true, all we have to do is to create nuclei by the dozen—see them mentally and desire them—then psychic forces will proceed to turn them into objective realities! I can only characterize such views as "boobery." Read the following letter:

Dear Sir:

I said I would tell you as how I got on with my visualizing. Well, it's a long story and I'm pretty tired. I thought this that I would buy two more cows—special milkers. I *saw* them cows. I did reely. One was a black and white, and the other a sort of improved Alderney. I saw both three times, once when I was polishing my boots, once when Sally spilled a jug of milk, and once at midnight. . . . The mind is a wonderful thing. Well, I was expectin' and expectin' and in close touch with the Abbserlute, the Soarse of Supply. I just waited. Then they came, or rather two bulls did. You never heard such a row in yer life on our station. One bull had escaped from Bill Tenter's farm up the Valley and the other from Tom Wellin's stockyard on the hill. We got 'em away as soon as we could, and then Sally at me with her tongue. She don't symperthise with advanced ideas like mine, and she had some nasty things to say as that the Abbserlute didn't know the difference between a cow and a bull. I told her the bulls wasn't what I visualized, and she said "No, that's just it," and she tapped her head with her finger as if to say I were mad. Well, I'm not, but to be certain I went, secret like, to see Dr. Binns. He's a good Doctor and even inderstands how to transplant monkey glands. I shewed him my visualizing books, told him about the cows and the bulls, and about Sally's words. He said "You're suffering from astigmatism of the expectation." That sounded bad, and I asked him to translate. He said it was a sort of mental cross-eye. Then he laughed and I see he was not serious. He told me to fergit it. I can't do that, for I have the money to pay for them two cows I visulized. They're just what I want. One of these days they will come, but I don't like the delay.

Yours truly

Has this uneducated farmer no companions in better educated circles?

He has scores. They are all visualizing—and waiting. And they are justified in waiting, for their teachers are telling them to wait. Create the mental picture and concentrate on it; then the psychic powers working in conjunction with the absolute will do the rest. What a pity it is that such nonsense can be accepted as serious teaching! I once attended a visualization meeting in New York, where testimonies were given to the efficacy of the doctrine. One was from a taxi-driver who a few months before was not doing so well as he ought. It was winter time. He visualized more “fares.” At first they did not come. But when a woman complained that his cab was cold, he suddenly had a brain wave. He would install a heater. He did, and got more custom. Thus, he claimed, his visualizing was a pronounced success. Poor fellow! I do not blame him so much as his instructors. All that happened, as any plain man can see, was that business was bad, and he found a perfectly obvious way of improving it; for when a “fare” saw the red tag “Heated” on the front window of the cab, he was more inclined to enter than if the tag were not there. And yet this incident was held up as a proof of the truth of visualization.

The metaphysician will no doubt ask me to account for a number of facts connected with healing as well as with business expansion. It is his way of countering awkward objections. I shall not oblige him. What I intend to do is to show how the constructive imagination works for our benefit. Instead of imagining specific details, like twenty-five orders in the morning’s mail, the rational plan is to form a clear-cut policy for the future. Then devise the best possible means for accomplishing it. Finally, start work. In a month’s time, events may demand a change in the policy, necessitating other changes all along the line. What of that? A better plan is to be preferred before one that is not so good. But note this: You never wait for purely mental forces to do the required work. The value of the picture of the future, visioned in your mind, is seen in its prompting you to action. For that reason I am a great believer in imagination, which is what the metaphysician means by visualization. In that sense I am a greater preacher of visualization than the visualizers themselves. I hold that imagination governs the world. But not mystically, not telepathically, not magically.

Imagination governs because what we see, mentally, in the way of progress, interests us; and interest causes us to think and to act. As we give expression to these thoughts in suitable actions, we gravitate toward people and things who breathe and exist in the same atmosphere. To the metaphysician this is magic; to the plain man it is the simplest fact of association.

“But,” urges an objector, “what of the great passage which says ‘All things whatsoever ye pray and ask for, believe that ye have received them and ye shall receive them?’” I do not set up myself as an expositor of Scripture, but manifestly these words are intended to eliminate doubt and promote faith. No Christian I have ever met would admit that he had received all he had prayed for; and I have addressed the question to scores of people. To me, personally, the words are a fine testimony to the principle of auto-suggestion. *Regard a future condition as a present fact and act accordingly.* That is good mental law. But you must *act accordingly*. The farmer who visioned the two cows must go in search of them believing he will find the sellers of them, not sit at home or work in the fields expecting some mysterious influence to attract the owners of the cows to offer them to him for sale. It’s the old, old truth that God helps those who help themselves. It is an echo of “Fear God, but keep your powder dry.”

“Yes,” urges another, “but think of the thousands who believe in visualization. Why do they believe in it, if it is nothing?” I do not say it is

nothing. It is an exercise of imagination which ends in doing nothing, under a mistaken notion that the mental agencies alone will do what is necessary. And I have shown where this is wrong.

The reason why so many people accept the idea is because it is magical! The world loves a magician. Promise each disciple a wand, which means esoteric power of some kind, and large numbers will flock to the hall, hoping to compensate for their sense of inferiority by the acquisition of an occult gift. But ask them to put some *work* into the method of obtaining mental power; suggest a course of mental gymnastics and hours of practice. Oh, dear no. This is not what they want. It must be something quick, unseen and wonderful. And yet these same people send their sons to college for a four years' course of engineering, of commerce, or philosophy. Why not save the expense by showing them how to use the Source of Supply? If you can mentally attract orders, why not French verbs, Greek paradigms, strains and stresses, or bookkeeping by double entry? What a world it is!

