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The
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FIAT LUX

A Monthly Publication Devoted To Higher Thought In All Its Phases

*"Occultism bespeaks the search for God, the Great Cause back of all Nature.
It embraces a knowledge of the finer natural forces not generally
perceptible to the outer five senses of man."*

VOL. 1

JANUARY 1923

NO. 6

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THE WATCHER
ELEMENTARY PSYCHOLOGY
THE MESSAGE OF THE NEW YEAR
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The Occult Press Review

—FIAT LUX—

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A Monthly Publication Devoted to Higher Thought in all Its Phases

Edited by

R. Caswell Werner

and

Henry Christeen Warnack

Vol. I

JANUARY 1923

No. 6

Table of Contents

Copyright 1923 by New Era Press

BIGOTRY, <i>By R. Caswell Werner</i>	139
AN EDITORIAL.	
THE TAROT OF THE YEAR, <i>By William Millard Barker</i>	141
THE WATCHER, <i>By Katherine Hillwood Poor</i>	143
STEPS TO MASTERY, <i>By Henry Christeen Warnack</i>	144
III. MAKE YOURSELF PERSONABLE.	
I RESOLVE, <i>By Dr. Wm. J. Bryan</i>	145
ELEMENTARY PSYCHOLOGY, <i>By Clarence H. Foster</i>	146
III. POINT THREE.	
THE MESSAGE OF THE NEW YEAR, <i>By Mary E. Thedick</i>	147
LESSON LETTERS TO A STUDENT, <i>By Agnes Mae Glasgow</i>	149
III. MENTAL CHEMISTRY.	
PERIODICAL LITERATURE	152
BOOK REVIEWS	157
EDITORIAL SHOP TALK	160

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(The above statement is an excerpt from a letter received May 3, 1922, from Mrs. T. Lewis, 11012 Indiana Ave., Chicago, Ill.)

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354 Wisconsin St.,

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Vol. I

JANUARY 1923

No. 6

Bigotry

An Editorial

The following recently appeared in *Koinonia*, the little periodical published by Holden Edward Sampson in Birmingham, England; the excerpt noted being from that writer's pen:

Only the sheerest bigotry, and ignorance of Comparative Religions, could so blind any thinking person to the wonderful synthesis underlying the basic truths of all ancient faiths and Oriental religions. Any person who studies without prejudice the *Vedas*, the *Puranas*, the *Upanishads* and the *Mahabharata* (particularly the *Bhagavad Gita* and the *Voice of the Silence*, excerpted therefrom) will see the beautiful synchronism of teaching between them and the Christian Scriptures. Can there be anything more sublimely in agreement than the Krishna Doctrine of the Path, and the Christ Doctrine? It is a display of religious bigotry and blindness on the part of the Christian Church to have the effrontery to try to "convert" the intelligent Hindu to Christianity. The only way to win the faith of the Hindu in the Lord Jesus Christ is to show him that Krishna taught and exemplified the whole Truth that Jesus incarnated to *Fulfill Krishna* was the Forerunner, for the Orient, of Jesus Christ, Himself an Oriental personage in the flesh, to whom the Orient sent their delegation of "Wise Men" to be the first to pay homage to Him as the Great Master Incarnate. If Hinduism has degenerated into some measure of "apostasy," it is wholly due to the falling away of the Christ-Ek-Klesia from the Faith of the Divine Mysteries. Apostate "Christendom" has more to answer for than its own apostasy; It is accountable for the falling away of the Oriental Ek-Klesia. *Never was a moment more auspicious for the union of East and West than at the birth of Jesus Christ, and the*

Apostolical Church followed up that opportunity during its brief survival, until the death of the Apostles and the annihilation of the Alexandrian Ec-Klesia. But the rise of the Papacy, and the apostasy that followed, destroyed every hope and means of cementing that world-wide Fellowship. If the author, incidentally, has made one contribution towards the revival of an East and West conjunction of Faith, it has been done in his definite affirmation of the historical and doctrinal synchronism and unity of Faith and Doctrine between East and West, *Christ and Krishna*.

A great deal of which is true. Some of these remarks may be applied with equal fitness to many of the modern movements of mystical or occult nature in the field today. With some few exceptions these latter may be roughly divided into two classes: those based on an Oriental system, and those embodying a teaching distinctively occidental, and usually containing the mystical phases of Christianity. Of these two, the last named seems prone to repeat the error for which the Rev. Sampson takes to task Apostate Christendom in the foregoing. As a rule this seems to be not so much due to the intent or purpose of the original founder of the system, but more usually to the over-zealousness and, in most cases, inability on the part of the students and followers of that teacher after he or she, having instituted his or her work, passes on to other spheres, to rightly understand the teacher's work. This form of bigotry or intolerance man-

ifested by such cults is usually very subtle in form, and for that reason all the more insidious. The careful student and close observer, however, is usually able to detect it. As a case in point, take the following from the pen of an adherent to the philosophy of a deceased founder of a modern "School of Christian Mysticism." We quote: "It is not necessary to adopt the philosophy or practice of a decadent race. The higher teaching of Christianity is all contained in the New Testament."

On the other hand the same intolerance, the same bigotry is to be found in the majority of those cults founded on ancient Oriental scriptures, faith, wisdom, "secret doctrines" and what not. And with the characteristic subtlety of the Oriental, they exist in a more insidious form, if anything, than the other. As a rule they have naught but good words for the Christian faith or religion, but—one can almost visualize the shrug of the shoulder that would accompany the words were he who utters them not of the Oriental type of temperament. The poet has given the formula used when he expressed it in the words, "Damned by faint praise."

All of this is bewildering to the novice who is seeking a band of students with whom to unite, or a school of teaching to which he would be willing to entrust himself for spiritual guidance. What is the solution?

Perhaps the correct view would be that a foundation which will endure must synthetically be built up of the Sacred Scriptures and traditions of all ages and nations, and which most certainly includes the revelation brought to this planet by the Last Great Initiate. Perhaps one element of solution is contained in a teaching of a modern esoteric school, to which the remarks made above are hardly applicable: *While the Christos dwelt outside the earth, humanity had Prophecy and Revelation. Since the Christos has indrawn, humanity has had fulfilment with the consequent rapid development and progress of civilization, intellectual attainment, and with the indrawn Spirit—SPIRITUAL INSIGHT.*

That is to say, Spiritual Insight in-

stead of Revelation. But this implies neither reason nor necessity for sweeping away the Foundation.

The conclusion at least that the advent of the Nazarene was coincident with an event of Cosmic significance can hardly be escaped by the serious student of occult and mystic lore.

Nor would the idea that its consistent antagonism to historic Christianity in all its forms has done more, at least in the unseen realm of causes, to hasten the so far unchecked disintegration of the powerful and ramifying organization which has done so much work of value in popularizing the knowledge of ancient oriental esoteric tradition, be altogether fantastic. Perhaps it is the realization of this, conscious or otherwise, that has lead those who are now administering its affairs to foist a spurious form of the Christian Faith on those of its adherents who will stand for it. As if such puny efforts on the plane of effects would have any effectual value on the plane of Cosmic causes!

It is typical of the incomprehensibility of the Oriental mind—no matter how *intellectually* brilliant it may be—for the occidental viewpoint, that one of the greatest of the workers in the organization mentioned (or until recently such) of Oriental birth, only recently before a large audience in Los Angeles after having swayed it with his great oratorical powers, having "damned with faint praise" the Christian religion should endeavor to show that there was both a distinction and a difference in the Hindu who strove "to make his will one with the Father's," and the Christian who says, "Thy will, not mine, be done," with all the advantages accruing to the former. It was utterly beyond his power to comprehend that he who can meaningfully say, "Thy will, not mine, be done," has achieved what the other is only striving for.

It is the truly enlightened, who stand in equilibrium between those of the class just illustrated and those who scornfully speak of decadent races and philosophies, who will accomplish the great work.

R. CASWELL WERNER

The Tarot of the Year

By WILLIAM MILLARD BARKER

PART II

Table 3 carries forward the internal structure of the Astrological Cycles of the Year. These cycles of 52 days each are similar in structure. A reference to table 2 shows the 7 Major Cycles (As-

trological) named in the order of the planets. Table 3 diagrams the Major Mercury Cycle structure as an illustration.

TABLE 3

Major Mercury Cycle

Major Mercury Cycle Composed of 52 Days

Minor Cycles Composed of 7 Days

- Minor Mercury Cycle covers Jan. 1st to Jan. 7th, inclusive
- Minor Venus Cycle covers Jan. 8th to Jan. 14th, inclusive.
- Minor Mars Cycle covers Jan. 15th to Jan. 21st, inclusive.
- Minor Jupiter Cycle covers Jan. 22nd to Jan. 28th, inclusive.
- Minor Saturn Cycle covers Jan. 29th to Feb. 4th, inclusive.
- Minor Uranus Cycle covers Feb. 5th to Feb. 11th, inclusive.
- Minor Neptune Cycle covers Feb. 12th to Feb. 18th, inclusive.

7 Minor Cycles of 7 days each are 49 days.

49 days subtracted from 52 days leaves a remainder of 3 days.

Major Cycles include the last 3 days of each as a Sun Cycle, making actually 8 cycles to consider in each of Major Cycles. 8 is the number of the Adept and here represents the transition from 7, significant of initiation faced, to 8, denoting mastery on the two planes.

Minor Sun Cycle (3 days) covers Feb. 19th, to Feb. 21st, inclusive.

The Great Cycle (Earth-Year) exhibits the same truth in the 31st of December (the Joker, the Absolute, Jehovah, Lucifer) which is the Major Sun Cycle of the Year. The Sun belonging in his proper aspect to this Major Sun Cycle, he cannot appear in person in the Minor Sun Cycles; therefore his planetary representatives stand for his triune aspect, the first day of a Minor Sun Cycle being Mercury, the Sun's attendant wearing his master's livery and acting in a positive aspect; the second day, Jupiter, the middle term, sometimes positive and sometimes negative; the third, Neptune, the negative pole, describing in its orbit the outlines of the So(u)lar Egg. There is a great esoteric mystery here, concealed from the eyes of the profane, if

we may believe ancient authority.

Each Minor Cycle of 7 days is, in its turn, composed of 7 Cycles of one day each, called Sub-Cycles. Here the septenary division of nature breaks down, or rather fails in internal harmony, as we have the Sun cycle as the first day in this, the Sub-Cycle, and also a replacing of one of the 7 planets by the Sun; Neptune being, very logically as the negative pole of the Sun, the one replaced. Here again we see the evolutionary process at work and are called upon to realize that Universal Nature is, and ever will be, "about the Father's business" in the ever becomingness of Being.

These tables, while seemingly intricate, are actually very simple; the arrangement must necessarily be given in full, but once the underlying system is perceived the one or two exceptions become helpful land-marks to the mind. As there are but 52 card symbols to represent 364 days there is a certain amount of duplication—several days represented by a single card. This difficulty, as it would seem to be, is obviated by calculating the differences of the planetary influences, so that while the types which fall under the same card are similar, though born at different parts of the

year, yet they are influenced through life by a different planetary combination. Reference to the tables herein given will correct such cases and demonstrate the truth of the system.

Beginning with the Major Mercury Cycle and using it to illustrate the principle of the relationship of the cards and the astrology of the year, Table 4 takes up the Spade Suit, which begins this Cycle, and briefly outlines the meaning of the Card-Symbols.

TABLE 4

Meaning of the Cards.

MERCURY—Represents: quick, subtle action; Messenger of the gods; in lower types, trickery and fraud.

JANUARY—First month of year, containing 31 days; derived from Latin Janus, the double-faced God, Heaven's door-keeper.

Days of the Month

January:

1st. **KING OF SPADES**: 13th card of suit. Types the Occult, the hidden, the unknown, the action of invisible forces, magic. Is Osiris of the Egyptian Trinity. As soul-card is man of business, an organizer, very thorough, active, psychic, smooth, ingratiating, is rather a diplomat than a statesman but a magician in all he does. In one of the higher aspects appears as priest and mediator.

2nd. **QUEEN OF SPADES**: 12th card. Types the more intangible of the occult forces; is Isis of the Egyptian Trinity. As soul-card is woman of force and ability, on the higher planes a priestess and seeress; on lower planes a woman of business who may be deceitful and vengeful if crossed; often represents a relation (feminine) by marriage and an enemy and obstacle to other women. Is sometimes a jealousy card or represents a jealousy complex.

3rd. **JACK OF SPADES**, 11th card: Types occult force acting in matter in the feminine aspect; is Horus of the Egyptian Trinity. As soul-card represents a person of force and ability who deals with the lower octave of occult forces, and unless very highly developed, a rather unmoral person, full of excellent excuses for neglect or

omission, and if a woman will likely be very fascinating in her person and to be liberal in her views of life and conduct. As this is the thought card of all Spade men, in that it symbolizes the descent of spirit into matter, the divine intellection ashape in the objective world.

4th. **TEN OF SPADES**: Types the action of the unseen in matter, the physical energized by the occult; the action of magic; the visible work of the magician before it becomes fully objectified as a part of Nature. As soul-card, types a person capable of tremendous amount of work—if a man, a business and financial worker of power and ability—if a woman, a person of furious action on the higher planes, but if on the lower, jealous, distrustful and dogmatic.

5th. **NINE OF SPADES**: Types completion of some process or thing, usually of either something occult as on the higher planes, or of business and allied interests on the mundane levels. As soul-card types a person, if a man, a financier full of business acumen and not devoid of spiritual interests; if a woman, immaculate in her person and apt to feel that she fails to reach her heart's desire, and on lower planes, should she be there in consciousness, to feel disappointment with life and become careless with herself and her life.

6th. **EIGHT OF SPADES**: Types power in acting upon the upper and lower planes, the card of the magician as a soul-card.

7th. **SEVEN OF SPADES**: Types delay, trouble, sickness, especially if under Saturn. If with a nine of Spades under that planet means death to some person, thing or project. As soul-card denotes Initiation is confronted which, in previous life, was averted by avoidance or failure.

8th. **SIX OF SPADES**: Types dual, polar or gender activity; smooth and desirable conditions for women; slow and obstructed conditions for men, especially in business. As soul-card has two distinct meanings; as six (Latin Sex) a tendency to deal largely in the sensuous but as 6 is an inverted 9, the soul may by unceasing endeavor,

The Watcher

By Katherine Hillwood Poor

The all-seeing, sorrowing eyes of the Mighty One looked out upon the seething multitudes of earth pushing and jostling each other in the mad rush for place and power; trampling each other regardless of his brother's pain and woe. The all-hearing ears listened to the human cries of anger, of hate and greed; the all-great Heart bled to feel the human anguish caused by lust, by avarice, by falsity and hypocrisy.

In all-enduring patience and eternal compassion the Mighty One stretched forth His arms and His wondrous voice called unto the pushing, aimless hordes:

"How long, O My Children, how long will ye persist in the course ye now follow? Can ye not feel the Divine urge within you when it calls to ye to look up and out; to sense the truth and beauty in all things; the manifesting God behind all activity in form—instead of turning your gaze downward into the depths and wallowing in the filth and slime of sense-life?