THE CREATIVE SPIRIT IN PRACTICE

One of the banes of the metaphysical movement has been the tendency on the part of teachers to emphasize a maximum of visualization and affirmation at the expense of a minimum of the sort of conscious mental effort which necessarily demands active expression in the outer objective world. One of the present needs of students, therefore, is to find inlets to creativeness—methods which will enable them to demonstrate scientifically the attainment of desired ends. Our immediate demand then is for formulas that shall be potent stimuli to expression rather than just mere smooth-sounding words, easing us mentally, healing us physically, perhaps—but failing to awaken in us the deep feelings, the sweeping urges that bespeak the spirit of creativeness and inevitably spur us to seek expression in consecrated intensified work.

New Thought rightly emphasizes the value of such methods as visualization, idealization and affirmation, but often due to constant suggestion, the neophyte in the temple of Truth interprets these methods as the all of mind-science and fails to demonstrate because he neglects to recognize the principle that Faith without works, although better than no Faith at all, is not the surest guarantee of demonstration.

Faith expressed in work is the never-failing method.—
WALTER VINCENT GAVIGAN in November *Nautilus*.

The man who will not investigate both sides of a question is dishonest.
—*Abraham Lincoln*.

CONFLICTING VIEWS ON THE STATUS OF MME. BLAVATSKY

EDITOR'S NOTE—*For the benefit of its readers who are Theosophists or who are interested in the Theosophical Movement, THE OCCULT PRESS REVIEW presents the following collation gathered from various sources, which may or may not be edifying to some who are perplexed over the ostensible causes of the corruption in the Movement today. One apparently irrelevant passage is inserted between the two widely diverging views, for the purpose of revealing the source of a certain teaching, now being made into a doctrine, which will be of particular interest to students of the corruption of tradition and its causes. The Editor has italicised sentences in this and the passage which follows it to facilitate the tracing of the distortion of the original teaching.*

At the Sixteenth Convention of the Theosophical Society at Adyar, December, 1891, the President-founder, Col. Olcott, referring to the death of his co-founder, paid her the following tribute. Of all her associates and collaborators certainly none was more qualified to formulate a correct estimate of her than was Col. Olcott whose efforts were joined with hers at the very inception of the Movement itself. As to Col. Olcott's own status with the School of Masters, said to be behind the formation of the Society, the following notation appears in Mme. Blavatsky's scrapbook in her own handwriting:

"Orders received from India direct to establish a philosophico-religious society and choose a name for it, *also to choose Olcott: July, 1875.*"

Colonel Olcott speaking:

The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th of May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London Headquarters, she had pending engagements unsettled, among them a most important one with myself. Her niece saw her on the previous day and made an appointment with her. In short, I do not believe she meant to die or knew she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances made me think she was surprised by a physical crisis and died before she expected she would. If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible, writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by the "Secret Doctrine." Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, or invent Theosophy, nor was she the first or the ablest agent, scribe or

messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love of her, the contemporary teacher, nor offend the literary world by pretending that she wrote it with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings, I am not sure of being alive very many years longer, and what duty demands I must say while I can.

* * *

The following is taken from the writings of A. P. Sinnett, one of the earlier Theosophical writers.

No great spiritual being, taking a new physical plane birth for any reason or definite purpose, ever takes charge of the new body from infancy. *That is done by one of His disciples. At maturity the disciple quits the body and the Master Ego occupies it.*

* * *

The following appeared recently in the magazine *Theosophy*, official organ of the United Lodge of Theosophists.

. . . Such births as ours are under Law; we are thus reaping what we have sown. But in the case of those Beings of whom we have been speaking, they do not always come to earth and enter into a body by our road of birth. Truly They come under Law, as do we all, but They *know* the Law and all its modes and processes, and They come by choice through that mode which best serves the occasion of Their coming. *They may take a body which the Ego, or natural tenant, is LEAVING, and by agreement made on higher planes than those we know, such an ABANDONED body is used by that higher Entity for the purpose of His work in the world.*

There have been two such occasions within our time. H. P. Blavatsky was one. The tenant occupying that body really left it when it was wounded unto death on the field of battle, and another Entity by agreement took it. That incoming Entity was one of "Those who know," one of those who had reached perfection, and who used that body for the purpose of the work of the great Lodge of Masters in the world. William Q. Judge was another. In that case the body was that of a child of seven or eight who was dying, who was pronounced dead by the physician in attendance. After a time the body showed signs of returning life, and recovered, but the nature of the child

was different from what it had been before. To the parents it was still the same child. . . .

* * *

THE LORD BUDDHA HAS SAID

that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writing by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made, nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."—(*Secret Doctrine, Vol. III., page 401*).

SYNTHESIS VERSUS ANALYSIS

There are two ways of living, the one creative and the other productive, the one synthetic and the other analytical. Both of these aspects are good and each has its place in the life of the disciple. Creation is, however, first and must be always predominant: he must be first of all and above everything else a creator, for this is his birthright. It is to this end that he has so lately been endowed with the higher faculties of reason and memory, imagination, intuition and perception. The Will acts upon all these faculties; it supplies the initial vibration, and as man learns to use this power and direct it on to the higher planes, he brings forth from the realms of the unknown, not material children in his own physical image, but children of his higher nature.

The Will of the disciple must be ever on the alert, strong enough and quick enough to meet any emergency however overwhelming or sudden, and every minute of his life must be to him a focusing point of the whole of his activities, bringing up to his assistance all the knowledge and wisdom he has made his own during the whole of his present and former lives. The true disciple lives at this high state of tension; each moment is to him of value; upon every situation, however trivial, he brings to bear all the forces born of Past experiences, and having but one aim—the service of God and of his fellow-man—he is always at peace.

In the *Voice of the Silence* the disciple is bidden to choose the doctrine of the "heart" rather than the doctrine of the "eye." This has ever been the teaching of the Great Masters. The Doctrine of the Heart is synthetic. All its energies are focused at the center and in the inner man. For this it cares first of all, because it recognizes that at the center is the life. The doctrine of the eye, on the other hand, is analytical; it thinks much of the instruments through which the manifestation of life is made possible, and its attention is outward into the mazes of intellect and of phenomena. Analysis is good in its place, but this is second and never first in the spiritual life. Synthesis, on the other hand, leads to concentration, and this again to creation. He who would advance must learn to concentrate his forces, and this he will not do by listening, by speaking, or by reading even—but by *action* on the physical plane and by *concentration* on the spiritual.