"Ye do feel the urge of which I speak; why then do ye not allow it power of expression? Why shut away the spark of Intelligence Divine which is your own—*yourselves*? Could ye but sense the glory that awaits when ye once permit yourselves to follow the gleam of Love and Truth that ever waits to light your onward pathway."

The Voice of the Mighty One died away in softest cadence. The seething mass of human life below pushed ever on and on. But here and there—though at

vast distances apart—one separated itself from the mass and with uplifted eyes and opened heart listened to the clear sweet tones which called unto the heights. Slowly each soul thus awakened became transformed and shone with the reflected beauty of the Mighty One Himself. And as each one gained in beauty and purity, the gaze of the whole became more and more closely fastened upon him, until finally he stood alone, the object upon which the human mass focused its attention and with concentrated selfishness, envy, hate and malice, began to throw the stones of misunderstanding and abuse, of cruelty and persecution.

But even as this happened, the chosen one gained in strength sufficient to withstand the blows, yet now and then he fell beneath a blow harder and sharper than all the rest and then—Lo! from the Mighty One beyond—ever-watching, ever-loving, ever-giving—was thrown His mantle to enfold the suffering soul; and with renewed strength and hope he arose and pressed onward.

And the Mighty One rejoiced at each victory won; each opponent overcome and vanquished, drawing ever closer and closer unto Himself that soul of earth who—having seen the Light—had followed on persistently until the heights were gained, and he at last rested in supreme content upon the Father's heart within the place prepared for him through all the ages past, and to be his while Eternity endures.

Success

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task—who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

—Stanley.

Steps to Mastery

By HENRY CHRISTEEN WARNACK

III. Make Yourself Personable

You will be of greater service to your fellows and will be happier yourself through the expression of a rich personality. Therefore, declare for all that makes men and women personable and attractive. From the clothing of your body to every feature of your face, you should make yourself delightful. Make your presence inviting. Be the sort of man or woman that others always welcome. There are a thousand paths to this goal and they do not depend upon dollars, but no way is so safe and so sure as that of the glad and the pure heart which seeks to express the finest forces of which we are conscious. To possess a rich, animated personality does not mean that you are living the life of sense and that you have merged all other consciousness into bodily feeling, but that you have permitted your Self to appear in the body and that an illumined consciousness fills and directs you. Do not be ashamed of delicate conceptions and do not hesitate to give your finest impressions the fullest voice. Make it a point to entertain every point of loveliness which inspires you. Become more and more of an idealist. Lay hold upon thoughts which others might consider to be only dreams and vagaries, knowing of a truth that these are more vital than what the rest may hold to be the substantial. They make for that richness of personality which you desire.

You cannot become the graceful, interesting man or woman you would like to be until you relax. You must become supple in mind, and to become supple your attitude of stiffness must be abandoned. You must cease to regard imagination as a weakness. Nothing so attracts as the grace of a rich fancy. It is like subtle wine. It is an invisible essence which permeates presence and which entices those who are conscious of its contact. You are always fascinated by the people who possess it. They have a manner which intoxicates us. It is never so much what they say or leave unsaid, nor what they do, but simply an indefinable something which they are,

and this something is like a soft, exhilarating mist which envelopes themselves and us in an atmosphere of good cheer. We are always delighted with them, whether we know their secret or not. They represent an ideal to us and we find ourselves unconsciously yielding a gracious tribute to them. We have a feeling somehow that they are quite above all smallness and all trivial annoyance. We have a habit of thinking of them as not quite of the earth, and sometimes we are persuaded that they are quite too full of light to live as we live. We say that they are always in the clouds or that they never have any troubles. Now, the truth is that they have as much to contend with as ourselves and are susceptible to the same disappointment as we, but somehow they have lifted themselves out of the conviction of drudgery and have caught the happy manner of one not seriously engrossed by the thing with which they must deal. They go through the same circumstances which weary and tax us to the limit, and yet they smile through it all and apparently are unmoved by it. They are tempering the condition with that aloofness which manages to be sincere, and yet not quite serious, nor in any way aggravated. By and by the difficulty in hand yields to the irresistible charm of so much sweetness and cheer, and the annoying condition is transformed into one of genuine satisfaction. To have met the same circumstances with a frown and a feeling of bitterness or resentment would have been disastrous, as their less fortunate and less happy brothers and sisters have found out to their sorrow.

These happy ones have simply caught the joy of the ascendent mind, and the spirit of gladness is always one of supremacy. There is something invincible and indestructible about gladness. It lifts its fair head to any required height, and it is never overcome nor cast down. Fate simply cannot form a combine which will defeat the man or the woman who smiles and means it. It doesn't cost

any money to smile, and there is no such thing as a counterfeit in the coin of true happiness. When a man or woman smiles from deep within their best selves, out of the very joy of knowing, out of the very gladness of being, there is no power in the universe which can keep them from their own.

Once we get into the habit of letting the truth of Self filter through personality, we become as radiant as angels, and our light shines resplendent over all. People will love us because they cannot help it. We *are* love, and intuitively all the men and women about us know it and are drawn to us. They say they feel better when they are near us. This is

true, but it is not because they are in contact with our personality as they think of them, but because we have permitted ourselves to reflect Truth and Life. When they are near us, our friends then behold in us that Truth which we are, and they are comfortable and happy because in us they see the Truth. Therefore, Beloved, let us seek to be revealed Soul, that our brethren shall see nothing in us which is not good for them and for the race.

(To be Continued)

(Mr. Warnack's "Steps to Mastery" began in THE OCCULT PRESS REVIEW for September, 1922. Back numbers, while they last, may be obtained from the Circulation Department.)

I Resolve

I WILL!

I RESOLVE!!

I FIRMLY DECIDE!!!

I AM FULLY DETERMINED!!!!

TO look introspectively.

TO extol the virtues of all.

TO be immune to flattery.

TO learn more of Destiny.

TO truly express my being.

TO be unmoved by censure.

TO spiritually develop myself.

TO build an ennobled character.

TO cease from speaking evil of others.

TO myself, be true—not false to any one.

TO be tolerant with all good human agencies.

TO merit peace by the triumph of principles.

TO be happy by sharing happiness with others.

TO (1. *The foundation*) maintain bodily health.

TO (2. *The frame*) advance mental attainment.

TO (3. *The structure*) expand morally.

TO (4. *The superstructure*) unfold spiritually, so as to build for eternity.

TO praise Supreme Intelligence as the acme of perfection.

TO seek spirituality FIRST, then find all material needs supplied.

TO acknowledge that endless progression is the purpose of Divinity.

TO rule others by spiritual love, and to be ruled by it—for harmony.

TO maintain peace by the consoling knowledge that there is no actual death.

—Dr. Wm. J. Bryan.

Elementary Psychology

By CLARENCE H. FOSTER

Point Three

1. You are taught that to rightly reach a position of eminence, either in wealth and possessions, or in fame, honor and prominence, you must give to man something, or some service.

2. Psychological principles and knowledge may be employed to secure wealth and prominence of self, without giving anything in return, purely to elevate self into a position of superiority. And the use of these principles will actually bring the desired result. Yet if nothing is given in return, only pain can ultimately come from it.

3. You are reminded that since the basis of all must be sound physical condition, you are to learn to make proper use of the vital factors in energizing, sustaining and rebuilding the body, namely, water, suitable food, air and exercise. These are so elaborately taught elsewhere that they require no comment here.

4. You are taught that before you can use anything to aid you to rise, you must have selected the goal toward which to travel, the position or end which you wish to attain.

5. For it is obvious that unless you have a clearly formed picture of your ideal of attainment, a definite goal or objective toward which to direct all efforts, that if you, yourself, do not know where you wish to go, you will make absolutely no progress toward your goal. For you have no goal.