—AGNES E. MARSLAND in *First Principles of Esoterism*.

AN ALLEGORY

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done; now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth," He replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very house-tops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect," said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth," said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary; both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart centre of pure impersonal force?"

The pupil sighed, for it was a sore question.

Hieronymum (Wm. Q. Judge)

Reprinted from *The Path* for October, 1893, in *The Beacon* for October.

THE SOUL OF MAN

The recent action of the Attorney General has made the government a party to the fight between Capital and Labor. The injunction obtained will have a far-reaching effect upon the minds of the laboring class. To them it is not a question as to whether the government is protecting the interests of that great body called the public; it is a blow aimed directly at their vitals.

In the turmoil of battle, the ones in authority are frequently outgeneraled by the forces; especially might this be true in a country where the people have learned to govern themselves. The late world conflict furnishes us with this example. There were times when all prudence dictated that the doughboy get under cover, or retreat to a more secure position, but when so ordered, the American soldier, contrary to official commands, braved it ahead through some of the fiercest battles of the war. Not only once did this thing happen, but it occurred time after time, and on different fronts. Their destination was Berlin, and their efforts culminated in victory. It was the souls of these men that spurred them on in battle.

In a fight composed of Capital and Labor, it is the soul of man with which our government should reckon. A weak mind and a strong body is one thing, but the soul is its life—the infinite man. The minds of the masses may be molded to opinions and prejudices, but back of these minds lies a consciousness—a soul—that is comprehensive. Instill in the soul of man a passion of hatred and he becomes an enemy. When a government, through its mandates, fills the souls of the masses with hatred, then there is the devil to pay.

The injunction in question is not likely to precipitate any immediate serious trouble; it is more likely to hasten a settlement; but there is always the future to look to. Capital enjoys certain rights; these rights constitute the basis for religion. The laborer believes in his several rights. With him unionism is his religion. Take away a man's religion and you destroy his morals. A class of people without morals, without religion, and therefore without faith, is something to be feared.

There is a solution to every problem, but it cannot be found on the surface of things. To be fair to all concerned, we must dig deep into the heart of the trouble and be just to the souls of men.

—From *Courage* for October.

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). "A Monthly Magazine Devoted to Teaching and Demonstrating the Truth of Astrology."

The leading article for the October issue is a discussion by M. Cogswell of "Fixed Stars and the Nativity of Robespierre." This can be particularly recommended to those students interested in that particular phase of the science. Much data is produced, the horoscope of a very notable figure in history is carefully analyzed, and the whole subject treated in an exhaustive manner. . . . Frederick White has an interesting department of "Astrological Comments." . . . The regular monthly calendar of astrological indications, with particular reference to grain and other markets is of course included. . . . The Editor announces that effective with 1923 this publication will be improved and enlarged, with an increase in subscription price to \$1.00 per year. It is hard to understand how any publication could be kept going on less than this, and the announcement will be read with favor by all of those who are interested in the growth of this worthy publication.

The Aquarian Age (Santa Barbara, Calif., monthly, 15c per copy, \$1.00 per year). "An Advanced Thought Magazine Devoted to the Christ Teaching of Love and Service, Divine Healing and the Unfolding of the Latent Soul Powers." Organ of the Aquarian Ministry. Edited by Louise B. Brownell and George B. Brownell.

Louise B. Brownell contributes articles on "True Prayer" and "The Healing Voice of the Spirit," and also "A Treatment for Cosmic Consciousness"; George B. Brownell writes of "The Value of Friends"; there is an article on "The Overcoming of Worry and Care," by Henry Thomas Hamblin; while Orcella Rexford's contribution to the current number is "Thoughts—Their Planes and Colors." There is an unusual article on "How to Develop the Psychic Power Within Yourself," by Dr. James L. Gordon, pastor of the First Congregational Church of San Francisco, who handles his subject from a "different" angle. This worth-while article is credited to *Mind Power Plus*. . . . There is a short article entitled "Memories," by Adelaide Gaffney; and several inspiring poems also are printed.

Boston Ideas (Boston, Mass., 603 Massachusetts Ave., weekly, 5c per copy, \$1.00 per year) "The Nation's Weekly Newspaper, Standing For and With the Spiritual World, Whether in the Body or Out of the Body." Edited by Caroline T. Pillsbury.

This is a very much alive weekly periodical with a great deal of interests of Spiritualists, New Thoughtists, Theosophists, Metaphysicians and others. A column of *Current Topics* is invaluable to all active workers in the field;

Caroline T. Pillsbury conducts a department of "Literary Ideas;" the "New Thought Column," is conducted by Dr. Andrew J. Horning; the "Theosophical Corner," is edited by Grace Evelyn Brown; a recently inaugurated department, "The Dictograph Corner," is devoted to inspirational writings of rare quality by Harrie Vernet Rhodes; a column of "Questions and Answers," on topics occult, mystical and theosophical is very ably handled by Ida Lewis Bentley.

The issue for October 7 contains a special article on the "Lick Observatory," by Caroline T. Pillsbury; that of October 14 publishes an article entitled "The Boston Chamber of Commerce and the Community," by Creighton J. Hill, and J. F. Steckenreiter contributes "Mysterious Spirit Phenomena." "The Dawn of Light," a very charming little story by Bertha Gordon Weeks, illustrating the principles of New Thought and of Divine Healing, appears in the issue of October 21st.

Broadcast (Los Angeles, Calif., 930 So. Grand Ave., monthly, 25c per copy, \$2.00 per year). "A Non-sectarian Magazine Devoted to the Publication of Spiritual Truth along Ethical, Philosophical and Religious Lines."

The November issue, its second number, is much enlarged. It contains reprints of Vivekananda's "The Mission of Real Religion"; Emerson's "Over-Soul"; Prakashananda's "The Inner Consciousness: How to Awaken and Direct It"; and Discourse II from Mitra's translation of the *Bhagavad Gita*, accompanied by Walter N. Goldschmidt's explanatory notes. This latter feature, which is a monthly one, will make a complete file of *Broadcast* well worth acquiring and preserving. Among the most noteworthy of the original articles are "The Elixir of Youth," by Jessie W. Boerstler, which is eminently sound and practical, in that the truth of it can be demonstrated by application; "Riches of Personality," by Henry Christeen Warnack, who also contributes "Some Words about Books," which contains some worthwhile book-reviews of a different sort. There is a child's story, "Golden Days," by James M. Warnack, who also contributes two poems, "Cherokee Roses" and "The Radiophone"; poems from the pen of Amos Campbell, Ian Hamilton Campbell, Maud Fletcher Galigher and E. Scott Campbell, also printed. The first installment of Swami Vivekananda's "Secret of Work" is not the least notable.

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."

This is a going magazine of some sixty-odd pages and we regret that it cannot be reviewed in detail; following are the "high-lights" from the October number: an editorial, punchful and vital, "Inside-Out-ness and Upside-Down-ness," by A. F. Sheldon; Percival Fassing writes a pungent article concerning the personnel of the nation's office-holders and legislators entitled, "Commercial Associations and Public Business"; "The Religion of Business," a short but straightforward exposition of the present day idea of "Service" in business, by F. W. Fitzpatrick; "Visualizing and Waiting," wherein T. Sharper Knowlson says some things that should have been said before and we hope will be said again; under the caption "The Press and Public Service," Clyde K. Hyder gives the first of two articles dealing with the history and responsibility of the press; there are a number of other good things and well-known writers represented in this issue, notably Horatia W. Dresser, Eugene Del Mar, etc., but space confines us.

Christian Science Today (New Orleans, La., P. O. Box 564, monthly, 10c per copy, \$1.00 per year).

A very peculiar publication and one about which there is much good to be said. Its name held in mind during the following scanning of the contents of the November issue will apprise the reader somewhat of its character. The number opens with an article by Alice Boyd, relating to the "Abrams" treatment under the heading, "Natural Science Agreeing with Christian Science." There follows: "The Astral and Ethereal Worlds," by Mabel Collins; a page of subjects briefly dealt with; "Definitions," some interesting extracts from "The Secret Doctrine"; "Vibration, Color, Sound," credited to "Reason"; "Preposterous Theology," by Kingsland; an extract from the works of Sir Oliver Lodge, captioned "The Futility of Suicide." It concludes with a department, "Letters to the Editor."

The Esoterist (Washington, D. C., 1314 L St., N. W., bi-weekly, 10c per copy, \$1.50 per year). Organ of the Esoteric Brotherhood.

The issue dated October 13th contains an article, "Mysteries of Living Beings," by the Editor, Agnes E. Marsland, which as a comprehensive outline of the Sacred Science, may be considered a marvel. . . . "Life" is a remarkable mosaic from English and American poets, compiled by Mrs. H. A. Deming. . . . The Meditation for the fortnight is on "Self-Preservation."

The October 17th number contains an article by the Editor entitled "The Hunger for Brotherhood," which treats of that hunger as being the cause of the present unrest, and affirms the intelligent practice of it as the cure. . . . The Meditation is also on "Brotherhood." . . . Shorter articles deal with "Nature: Its Origin and Functions," and "Health."

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 October number includes "The New Science of Work," by Christian D. Larson; "Courage," by B. C. Forbes; "How Many Sales Do You Lose?" by Lester G. Herbert; "The Psychology of Selling," by James Samuel Knox; "Middle-Aged Success from Failures," being one of Agnes Mae Glasgow's "Little Journeys into Success"; under "Self-Discovery—The Path to Power, Joy and Health," Frederick K. Davis discusses "The Mission of Psycho-analysis"; Dr. Wm. A. McKeever continues his "Lessons in Human Service," the current one being "The Federated Program of the Living Church"; "He Senses the Soul of Humanity," is a fitting tribute to Lorado Taft, one of America's greatest artists, by the Editor; the second instalment of Donald MacDonald's "The Six Greatest Men" (according to H. G. Wells) concerns Gautama Buddha. While the entire content of this magazine is of sterling character, we reserve for special mention T. Sharper Knowlson's "The Differences Between Mental Force and Mental Power," which is the second of his series: "Some Overlooked Factors of Success." In his Introduction the author states that it is his object to deal with one or two aspects of the connection between KNOWING and DOING. He points out that at present these two are more or less divorced and that he wants to remarry them. A laudable purpose, of which there is crying need.

The Master Mind (Los Angeles, Calif., 618 So. Spring St., monthly, 20c per copy, \$2.00 per year).

October, 1922, number offers the following; "Accepting the Whole

Truth," by Annie Rix Militz, the editor; "Our Daily Bread," selections by the editor from the Epistles of the New Testament Bible; Chapter IV of Richard Whitwell's biography of the old mystic, "Francis of Assisi"; a Poem, "The Prayer," by Joan Woodward; "The Good News," according to Mark, commentary and interpretation by the editor; "Peace Through You," a poem by Jean Burchfield Williams; "The Editor's Council," opening with a poem, "Meditation," by Anna W. Mills; "Synopsis" of the International Sunday School Lessons, compiled by Harriet Hale Rix; "In the Riches of His Mind," poem by Edwardus; Poem, "A Pledge to the Morning," Irene Stanley; "The World Healing," by Harriet Hale Rix; "The World Cordon of Prayer," by Mary Kingsley; "The Divinity of Man," poem by Frances Eleanor Robb; "The Healing Circle," by Florence Miriam Johnson; "The Prosperity Circle," by Vincent R. Redmond; "Heaven Here," poem by Clifford Ireland; "Spiritual Realization Circle," by the editor.