6. The average person is divided, as to "ambition" in countless directions. He would wish to reach high positions along many different lines. It is rarely possible to be superior in more than one or two lines. The best method of making a choice is to secure a list of all possible human activities and endeavors, and by a process of elimination, arrive at that which seems the most desirable. This list will be presented to you later.

7. The goal must be one which is to be attained at some rather distant time, perhaps four to six years, or more, intervening. For then you can cling to it

unwaveringly through the ups and downs and apparent reversals along the way. And before you have entirely reached your objective you will have fixed another more difficult one beyond.

8. You are inspired and encouraged with the realization that, in truth, you can accomplish *anything*—that no goal of attainment is too high. You are brought to realize that within you lies all strength, all knowledge, all power. You come to know that the application of simple laws and principles can aid you to the highest form of specialized achievement, or can bring you the more diversified blessings of simple "Peace, Plenty and Harmony."

9. You are taught that to attain any end you must truly and entirely desire to do so, with your whole being. And that in accordance with earnestness and faith will you find results.

10. For you realize that perfect mathematically correct law of Nature, that with faith all things are possible, and that even according to your faith it shall be done.

11. You are introduced to the phases of your own being, your enemies within your own household. You learn that your own fears, doubts, and lack of confidence are the greatest factors in holding you back. And you are taught to overcome these negative elements by continuously and endlessly building in positive confidence, assurance and faith.

12. You are taught to visualize yourself, repeatedly and continuously, in the place, or with the ability you wish to have, without questioning or trying to see exactly how it is all going to come to pass. And as you thus visualize, in time you come to believe, and as the picture becomes real to you within, it manifests by degrees without. For, even as you weave the pattern on the subjective side, so likewise does the reflection appear to your physical senses in the objective and external circumstances of your life.

(Continued on page 147)

The Message of the New Year

By Mary E. Thedick

What a joy the word New holds in its vibration! Have you ever stopped to think of its inner meaning. N-E-W—Three letters—Joyous Expression and Creative Activity.

The child's New toy, the girl's New dress, the Mother's New baby, the New business, the New music, and the New books. Why, just the word New makes the heart beat faster, and the eyes sparkle, and a happy glow pervade the whole body.

Of course we have New cares, New responsibilities, New aches and pains, but somehow they don't seem to fit in the picture and we think of them as Old.

This New Year is like a surprise package in our hands, carefully wrapped up so that no suggestion of its contents are visible, but oh, the limitless joy that the package may hold for you. Why you may be a hopeless invalid and this year's package may hold health for you, it may hold freedom from the fears that so easily beset us, it may hold journeys in distant lands, or it may hold fulfillment of a life's desire.

YOU, my dear ones, are your own New Year's Surprise Package, for within your own Soul lies boundless possibilities undreamed of by you, awaiting your recognition of them. Your storehouse holds unlimited health, wealth and happiness, but in your journey on the Highway of Life, you have lost your Key.

Let me bring to your memory the Combination of your Safe, so that you can open the door and use the treasures of Health, and Happiness, and the jewels of Peace and Power. There are three steps to take.

As we find ourselves in a material realm to accomplish anything we must

always work from the material to the spiritual, so let us turn the dial to Number One, the first step, which is complete and perfect relaxation of the physical body.

Take a time when you will not be disturbed, and lie down without a pillow. We all live at a tension and relaxation releases the bodily tension. Deep breathing will enable you to relax more easily and quickly.

When you have gained complete relaxation, you are ready to turn the dial to Number Two, the peace-giving number, and the second step which is Passivity, or the quieting of the mental machinery. Just as you have quieted down the bodily machinery by relaxation, so you must quiet the mental machinery by passivity.

There are many drills for quieting the mind. I will give you a simple one. Take a sheet of white writing paper, draw a large circle and place a dot in the center of it, and hang it upon the wall where you can easily see it. Look steadily at it and think this one thought only to the exclusion of all other thoughts, "The circle is the love of God and I am in the center of it now."

You are now ready to turn your dial to Number Three, the joy-giving number, and the third step which brings you to the door of your desire: this step is Fixation of Attention. With the body stilled, and the mind stilled, your whole being is awaiting the Word of Command, and now with all the power of your Soul, speak the Word aloud, and your Combination is complete and the door flies open and you have access to all your treasures and your New Year's Package holds only joy for you.

Elementary Psychology

Continued from page 146

The Teacher

No person need seek a teacher of any kind. The "teacher" is always present.

The true teacher is not found in external instructions of any kind, either written or verbal. Objective instructions do but serve as the mediums to aid in the crystallization of the advancing

realizations as one goes along.

Every person is at all times under the direct and immediate guidance of a "teacher." This is true, even though the person might not understand the meaning of the word "teacher." Nor does this mean that the teacher must be some other personality in the spiritual realm. Neither does it imply the exist-

(Continued on page 159)

The Key

Impatience breaks upon the soul
 For eyes that will not see
 When the sweet sun of vision lies
 Within the words, "To be."

How often we who deem the clay
 A dull insensate clod,
 Have but to look within the heart
 To find the peace of God.

And when the spirit's lifting wing
 Hath gained the kingdom bright
 Shall men discern in earth revealed
 A star of equal light.

—*Henry Christeen Warnack.*

Love's Token

By NELL KERFOOT

As the great scheme of Life goes in a circle around the globe of
 Mother Earth,

So does the Spirit of Brotherly Love from the ancient to the mod-
 ern, sweep the entire surf,

Causing Humanity to look deeper, to be freer, to know the Oc-
 cultism of Divine Power.

Mental Chemistry

LESSON LETTER TO A STUDENT

By MRS. AGNES MAE GLASGOW

Dear Mr. S.:

As you are one of several persons who have questioned the meaning of certain expressions used in cataloguing the studies advertised in "The Masterful Man" booklet, I have decided to preface the ever-growing list of demonstrations by a partial explanation of those expressions.

The first question was: "What do I mean by the 'Key' to the Money Mystery?"

In this instance the word "Key" is used to mean a rule or exercise by which the attraction of money is made easy. Briefly speaking, we will say that one exercise by which money may be more readily drawn to one is to at all times feel that YOU and not the money are the thing of power. That YOU control money and not that money controls you; for instance, money could never spend itself to do good or evil; you, or the mind that is in you, must think out the way in which money may be used, after which the energy in you, controlled and directed by the intelligent will, must carry out the idea of using the money.

Money exists for a purpose—that is, for the purchase of things; it is a medium of trade; has no value in itself, but is a purchasing agent to procure the real things of value; but this purpose for which money has been brought into existence, could never be accomplished without your aid—the mind, will and energy working in unison.

The next question is about the practical use of "Thought Force" in finance.

This question, like the one above, is a long one and difficult to answer in a few words. In my regular lesson course I devote at least three weeks to a comprehensive treatment of each question—and then the half is not told; but I will do my best in the short space we have.

To use *Thought Force in Finance* is to learn to *control* and deliberately direct your thoughts along certain lines which are intended to attract financial gain and build for success. Now, control does not mean merely to direct good constructive thoughts in the erection of your financial fabric, but it means to deliberately *rule out*—or, in other words, to refuse to use a single thought that will not fit into your plan, or be of service in shaping that plan and bringing it into outward expression.

To know how and when to rule out undesirable "thought actors" is just as important as knowing how and when to use constructive thoughts. To know when you are using a thought—or when that thought is using you—is of vital importance. How often you may hear some one say:

"A certain thought has been running through my head all day

and I cannot get rid of it." This is a flagrant instance of the thought using the individual. Right here the individual should fearlessly analyze the thought and if it is found to be a useful one the individual should rise to the occasion and assign the persistent thought a specific duty to perform; but if found to be an intruding thought of no value or of bad influence, then the individual should unhesitatingly cast it out; right here is where a knowledge of The Law of Substitution is useful, for an intruding thought is more easily gotten rid of if a useful working thought is deliberately put in its place. Your thoughts are your workmen, and constant practice in directing your workers to do ONLY that which you wish them to do will make you master of every situation.