The November issue opens with an article, "Knowing Jesus Christ," written by the editor, Annie Rix Militz; there follows: a poem, "The Peace of God," by May Kidder Chase; "Our Daily Bread," being selected from the Epistles of the New Testament, arranged by the editor; "The Pass Key of the Bible," the third of a series of fourteen articles, also by the editor; a poem, "The Secret Place of the Most High," by Marchesa Alli-Maccarani; Chapter Five of the Biography of the great mystic of the middle ages, "Francis of Assisi," by Richard Whitwell, "Synopsis" of International Sunday School Lessons, compiled by Harriet Hale Rix; a series of pertinent comments under the caption "The Editor's Council"; "The Upward Trend of the Motion Picture Art," by Dr. Guy Bogart; "My Prayer," Lenora Edwards; "The Good News According to Mark," by the editor; "Truth," by Mary Maxwell Western; "Non-Resistance," a poem by Frances Eleanor Robb; "The World Healing," by Harriet Hale Rix; "The World Cordon of Prayer"; "The Healing Circle," by Florence Miriam Johnson; "The Prosperity Circle," by Vincent R. Redmond; "Spiritual Realization Circle," by the editor. A poem, "God Is," by Irene Stanley, finishes the number.

Mercury (New York, Box 420, City Hall Station, Monthly, 25c per copy, \$2.00 per year). Official organ of the Societas Rosicruciana in America.

In the October issue Edward Laird Gilmore in an article entitled "Rosicrucianism vs. Orthodoxy" very ably points out the "Scriptural Basis of the Fraternity as a 'Secret Organization,'" showing the difference between *exoteric* and *esoteric* teaching as such. The article can be applied to any *real* school of mysticism, and is to be commended particularly to those who possess an inborn prejudice or antipathy to secret organizations as *such* without regard to their character. . . . Alfred Hylas Henry writes of "The Law of Brotherhood," giving its application to present industrial and social problems in a manner that rings the true keynote from start to finish. . . . Under "Studies in Hermetic Philosophy," by Khei X°, 32°, Confirmation (No. 4 of The Sacramental System) is Hermetically defined and explained. . . . *Mercury* is a magazine of pleasing appearance, and is invaluable to those interested in the more than the merely superficial phases of Mysticism.

Nautilus (Holyoke, Mass., monthly, 25c per copy, \$2.00 per year). "The Magazine of New Thought." Edited by Elizabeth Towne and William E. Towne.

In the October number Brown Landone tells how fretting and fussing are caused by suppressed desires, and how one can gain freedom and increased efficiency by mental adjustment. "How Man Creates Energy," by C. W. Chamberlain, former government psychologist, shows how the mind can be directed so as to increase energy to an almost unlimited extent, and how the limitations of environment can be overcome by thought. "The Unfailing Law of Attraction" tells just how the author, Elinor Moody, attracted into the world of visibility enough money to cancel an unexpected indebtedness of \$40,000. "The Cause and Cure of Timidity," by Orison Swett Marden, and "One of the Most Wonderful Healings Within My Personal Knowledge," by Mary L. S. Butterworth, are well worth attention. William E. Towne's "Views and Reviews" include, "The Will to Succeed" and "How Ideas Grow Into Realities." Elizabeth Towne writes on "The Healing Prayer," "The Fact of Death and Truth of Life" and "Do We Make New Bodies?"

"Living on Four Hours of Sleep a Day," by Brown Landone, is a feature of the November number which records a careful and scientific order of living and its rewards in energy and accomplishment. Other good things in November *Nautilus* are "The Secret of Happiness," by Dr. Orison Swett Marden; "Each Disappointment Is But an Imprisoned Idea Which You Can Release to Serve You," by Brown Landone; "Training the Mind Scientifically," being a lesson in applied psychology by Claude William Chamberlain; "The Creative Spirit," by Walter Vincent Gavigan; "Good Thoughts for Wee Tots," including four affirmations in verse to be said or sung in unison or individually, by Alberta Mastin Carter; "Prevailing Prayer," by Elisha Wallace; "Law and Order in Demonstrating," by Mrs. Myrtis Hodges, and "Health and Home Realized by Affirmation," by Jean Ingles. "The Star-Treader," by Edwin Markham, is one of the best poems in this issue. William E. Towne's "Views and Reviews" for November *Nautilus* include: "A Good Example of an Idea Idealized," "When Nothing Seems Worthwhile," and "Imagine Plenty If You Want Plenty." And Elizabeth Towne's Editorials include "Using Your Past to Build Your Future," with a treatment for the realization of your desire.

Now (San Francisco, 589 Haight St., monthly, 15c per copy, \$1.50 per year). "A Journal of Affirmation."

The October number contains "Man and His Relation to the Universe," arranged from a Lesson by Henry Harrison Brown; a continuation of Henry Thomas Hamblin's "The Art of Living," the present instalment being "Thought Control and Character Building"; "Desire, Demand and Affirmation," by J. A. Eichwaldt; "Autumn, or the Spiritually-Ripe Season," by Charles Matthew Berkheimer; "Right Thinking Prolongs Life," by Uriel Buchanan; "The Larger Life of Success," by Eugene Del Mar; "Riches of The Subconscious," by Charles Hine Hubbard; and another of Agnes Mae Glasgow's "Little Journeys into Success."

The Occult Review (London: William Rider & Son, Ltd., Cathedral House, Paternoster Row, E. C., monthly, 30c per copy, \$3.00 per year). "A Monthly Magazine Devoted to the Investigation of Supernormal Phenomena and the Study of Psychological Problems." The leading Occult publication in the field. Edited by Ralph Shirley.