I have for years made a specialty of finances and presume that this is the reason that I use the words THOUGHT FORCE IN FINANCE, for as a matter of fact we all know that it is "thought force" that is used in building health, happiness or wealth.

The next question is in regard to my using the phrase, "Chemistry of Words."

This is possibly the most subtle of all the statements made, and yet may be answered in fewer words which will be readily understood.

We New-Thought people have a saying, "Thoughts are things," and often speak of these thoughts as being good or bad; also that they have little or much power, meaning that they have the power to hurt or heal.

Being a chemist myself, I very naturally when thinking of thought as having power think of it as being a "potent" thing. Potency is a chemical expression, and when a chemist tells you that a thing is of high or low potency he is speaking of the strength of that thing. So in studying the chemistry of words, you are studying the relative strength of words; or, to be exactly correct in speaking, you are studying the strength or potency of thoughts for which words are used to lend outward expression, for as a matter of fact the word has no power, for the actual potency to heal or hurt lies in the thought back of the word. In some respects the "word" is the measure into which the potency of the thought is poured and from which it is administered to the patient or student.

Let me see if I can make this a little plainer: I come to you with a frightened look and say, "Charlie has been *terribly* hurt." You immediately catch my thought and feel that Charlie is in a serious condition. That word "terribly" is the measure into which has been poured my thought of injury or fear—as may be.

But now on the other hand I come to you and say, although my face may express fear: "Charlie has been *rather badly* hurt." "Rather badly" is the measure into which my thought of concern is poured; you immediately feel that my thought of injury is not very strong, and so are not greatly affected by it.

Again I use the following definition:

"The word is the 'capsule' in which the 'quinine' of thought is enclosed. In this case the thought would be 'tonic' or 'stimulating,' for we would be treating disease."

Suppose that the disease was malaria; the usual remedy in medicine would be "quinine," but you are going to treat your patient in a scientific metaphysical way without the use of drugs; then your thought must be tonic, or stimulating, and you must find words which will convey the tonic thought to the intelligence of the patient. Instead of thinking of impurity or poverty of the blood, you must think of the purity and normal richness of the blood and to convey this idea or thought to your patient you will probably use words something like these:

"There is no such thing as impurity or an impoverished condition of the blood." The potency to heal is not in the words but in the thought which the words are trying to express. Not understanding the psychology of mind and mind practice, the medical physician feels that he has a right to say that we are inconsistent in denying that which to all physical appearance seems a fact, i. e., by using words like the above to a person perhaps shivering in an ague, when the physical eye may see that there is a surplus of water in the blood. The medical man does not understand that the words are merely the drinking cup by which the stimulating thought is administered and that thought in our practice would be quinine if he were the practitioner.

In trying to make this explanation, I am forced to recall a thing Mrs. Mary Baker Eddy once wrote to the effect that it was impossible to put spiritual things into words. We go on and on multiplying words, and still our meaning is not quite expressed.

In the above case we have supposed that the case was being treated metaphysically; however, the best of New-Thought practitioners do not treat metaphysically, but rise above diagnosis and prescription to conscious mental cell construction, where they lay hold of the ever-present spiritual substance and rebuild new healthy tissue wherever there seems to be a lack. This is called "Creative Work" and is the highest of all true Divine Healing.

Again in speaking of the wonderful hidden potency of thought, I sometimes tell my people that words are like the shell of the egg which serves to cover and protect the meat of the egg, in which exists the germ of life. In this instance the WORD is the shell and THOUGHT the meat, in which is the hidden EGO, or LIFE.

(This series of Mrs. Glasgow's "Lesson Letters to a Student," began in THE OCCULT PRESS REVIEW for September, 1922. Back numbers, while they last, may be obtained from the Circulation Department.)

Periodical Literature

Astrology, Numerology, Color Vibration, Cryptology

In addition to the regular features which comprise delineations covering the general outlook for the quarter based on the winter solstice, and also the lunations for each of the respective months included in the current quarter, with monthly tables giving a detailed analysis of the prevailing astrological influences complete for each day in the month, *The Astrological Bulletin* for January—February—March contains several important feature articles. "United States vs. Europe," by Mary E. Thedick, describes the varying racial and national characteristics of the American and European countries, attributing these to the differing planetary influences, giving the ruling signs and planets of the various nations. Interesting data is given and some curious incidents related. "The Star Wisdom of the Masters," by Henry Leonian Davenport, is perhaps the feature article of the current number, mustering a commanding array of sages, seers and statesmen of ancient, mediaeval and modern days, who were devotees to this science. There is an article by the Editor on "Astrological Planting and Health"; also the "Helping Hand" department, and the not to be neglected tables of planetary aspects and astronomical phenomena for each day in the quarter.

"Amblings of an Amateur Astrologer," is the main article of *The Astral Ray Department of Rays from the Rose Cross*, for February. It details some of the experiences an amateur went through in acquiring a knowledge of astrology. "Children of Aquarius," being delineations of those children born this year during the passage of the Sun through the sign Aquarius. Three horoscopes of subscribers' children are also delineated. These are of much use to the student in making comparisons, or studying by the inductive method.

In "Observations upon the Science of Astrology," in *January Reality*, G. V. Ronalds discusses the very important subject

of marriage from the astrological standpoint in an article containing some valuable pointers for astrological students. The "department" of marriage is one of the most important, if not the most important, in the natal chart.

In the January *American Astrological Student and Adept*, M. Cogswell begins "A Simple Method of Directing," a series which bids fair to become the most valuable of recent times to the young student. This very important phase of natal astrology is made very clear for the beginner in directing, and is graphically illustrated by numerous charts in giving an exposition of the theory involved. The publisher in this article alone has easily given the value of a year's subscription. This issue also contains installment one in a series of "Simple Lessons in Astrology," by the Editor, H. A. Macaulay. The usual departments, "The Astrological Exchange," "Astrological Comments," by Frederick White, and the monthly calendar of daily planetary indications are included. This issue marks the advent of *Adept* in its new dress, with an increased number of pages, and a cover. It marks a new stride, and its worthy editor and publisher is to be congratulated.

"Perseus, the Sky Champion" is the title of a brief article in the December *Mercury*, by Charles Nevers Holmes. It is astronomical in nature, but of interest to astrological students. "A Complete Astro-Chirologic Delineation," by Charles Arthur Logan, is a model delineation of great value, uniting the sciences of Astrology and Palmistry in a parallel delineation, bringing out the correspondences in the two arts. Its high value is obvious.

The January *Aquarian Age* publishes Lesson No. 1 in a "Course in Graphology," by Ruby Remont. This lesson gives some brief historical notes of the science, and outlines its general principles.

Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucianism

Perhaps the most noteworthy article of the month in periodical literature is "The Planetary Control," by P. H. Fawcett in the January *Occult Review* (London). It is an extremely interesting and informative account of the invisible government of our planet. "Full Moon," by Geo. Austin, is a fascinating bit of mystical fiction in the same number, dealing with nature sprites. In "Notes of the Month," the editor discusses a singular communication dealing with what purports to have been the personality of David Lloyd George in a previous incarnation.

December *Mercury* reprints "Aphorismi Urbigerani," an alchemical treatise on the

Grand Elixir, by Baro Urbrigerus, originally printed in London, in 1690. There are 59 aphorisms, with pictorial reproductions of the original frontispiece and title page of this very curious and interesting publication. "Bromides and Sulphites," is the title of a pungent editorial by Khai, X", 32". In the department, *Studies in Hermetic Philosophy*, by the same writer, "The Sacramental System, No. 6, Ordo," is treated. This concerns the three-fold ministry, the reflection of the Greater Ministry in the Lesser Ministry, correlating the facts in order. This is a valuable treatise on the subject. In the series, "Earth's Nervous System: The Occult Centers of our Planet

FREE A Self-Healing Lesson, entitled "Just How to Heal Yourself and Cure Others," which formerly sold for 50c. J. Albin Johnson, Escanaba, Mich., says, "It is worth many dollars to any one in bad health." A postal card brings it.

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as Indicated by its Physical Configuration," by Charles Arthur Logan, the current installment, No. 8, is devoted to Grandfather and Brown Mountains. It gives some very interesting data regarding one of the psychic or occult centers of the planet, with an hypothesis as to the cause of the mysterious lights observed in the vicinity of its neighbor mountain sixteen miles away.

The December and January numbers of *The Master Mind* contain chapters VII and VIII respectively of the biography of the great mystic, Francis of Assisi, by Richard Whitwell.

The Esoterist, for January 19th, contains "The Challenge of the New Year," by Henrietta Heron, which is a very inspiring and helpful article for those who are trying to walk the Way. "Let us Plan for the Year," is the title of the systematically arranged series of topics for Meditation for the current fortnight. There are several poems on the same subject.

In February *Rays from the Rose Cross*, "Mystic Light on the World War," by Max Heindel, is an interesting article treating of the causes of the recent world war, the same purporting to be racial jealousies antedating the present racial incarnations of the nations in conflict. There are some interesting speculations on the previous

incarnations of the English and German nations. "In Quest of Wisdom," is a mystical allegory by Ethne Rayden. "An Aquarian Nurse," by Matilda Fansher, illustrates the practical application of the Rosicrucian Philosophy in story form. In "Unseen Forces," Elizabeth D. Preston points out that the scientific world is at last recognizing the existence of realms which cannot be contacted with scientific instruments. There are continuations of the translation from the Spanish of the very interesting "Letters from a Rosicrucian," and Clarence H. Foster's series on "Elementary Psychology." "The Occult Objection to Wine and Beer," and "Non-Advisability of Marriage Between the White and Negro Races," are subjects treated in the Question Department. Under "Studies in the Rosicrucian Cosmo-Conception," Kattie S. Cowen begins a series of articles on "The Desire World," describing the conditions and laws which obtain in that realm.

"Reincarnation as Related to Evolution," by P. H. F., is reprinted in January *Theosophy Today*, from the *Occult Review* (London). . . . The subject of "Reincarnation," is also discussed with much common sense by Louise B. Brownell in the January *Aquarian Age*.

Ethics, Philosophy, Scriptural Review

In the series, "The Twelve Basic Bahai Principles," No. 3, "The Foundation of All Religions is One," by Harrison G. Dyar, appears in *Reality* for January. The same number contains "Worship of the Personality of the Divine Messengers," by Marie Watson, accompanied by some excellent comment thereon by the editor, Dr. Dyar. "The Savior of the World," is the title of an article by G. A. Kratzer, which is supplemented by "Another Viewpoint," by Harrison G. Dyar, who makes some observations from the biological point of view con-

cerning the historicity of the Nazarene. "American Citizenship," by W. L. Iuppenatz, and "Ethics from the Angle of Utility," by Luella F. Phelan, appear in the same number.

The fifth of the series, "The Six Greatest Men," by Donald MacDonald, in *The Golden Rule Magazine* for January, in which the author "attempts to find out why these rare souls have perpetuated themselves in the life of mankind," is devoted to Asoka, the great ruler of India in the third century B. C.

Applied Psychology, Psychoanalysis, Advanced Thought, Business Philosophy, Mental Science, Christian and Divine Healing

"The Psychology of Higher Efficiency," one of a series of lessons on the use of the mind, by Christian D. Larsen, is continued in *The Golden Rule Magazine* for January. "Yourself and Originality," is the title of the fifth of T. Sharper Knowlson's series, "What Do You Do? Some Overlooked Factors of Success." The three first lessons of Dr. Wm. A. McKeever's "Studies in Human Analysis," a method intended to place psycho-analysis on a permanent basis: the open door to education through the sub-consciousness, is printed in this number.

James Samuel Knox has an installment of "The Psychology of Selling," and there is a continuation of Frederick K. Davis' "Self-Discovery—the Path to Power, Joy and Health," in which is included a very valuable chart entitled the "Map of the Sub-conscious Battle-Ground." In "What Moulds and Makes Men," Horatio W. Dresser discusses the factor of selective spiritual consciousness in determining character. Eugene Del Mar proclaims practical idealism as a means of building the bigger, better life, in an article entitled, "How to Get the Most

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Out of Life." There is another of Agnes Mae Glasgow's popular "Middle Aged Successes from Failures," in which she combines practical philosophy and applied psychology with actual incidents, proving that seeming failure may be turned into real success. There are also biographical sketches of this popular writer, as well as of Horatio W. Dresser and Eugene Del Mar which will be of great interest to admirers of those leading writers in the new thought field.

"The Process of Thinking," is treated from an occult standpoint in *Rays from the Rose Cross* for February.

The Business Philosopher for January has a splendid article by Horatio W. Dresser, on "The Sphere of Thought." "The Three Planes of Consciousness in Business," by Luella F. Phelan is the first of a series of three articles, this one being on "Plane One: The Subconscious Plane." "Mile Post Fifty One," is an inspiring contribution from the pen of the editor, A. F. Sheldon. "If the Motive is Right," is a sound article by Orison Swett Marden. Eugene Del Mar writes on "The Creative Power of Thought." "Special Characteristics," is the ninth article in the series, "Science of Morphological Character Analysis," by H. D. Appelby. "America Lies Beyond," is one Agnes Mae Glasgow's "Little Journeys Into Success" stories. "Your Vision Beautiful," comes from the pen of Lida A. Churchill.

"True Prayer," by A. B. appears in *Theosophy Today* for January.

"If Ye Abide in Me," is the title of Mrs. Agnes Mae Glasgow's "Little Journey Into Success" story appearing in the January *Aquarian Age*. "Service Through Opportunity," is contributed by Adelaide Gaffney. "The Liberated Giant," is discussed by Geo. B. Brownell, who also writes on "Will and Understanding."

"The Principle of Service Viewed From Many Angles," is a reprint of Charles Clinton Hansen's interesting article, appearing in January *Reality*.

"Fulfilling the Law," by Gertrude May Rynex, is a fiction story with a high spiritual motif appearing in *Boston Ideas* of Dec. 18. Ida Lewis Bentley contributes "Dreams: A Tale of the Desert," a story of similar kind to the same periodical for Dec. 23. Lesson One—"Truth Revealed," and Two—"The Law of the Way," constitute the first

installment of an important series on psychology, by Dr. C. E. Kiplinger, under the general caption, "The Mind's Mastery through Simplified Psychology," appearing in the issue of Jan. 13.

"Developing Self-Confidence," is a simple lesson in practical psychology, by Charles Edgar Prather, appearing in *Power*, for January. "The Infinite Spirit of Life," comes from the pen of C. A. Colville, and Henry Victor Morgan contributes "The Science of Prophecy." There is also "A New Heaven and a New Earth," by Elsie Gibbs; "The Future Years," (a prophecy) by Mabel Gifford Shine; "Peaceful and Restful Sleep" by Charles Edgar Prather; and "The Guiding Presence," another of Mrs. Agnes Mae Glasgow's "Little Journeys Into Success."