In the November issue "Notes of the Month" are given over largely to an interesting discussion by the Editor of Mr. Colin Still's study of Shakespeare's mystery play, "The Tempest." William Loftus Hare presents "An Impression or Dr. Rudolf Steiner"; part II of Mabel Collins' "The Astral and Ethe-

real Worlds" concludes her highly interesting article; "Virtues of Precious Stones," by Philip S. Wellby, is an exhaustive review of Mr. Isidore Kozminsky's book, *The Magic and Science of Jewels and Stones*; "The Magic of Numbers," by such an eminent authority as Mr. W. Gorn Old, will be regarded by those interested in that particular branch of occult science as worth a year's subscription. There is also a short article by W. N. Neill, "The Devil's Pay," which discusses some ancient superstitions; and the usual departments, Correspondence, Periodical Literature, Book Reviews, etc.

Power (Denver, Colo., 4235 West 32nd Ave., monthly, \$1.00 per year). "The Higher Thought Magazine for Spiritually Awakened Thinkers."

The October magazine leads off with an article by the editor, Charles Edgar Prather, "The Action of Mind In You," being a definite call to realization. Follows: "The Application of Principle in Healing," by Clara Hopson; a poem, "From Night to Light," by Elsie Gibbs; "The Fundamental Truth," containing some excellent affirmations; "I Am Thy God," Nellie Whipple Fawcett; an interesting article, "Sense Delusion—Jericho," by Charles Edgar Prather; "Oneness With the Infinite," by C. A. Covelle; "Little Journeys into Success," by Agnes Mae Glasgow; "Relationship in Life," by the editor; "Prosperity," statements for meditation, also by the editor; "Health and Healing Department," using the Lord's Prayer. "The Truth," a Statement of the Essential Truths of Being, by the editor, completes the number.

Prophecy (Manchester, N. H., 908 Union St., bi-monthly, 20c per copy, \$1.00 per year). Official organ of the National Astrological Society, and of the Universal Church of Aquarius. Besides the usual schedule of astrological indications, including delineations for the Autumn Quarter, and the months of October and November, the Daily Guide, The Weather, Agricultural Department, the October-November issue contains articles entitled, "Prohibit Private Currency," "What is Truth?", "Health," "The Daylight Saving Crime," "Prophecy and Healing," and departments on "Astro Mathematics," "Prophecy," "Society Notes," and "Book Reviews." However one may disagree with certain principles advocated, it must be admitted that the organization behind *Prophecy* undoubtedly occupies a high niche in both Occultism and the Astrological Science, and that it requires the sacrifice of personality by its members is a point for commendation.

Rays from the Rose Cross (Oceanside, Calif., monthly, 20c per copy, \$2.00 per year). "A Magazine of Mystic Light." Organ of the Rosicrucian Fellowship. Edited by Mrs. Max Heindel.

The November number contains "Our Invisible Government," by Max Heindel, showing that the race spirits of the various nations are a potent force in the government of the world; "Elementary Psychology," by Clarence H. Foster; "Wands and Serpents," by Manly P. Hall, which takes up the symbol of the serpent and shows its meaning in occult literature and also in the Bible as brought out in the Rods of Aaron and Moses; "The Plan of Evolution," by Mabel Morrin Kellogg; "Personality," by Ethne Rayden; "A Cross of Gold," by Cora Cochrane Graves—a story illustrating the refinement of the soul through sorrow. The Astral Ray Department has a continuation of the article entitled "The School of Life and Our Planetary Teachers," by Nicholas Peris; and "The Children of Scorpio," which is a short delineation for children born this year while the sun is passing through this sign. "Schools of Initiation," by Kittie S. Cowen, is devoted to a study of the schools wherein

description of those who are at the head of these schools. The Department of "Nutrition and Health" is devoted to a continuation of the article entitled are taught the world mysteries, the nine lesser and the four greater; also a "Electronic Reactions of Abrams, The Wonder Cure of the Age—Their Significance in the Light of the Rosicrucian Philosophy," by W. Martineau Selleck. "Vegetarian Menus and Recipes" are also given in this department.

In the December number "The Coming Christ," by Max Heidel, describes the conditions which must prevail before it will be possible for Christ to return to earth; "He That Is Without Sin," by Gladys M. Robinson, is a very interesting occult story; "The Gospel of Occultism," by Howard W. Coombs, describes in a convincing manner the advantages resulting from a knowledge of occultism; "Noah and His Wonderful Ark," by Manly P. Hall, describes the symbology given in the Bible in connection with this subject. "Elementary Psychology," by Clarence H. Foster, is a continuation of the same article published in preceding numbers and is devoted to the study of psychology in the form of a series of theorems: "The Story of a Horoscope," by Eleanor Jennings, is the main article in the "Astral Ray Department" and is written in a very entertaining manner. "The Children of Sagittarius" gives the most prominent characteristics of the children born this year, while the Sun is passing through Sagittarius. Three horoscopes of subscribers' children are also delineated in this department. Studies in the Rosicrucian Cosmo-Conception is devoted to an article entitled "Schools of Initiation," by Kittie S. Cowen. . . . The Children's Department contains the continuation of an article entitled "Baby's Problems," by Mrs. W. Kurt, and an article entitled "The Littlest Violet," by Cora Cochrane Graves. Nutrition and Health Department contains an article entitled "Vivisection, The Most Degrading Crime of the Age," by Euphemia Jane Macleod. Vegetarian Menus are also given in this department.

Reality (New York City, 17 West 42nd St., Monthly, 25c per copy, \$3.00 per year). "A magazine devoted to the elimination of prejudice—religious, racial and class."