"Hearing the Inner Voice," is a chapter from "The Absolute Essentials of the True Life," by Annie Rix Millitz, appearing in *The Master Mind* for December. Kathleen M. H. Besly contributes some interesting "Impressions of the Passion Play at Oberammergau"; "Create In Me a Clean Heart," is a meditation prepared by Mabel Faucher Moore; and Harriet Hale Rix contributes "The World Healing"; besides which there are the usual departments, "The Healing Circle," "The Prosperity Circle," and "Spiritual Realization Circle." In the same publication for January appears "From Within, Out," by Harriet Hale Rix; "Ishmael and Isaac," by Annie Rix Millitz, being fourth in a series of Interpretations that open many doors into the Secrets of the Scriptures, under the general title, "The Pass Key of the Bible"; and an article by Mary Kingsley, entitled, "Able to Save?" with the departments noted above.

"Universal Vibration," is the third of the series of lessons in "Demonstrable Psychology," arranged from the mss. of Henry Harrison Brown by Sam E. Foulds appearing in January *Now*. Part Eight of Peggy M. Reeves' series, "Building for Efficiency"; "The Human Magnet," by Eugene Del Mar; "What About Money," by J. A. Eichwaldt; and "The Power of Expression," by Charles Hine Hubbard, appear in the same issue, and in addition there is a very noteworthy and sane discussion of "The Bible," from the pen of Benj. F. Bonnell.

"Creation and Re-creation," by E. V. Ingraham, is the opening article in January *Unity*. "The Shining Center," is contri-

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buted by Imelda Octavia Shanklin; Alex McInnes writes of "The Eternal City"; "All Things Made New," is from the pen of Horatio W. Dresser; and Francis J. Gable writes of "The Old and the New." There are numerous departments, and lessons along the line of Christian Healing.

Justice is the title of a new and unique publication contributing to the new order of things. It hails from Coopersville, Michigan, and is edited by Charles L. Robinson. "The Sweetest Story Ever Told," by Judge Zero; "The Will of Go(o)d vs. the Will of a Certain Rich Man"; "The Dollar and the War," by Rudolph Spreckles; "The First Duty of Government"; "The Eye of Reason" are the titles of some of the articles appearing in the December issue, which is the second issue. There are several departments,

and the number is replete with pungent epigrams.

Courage, "A Magazine Unique," edited by Earle Wayne, Washington, D. C., is well described by its sub-title. "Move On," "Adversity," "About Women," "Love—What Is It?" are short articles among the contents of the January number. There are a number of shorter paragraphs, and a poem or two.

In *The Harmonizer* for January, Bernard C. Ruggles, its editor, writes of "Time as a Tyrant"; and "The Law of Co-Operation," by Rev. Otto S. Raspe; "New Years Greeting," by Katherine Wilder Ruggles; "Golden Goose," by Cora Anderson; "All Paths Lead to God"; and one of Agnes Mae Glasgow's "Little Journeys Into Success," are also numbered among its contents.

Electronic Science, Health, Dietics, Rational Living

Theosophy Today, for January, contains a short, but very interesting article dealing with certain phases of the Electronic Reactions of Abrams, under the caption, "How Disease Can Be Heard." . . . "Deep Breathing," by Dr. Andrew J. Hornung, is the title of a valuable series of articles appearing in the New Thought Column of

Boston Ideas in the issues for Dec. 30 and Jan. 6. . . . *The Aquarian Age* for January contains an article by Chas. B. McFerrin on "The Value of Cold Baths," which is truly valuable—but its value can only be made of service if applied. . . . Part VIII of "The Fundamentals of Physical Health," by R. L. Alsaker, M. D., in *The*

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Golden Rule Magazine for January, is devoted to "Holiday Fare and Its After Effects."

The Vegetarian Magazine (Jullaetta, Idaho) occupies a valuable niche in the literature of the New Era, and is indispensable to those striving to develop their physical vehicles to the highest degree of efficiency. Devoted primarily to right food, it contains many other valuable articles along humanitarian, ethical and other progressive lines, a column of book reviews, and many pithy paragraphs. In the num-

ber for January a series on "Vita (Life)" by Sander I. Christensen, begins. There are two pages filled with recipes for preparing food in delectable ways, significantly captioned "Some Ways of Spooling Good Food"; an article on Raw Foods, and several other interesting features.

The main article in the "Nutrition and Health" department in February *Rays from the Rose Cross* is devoted to "Fur Substitutes"; and there is the usual page of "Vegetarian Menus and Recipes."

Spiritualism

"Facts and the Future Life," by G. Vale Owen, is a brief article appearing in *Theosophy Today* for January. . . . "A Message from Roosevelt from Beyond the Border," by "an Amanuensis," in *The Aquarian Age*, for January, is the first of a series of such messages, purporting to be from our recently departed ex-president, of a rather remarkable nature. This first article is accompanied by a lengthy but interesting introduction by the unknown

amanuensis. The article is noteworthy, and well worth the price of the magazine to those interested in such communications.

"A Ghost Story," by Mary E. Monteith is an interesting fiction story along spiritualistic lines appearing in *Occult Review* (London), for January. "Witch Wreckers," by W. N. Neill, deals with phenomena; and "Some Adventures with Fairies," by Maunsell Vize, is described by its title.

Theosophy

"Micah, the Levite, and the Danites," by Grace Evelyn Brown, is a continuation of the Theosophical interpretation of this scripture in the Theosophical Column of *Boston Ideas* of Dec. 16. "The Star in the East," in the issue of Dec. 23rd, and "The Final Allegory of Judges," running in the numbers for Dec. 30 and Jan. 6, are similar articles from the pen of the same writer, who also writes of "The Book of Ruth,"

in the issue of Jan. 13.

"Woman Masters," "Sex," "Rounds and Races," "Theosophy," are titles of articles appearing in *Theosophy Today* for January, culled from various sources.

"The Aura," being number one of a series on "Theosophy and Modern Science," by W. Scott Lewis, appearing in *The Messenger*, for January, bids fair to make this series of more than passing interest.

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Treated from a scientific standpoint, with demonstrated experiments involving the use of scientific instruments, illustrated from photographs, this is a notable contribution to research on that subject.

The *Beacon* for December contains in its eight small pages more of real value for the Theosophical student who is looking first to his spiritual progress than any other Theosophical publication that has come to the reviewer's desk during the current month. There is the first installment of

a reprint of "The Crest-Jewel of Wisdom," being a translation of Sankaracharya's *Viveka Chudamani*, by Mohini M. Chatterji; likewise the opening installment of a new and valuable article on "Occultism: From the Thibetan Teacher," by Alice A. Bailey; a very timely and pertinent extract from an article on Psychism, by H. P. Blavatsky, which was originally printed in *Lucifer* in Oct. 1888; and the monthly syllabus of lessons for use in the study of the *Bhagavad Gita*, arranged by Mrs. Bailey.

Some Recent Books

Letters from Spirit People to Earth Friends. By Dr. Helen Weyant. 80 pp. Blue cloth. Published by the author, 342 Irving St., Toledo, Ohio.

This little book is noteworthy for its spirit of upliftment and comfort. The reviewer gathers from the Foreword that it was produced through automatic writing. It is offered as a work to inspire others to believe in the return of spirit and receive the blessing the messages from loved ones give. While it is stated that the book contains attested facts, these facts are of

course attested only by the individual recipients of the several messages, but withal to the general reader there is much of consolation and edification.

The following taken from the Preface, which is signed by the communicating intelligence, states: "A mother, who was converted by the departure of a son to the higher life, and who now loves to let others know how blessed is the Truth of spirit return, and for the good of humanity tries to plant the seeds of spirit growth, asks you to read these messages which are demonstrating to you the truth of a reveal-

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ing power of spirit, and asks you to listen and know your loved ones can and do return to you; Love is the power of attractive force, and all can reach its potent factor, and all will feel its power to help humanity; her living experiences are tested and she can prove this herein contained as Truth's revealing power."