The October issue begins with an editorial anent Lloyd George's appeal to the Christian Churches to prevent a recurrence of the Great War. The Editor seems to feel that such a commission is beyond the power of Christianity as such, in view of its failure to prevent the last war. The first of a series of twelve articles, "The Twelve Basic Bahai Principles," by Harrison G. Dyar, appears; followed by "Ethics," by Luella F. Phelan; "The Passing of the Master," by Lady Blomfield and Shoghi Effendi; "The Masons and the Bahai Revolution," which is very illuminative; an article, "Abdul Baha on Evolution;" a Tablet by Abdul Baha, "He is the Most Merciful Lord;" "Access to the Absolute Through Prayer," by Floyd B. Wilson; "H. G. Wells and the Prophet Mohammed," by Henrietta Wagner; "The Sunrise of a New Day," by Helen Wendell; "The Right to Strike," by Dr. Frank Crane; "The Problem of the Coal Mines," by Cyrus A. Smale; a poem, "Abdul Baha, the Mystery of God," by Shannaz Waite; an extract on "Current Art," from New York Times Art Department; "The Influence of the Heavens," written by G. V. Ronalds, an article worth the price of the magazine; "The Drama," reviewed by Francis Eveline Willcox; "Rabindrabath Tagore," a biographical and character sketch by V. B. Metter; "Friend o' Mine," a poem by Luella Frances Phelan; some letters along Bahai lines published under the caption, "Bahai Activities," and finally a poem by Wm. C. Reed.

Unity (Kansas City, Mo., Tenth and Tracy Sts., monthly, 10c per copy, \$.00 per year). "A magazine devoted to Christian Healing."

For October the Notes and Comments by the Editor, Charles Fillmore, include: "Jesus is Alive and in Our Midst Today"; "Involution and Evolution," which is indeed worthy of special mention, particularly the two concluding paragraphs; and "Broadcasting." Mary Parrish contributes "Whom Serve Ye"; there is an article on "John Wesley and Healing Prayer," by I. O. S.; "Prayer the Language of the Soul," by Mary S. Flint; "The Necessity of Expressing God in a Perfect Body," which is unsigned; and the usual departments.

The Vegetarian Magazine (Julietta, Idaho, monthly, 10c per copy, \$1.25 per year).

The October number of this worth-while little magazine opens snappily with some pertinent editorials and in general conveying very sanely the idea that flesh, if food, is not the best sort. An article, "Vitamines Determine Destiny of Race," by Sander Christensen, is credited to the "Rice Journal," March, 1922. An offering from the pen of Linn A. E. Gale, "Sadists," is rather strong though it is neither verse nor prose. After a poem "Contrast" signed V. W. S., Nov. 9th, 1920, follows a department, devoted in this issue to rice, captioned "The Vegetarian Table." "The Progress Department of the Movement" is a miscellany of things interesting to the vegetarian and the occultist. "New Publications," a review of new books; an article on "Idaho," and the "Vegetarian Magazine Correspondence Club," complete this issue.

Weekly Unity (Kansas City, Mo., Tenth and Tracy Streets, weekly, 2c per copy, \$1.00 per year). "Practical Christianity for Practical Christians." The weekly Unity publication. Edited by Lowell Fillmore.

The issue date, September 9, prints the extract from a talk by Annie Rix Militz in Unity Auditorium, "Essentials of the True Life;" "The Secret of Content," from Arnold Bennett's *Mental Efficiency*; and the usual departments, The Ten O'Clock Silence, Things to Be Remembered, Responsive Service, Good Words Club, and several others.

The Wheel of Life (Robbindale, Minn., monthly, 25c per copy, \$2.50 per year). "A Little Magazine of Cheer and Uplift." Edited by F. A. Harvey.

The August number contains an interesting and instructive article, "In the Beginning," by Achmed Ben Ali; "The Purpose of Life," by F. A. Harvey; several pages of short editorials, an unsigned article, "Does Man Die?" and a short poem, "Concentrate," by the Editor.

THEOSOPHICAL LITERATURE

The Beacon (New York City, Room 1302 Broadway, monthly, 5c per copy, 50c per year). "A Little Periodical Intended for Theosophists." Issued by the Beacon Committee, Foster Bailey, Manager.

In the October number, "Is Denunciation a Duty?" is a collation that is oil for troubled waters. "Such a Little Thing," reprinted from *The Canadian Theosophist*, is significant and interesting. The conclusion of Col. Olcott's "The Hour and the Man" appears, and also the current month's syllabus for study of the *Bhagavad Gita* prepared by Alice A. Bailey. On page 54 is the

reprint of "An Allegory," by Wm Q. Judge, which is worth many, many times more than all the rest of Theosophical Literature for the current month. Every student of Theosophy should make this a part of his sub-consciousness. It contains a season's Meditation. A reprint of this will be found elsewhere in the pages of this number of THE OCCULT PRESS REVIEW.

The Messenger (Chicago, 826 Oakdale Ave., monthly, \$1.00 per year). Official Organ of the American Section, Theosophical Society.

The October number contains an official communication from Mr. Warrington announcing the fact that the Krotona property is to be utilized exclusively as the E. S. center and headquarters; a eulogy of Mrs. Besant on the occasion of her seventy-fifth birthday, by the editor, L. W. Rogers; on the editorial page the same writer discusses the withdrawal of Mr. Wadia from the T. S., and congratulates the Society upon the occasion of it. . . . This number also prints the annual report of the National President, which contains a great deal of interest. There are the usual departments.

Theosophy (Los Angeles, Cal., 504 Metropolitan Bldg., monthly, 35c per copy, \$3.00 per year). Organ of the United Lodge of Theosophists.

The November issue, the first of Volume II, presents a pleasing appearance in its new size and typographical make-up. There are unsigned articles captioned, "Theosophical Work and Duty," "What Are the Theosophists?" "Theosophy," "The Higher Socialism," "Studies in the Secret Doctrine," "An Honest Universe," "Initiates and Initiation"; "Among Friends," being written in dialogue form; several pages of Editorials; departments, "Mirror of the Movement," and "On the Lookout," several paragraphs from the latter indicating a very limited purview.

The Theosophist (Adyar, Madras, India, monthly, 35c per copy, \$3.50 per year). Official Organ of the Theosophical Society. Edited by Annie Besant, P. T. S.

The September number contains the concluding installment of the Editor's article, "The Value of Theosophy to the World," which began in the August number; "Notes on the Spiritual Life," by Alpha; "Some Phases of Truth in Art," by Weller van Hook; a new rendering and explanation of the "Katha Upanishat," by Colonel Ralph Nicholson, being the first installment; the concluding installment of Yadunandan Prasad's "The Theory of Relativity"; "The Golden Truths of the Soul of Man," by Muirson Blake; "Modern Psychological Methods in the Light of Occultism," by Dr. Chella Hankin; "The Novitiate," by Herbert Adams; "Occult Chemistry," by C. Jinarajadasa, being based on psychical investigations by "Bishop" Leadbeater; "He That Is Without Sin Among You," by Lady Emily Lutyens; and the usual departments.

Continued from Page 18!

factory to us.

May the Father of all Life make the believing husband or wife strong enough in His or her faith to sanctify the unbelieving wife or husband: and may the children of all unions become perfect in the image of the Heavenly Father. In His time, not ours, is the prayer of

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DOCTRINE OF THE HEART IN CHRISTIAN SCRIPTURES

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the *letter killeth, but the spirit giveth life.*"
(1 Cor. 3:6)

EDITORIAL SHOP TALK

The double number, which constitutes this issue of THE OCCULT PRESS REVIEW, is for the purpose of helping us catch up with our announced date of issue. While the number is much enlarged, all subscriptions are being advanced one month, which will insure each subscriber receiving the full twelve issues that he paid for.

* * *

Our next issue will have a feature of special interest, to all real occultists, in the prophecy concerning "The Avatar to the Negro." We feel that this is something entirely new to the occult public, and that those, who can discount the bizarre element which all new ideas present to the mind, will find this exposition exceptionally illuminative.

* * *

Arrangements are just completed to begin in our next issue the publication of a series of twelve articles, "The Tarot of the Year," by William Millard Barker. We count the OCCULT PRESS REVIEW fortunate in obtaining this exceptionally clear and understandable rendering of ancient human truth to the mankind of the present. In view of long and intensive investigation in the field of occult literature, the editor considers himself justified in saying that in "The Tarot of the Year" there is added to our occult lore, information and formulæ which were old when Egypt was a glory and initiate kings common to man's experience. This system, more readily learned than most of the occult sciences, gives a dependable method of determining the relationships between people, in all the aspects of association, and finds his proper place in nature for every individual. "The Tarot of the Year" will be complete in a year's issue of the magazine, and subscriptions now sent in will catch the first of the series in the December magazine.

THE EDITOR.

SOME RECENT BOOKS

Life in Its Fullness, or Abundance Here and Now. By Charles Thomas Parnell. 131 pp. Heavy paper. \$1.00. Eureka Book Company, Los Angeles.

A book, "Life in Its Fullness—or Abundance Here and Now," has just been

given to the world by Charles Thomas Parnell. We take great delight in recommending this book to the searchers for truth, and to those who are in that intermediate state between orthodoxy and the realms of higher illumination. Its terminology is clear, forceful, comprehensive and yet not technical nor offensive to those not yet favorably acquainted with occultism, Theosophy, etc.

The laws governing Life in all its manifestations and conditions are ably described in the light of the best psychology, the latest science, and put into practical form as an actualization of high spiritual concepts.

The Planet Mars and Its Inhabitants. By Iros Urides (a Martian), written down and edited by J. L. Kennon. 112 pp. Heavy Antiquarian paper. \$1.00. Mabel J. McKean, 765 Hayes St., San Francisco, California.

The book purports to have been communicated through a medium by a discarnate intelligence, a former resident on the planet Mars, and as a psychic revelation is represented as being a comprehensive outline of the planet's physical features, which includes its geographic, topographic and meteorologic aspects; a history of its people and the plan of their utopian, industrial and economic system; of their knowledge concerning our theories of Relativity, Constitution of Matter, Interatomic and Cosmic Energy, Electricity, Hyperspace, Neutralization of Gravity; and including a history of the spiritual progress of the people of Mars and Christ's visit to their planet, ten thousand years ago.

As a contribution to phenomenally produced literature, this work has no evidential value from the standpoint of psychical research. Its keynote, however, is clearly sounded in its dedication, which reads: "To the millions of God's children on this earth enthralled in darkness, for whom the solicitude of the Father is now in evidence, this book is dedicated. May it be a beacon to light the way of the weary searchers after Truth." The reviewer can pay no better tribute to it than to say that it maintains this note throughout. There is a foreword by the Editor which is inspiring and uplifting. Whether the conditions as depicted are true or not, there is certainly presented an ideal, the emulation of which is worth striving for.

The last part of the volume is devoted to a statement concerning what has

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been discovered about the planet Mars by the late Percival Lowell, the purpose of which is to show the agreement between what Dr. Lowell actually saw with his telescope and the information presented through the entranced Medium, who, it is stated, had never received any information from any source upon the subject.

H. M. C.

BOOKS RECEIVED

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

Explorations in the Spiritual Realms. Credited to the late Judge Hatch, through the hand of Thomas C. Buddington. 62 pp. Heavy paper. Fifty cents. Austin Publishing Company, Los Angeles.

Initiation: Human and Solar. By Alice A. Bailey. 248 pp., including charts. Handsome blue silk. \$3.50. Lucifer Publishing Company, 135 Broadway, New York City.

The Consciousness of the Atom. By Alice A. Bailey. 125 pp. Handsome blue silk. \$2.50. Lucifer Publishing Company, 135 Broadway, New York City.

continued from page 11

the dark and murky tints are physical.

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