The following passage is signed by the medium: "Many comparisons can be made, but the time is now, that Truth through return of spirit is knocking at your door! Open the door wide, that you can be blessed to see and hear—for the Light can reach all, if but to knock at its portals and seek admittance in the earnest desire of Truth's revelation; so natural is the blessing of its glory and abundance, you certainly will be glorified and bless Him who once was slain and comes again that you may be redeemed and ascend to the glory of His love and be His children to bless and love."

From the text of one the communications the following is quoted: "We are really but helpless instruments in call for the work in the Vineyard of Truth; the cross we bear has become red in the blood of wickedness, and now that the veil is being lifted through the scourge of war which darkness has brought in generations of past ages, we can see some hope of the power of spirit return, now, through the scourge of this war which has been so relentless in blood-curdling events, as will be given in History; and the illumination of Light's power to come forth and shine in the morn of the New Revelation."

The foregoing passages will go farther toward giving the reader a correct idea of the high purpose of the book than the meager words of the reviewer.

Another Interesting Book

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Dr. B. F. Austin and the late Dr. J. M. Peebles have each contributed a Foreword.

F. L. A.

Planetary Daily Guide. By Llewellyn George. 100 pp. Heavy paper. \$1.00. Llewellyn Publishing Co., Los Angeles.

This is the eighteenth annual edition of the "Moon's Sign Book," and those who are already familiar with it will need no further introduction. The author states in his preface that the object of this little

book is to present aspiring, progressive people with a simple yet scientific method whereby they may learn to what particular planetary influence they give the most ready response, and also its quality, together with the dates of the celestial activity as applying to themselves individually, so that they may materially assist themselves by taking advantage of knowledge gained by working in conscious, well-directed co-operation with the duly timed operations of Nature as seen in the dome of the Universe.

As a special feature an original set of delineations are presented, interpreting the influence of planets upon life and its affairs, for the use of investigators and practical students, for research, reading and further understanding of planetary vibrations. The readings are new, original and up-to-date and well adapted to the most radically progressive people and to the use of regular practitioners, teachers and students. They are representative interpretations of planetary influence according to astrology today.

There are numerous tables, with all the favorable and unfavorable dates throughout the year carefully and completely calculated according to the science of Astrology, with directions for use. The book constitutes a daily counsellor, ready for the immediate use of busy people, as a help towards success in business, social, farming and personal affairs. J. M. C.

Elementary Psychology

Continued from page 147

ence of an unseen "master" or "guide."

The personality in the flesh can never teach you, but can only aid toward crystallization. The one who looks toward unseen teachers, masters or guides, may be receiving his guidance perfectly, but has simply not yet learned who or where the teacher is.

While it is often difficult to see why an infallible teacher could permit one to suffer pain, or build gross imperfections, yet one comes to know that every shade of darkness he passes through leads him further, and has its ultimate benefit and blessings. And that though the teacher leads through darkness, it is for the best in the end.

No one need be concerned lest he should find the best instruction. The way is opened, step by step.

The experiences of daily life are the most important form of instruction.

Anything which is for you will find its way to your attention, in due time. This may be the influence of a personal-

ity, a book, a picture—anything to which your attention is drawn, upon which you find your senses focused, contains a lesson for you.

The greater portion of daily life, events and interests, pass by unnoticed, but occasionally there are specific things which impress themselves deeply, upon which you find your attention intensely focused. They may be a few words spoken by another, a few lines in a book or fable, a caption on a motion picture screen. They stand out prominently, and you pause. These are the mediums of instruction.

Through them your infallible teacher speaks to you—heed these messages. Your teacher speaks to you alone—your teacher has but one pupil—your teacher

And since the teacher is with you always, but one little point or lesson is given at a time.

is with you *always*.

All that must be done in the beginning, to follow the guidance of the teacher, is to heed, reflect upon and learn the lesson in, the outstanding incidents, words and expressions which are presented to you externally in your everyday life. Observe but for one day and you will learn to distinguish between the passing events and the outstanding ideas or expressions toward which your attention is magnetically drawn and held.

These are the lessons, your teacher attracts you to them.

Your teacher turns but one small page each day for you to read.

(To be continued)

Jan. 1st—Our Magazine and Capeners pages published Spirit Letter "Heaven on Earth," written by Rbt. Ingersoll, materialized spirit. Every month a letter, best we can get, from spirit side. Free will writings wanted of that kind. Subscription, 25 cents a year.

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Editorial Shop Talk

The editors desire to announce their satisfaction with the excellent results shown by the first installment of our serial, "The Tarot of the Year." The numerous inquiries and comments which the mails bring in regard to this new-old esoteric art and arcane science, and its wonderful numerology, demonstrates that the interest of the occult public is awake as never before in our time. That this teaching in its scope is universal has been proven by many things not the least of which was the appearance in the Sunday "Examiner," Los Angeles, Calif., for December 10th, 1922, of an interview with the author of the "Tarot of the Year," William Millard Barker, bearing his photograph and a half-page illustration of the cards. We advise those situated in the vicinity to secure this back number as it contains several model Tarot-scopes and an abundance of valuable information. This signal publicity by a daily newspaper places the "Tarot of the Year" in the forefront of occult sciences.

* * *

AN ASTROLOGICAL QUESTION DEPARTMENT

It has been suggested that The Occult Press Review inaugurate a question and answer department relating to Astrology, in which students could be afforded an opportunity of exchanging their opinions. This is a suggestion which the editors are indeed grateful for, and one with which they are only too glad to comply. The columns of The Occult Press Review are therefore open to any student who has a question to ask, or a view to present, an opinion to air upon which he would like to evoke the comments on others. The staff will not undertake to answer these questions, but will leave that task to other astrological students and readers. In this way the inquirer will get the benefit of a number of different angles or viewpoints, in case his question be other than a simple technicality.

THE EDITORS.

The Tarot of the Year

(Continued from page 142)

"take up its cross" and be a high spiritual force.

9th. FIVE OF SPADES: Types change

in the constructive sense of the word; the *Involved* spirit becoming active in evolution. As birth-card, is for men a sign of the builder, the constructor, the architect of his own fortunes; for women, an indication that the nature may have many masculine (not manish) qualities, as executive ability, etc.

10th. FOUR OF SPADES: Types the establishment of spirit in matter and the consequent development and perfection of *form*. As a soul-card, represents a person who readily obtains satisfaction as a result of his efforts. If on high plane, a man will be definitely polarized there and if somewhat dogmatic will still be very useful; a woman on a high plane will believe the world and universe excellent places. If on lower planes, both men and women will experience much satisfaction with the more mundane aspects of life.

11th. THREE OF SPADES: Types on the higher planes a weighing and balancing of forces and on the lower, indecision of sometimes a painful nature. As soul-card, types in men the accountant, the adjuster; in women a fickle and changeful type unless developed through suffering and disillusionment. Also types indecision about business and allied values.

12th. TWO OF SPADES: Types the two poles between which all action takes place, the first objective expression of deity. As soul-card represents strongly sexed people. Also types business proposition, offer of partnership, etc.

13th. ONE OF SPADES (Ace): Types the Mystic as such, all Mystic Orders, the Mystic Life, strong desire for knowledge of the occult. (If the Ace is pointed up, as in a spread of cards made for purposes of divination. If pointed downward, signifies plotting, working in the dark.) In lower aspects represents work of business. As soul-card types persons very active in or on whatever plane their consciousness deals with.

(To be continued)

(The complete exposition of "The Tarot of the Year," began in THE OCCULT PRESS REVIEW for December, 1922. Back numbers, while they last, may be obtained from the Circulation Department.)

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