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The
OCCULT PRESS REVIEW

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. II

February-March 1923

No's 1 & 2

The Great Work
Soliloquy of the Game
Prophecy by Aaron

..... 1 D C I T gination.

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Elementary Psychology

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—FIAT LUX—

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Edited by

R. Caswell Werner

and

Henry Christeen Warnack

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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.)

WRITE TODAY FOR CIRCULAR

Dr. Yacki Raizizun

354 Wisconsin St.,

Chicago, Ill.

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The Great Work

By KATHERINE HILLWOOD POOR

The purpose of all life expression in form as far as it may be intellectually or mentally comprehended at the present day is GROWTH: that is, the enlargement or expansion of the potential powers of the organism which expresses life, upon whatever plane of activity or in whichever kingdom of Nature it may exist.

There is a law—a NATURAL law—by means of which this purpose of growth is achieved. There are two definitions of law which carry a clear meaning of the word: first, Law is an established Principle; second, Law is a method used to accomplish certain results. Let us here make a certain division—not an arbitrary one. Law—outworking from the central point of a given principle is involuntary or automatic in its action, operating upon all planes of life manifestation: also, it is involuntary, that is, in its lower phase of expression it is under the control of human will, to be objectified and demonstrated upon exterior planes of life in accordance with the animating, invisible, universal, principle behind it; or it may be demonstrated as is largely the case today, in accordance with the dictates of the lower nature of man.

The first division is the outworking of Natural, Divine Law: the second, the outworking of its opposite pole, is unnatural or perverted law. At the present time humanity—ourselves—is concerned mostly with the second or voluntary aspect. At a certain period of his unfoldment, a human being arrives

at the point where he intellectually recognizes his individual responsibility in this matter, and right here he establishes a foundation upon which he may truly build. Then begins the operation of the method of accomplishment of Growth—WORK—the handmaid of Law, and this particular aspect of the Great Work is the one out of its many aspects, that we desire to discuss.

The upbuilding and growth of the spiritual being must of necessity include all growth, no matter upon what plane of life it is carried on; for it is a fundamental principle and in its last analysis, the spiritual life is inclusive of all life, however we may try to distinguish or separate its differentiated atoms and units, and no matter how these units are apparently submerged in the denser aspects of life consciousness.

Therefore we wish to impress indelibly upon your mental photographic plate—for such a plate or reflector a developed lower mentality must become in its process of refinement—that if the spiritual life, the development and attainment of spiritual quality—is to be lived and the spiritual human structure is to be built, the only possible method to be used in such building is REAL WORK. Not only is it real work, but ceaseless, unremitting hard labor. Only the spiritually awakened soul will feel the impulse to such labor, but when it is once truly felt the impulse develops into an irresistible purpose and must push on to full accomplishment.

Many glib mouthings come through

human lips today regarding so-called spiritual matters; regarding soul-unfoldment, psychic development and so on. Much ignorance prevails and must do so until individual man himself lifts the veil which enshrouds him, and by self-effort—**WORK**—breaks his fetters and steps forth from the night time of ignorance into the dawn of enlightenment, where he sees clearly the truths of Spiritual Science. All this running hither and yon, seeking something, somewhere, misdirected effort and misplaced expenditure of energy, yet betokens the widespread spiritual or soul awakening which marks the beginning of that labor which must finally result in spiritual **REALIZATION**.

If any individual cherishes the idea that spiritual realization is a hazy, intangible, religious abstraction, we can only hope that the day may soon come when through his own individual experience, he will find that it is the concrete result of an age long steady labor in building a structure which shall eternally endure.

One of our **GREAT TEACHERS** has told us that to the selfish man, the egotist, the gates of attainment are forever closed. This of course applied to the selfish man who remains a selfish man and hold down the curse of selfishness as a pall to envelop the human race in its black foulness: to that one who transforms himself from a selfish to a **SELFLESS** being—the **GREAT WORK**—the gates stand wide open for he has earned by constant life-long labor, by work, the key which unlocks the gates and gives admittance.

Now then, to that one in whom soul-consciousness has awakened sufficiently to induce him to go to work in earnest, must be given means to work with, tools, or implements of labor. The spiritual apprentice and craftsman possesses within himself all the implements necessary to work with to attain his realized Master's Degree. His tool box is full and awaits his coming; he needs neither to beg nor to borrow from another, indeed such tools are not to be obtained from without. Let us recount these implements of service.

First; within the depths of the heart is found the tool greater than all the

others. This tool must be used in conjunction with each other one before that one can perfectly fulfill its function. This tool is the Divine Spark of en-titled Life itself named **LOVE**; this tool emits rays of life, of Fire, which strike upon other tools and arouse a response whose interaction raises the vibratory rate of the substance worked upon to a higher level.

Second: there is the tool of **WILL**, whose substance matter must be changed through the alchemical work performed, from the lower personal will to the purified spiritual Will, indeed a mighty tool.

Third: is the tool of **WISDOM** with its subsidiary tool Knowledge, which again may be sub-divided into the higher and lower aspects of Knowledge. This lower knowledge comprises the material sciences, philosophies, ethical systems and the like, which have been through all time projected into the visible, objective world. The higher knowledge comprises **SELF-KNOWLEDGE**, which when gained is true universal knowledge, for as a man is a universe in miniature, so true self-knowledge of the miniature is true **SELF-knowledge** of the Whole. For **SELF** in its true meaning is the Whole and projects its essence into each personal unit through which it manifests. Nevertheless, the lower and higher knowledge must unite and become energized and vitalized with the **FIRE** of **LOVE** before it can become the finely tempered tool of Wisdom.

The lower personal aspect or poles of these constituents of the human organism, and in passing we will state that when we use the term "human organism" we mean not alone the physical organism as it is commonly understood but the *whole* organism with all its faculties and vehicles of physical, astral, mental and spiritual substance which enter into its composition—these lower poles or aspects then, are also tools, although of inferior quality to their spiritual prototypes. Therefore they must be placed in the crucible and subjected to the fires of the furnace of human life experience, that the dross of impurity may be destroyed, and the implement of pure and unalloyed metal be forged which may be wielded in correct and intelligent har-

(Continued on Page 25)

Bread or Stones?

By FRATER ACHAD

This, I think you will agree, is a subject of vital importance to everyone. Somewhere in the New Testament there is a question: "If a man ask for bread, will ye give him a stone?" and we need to consider just what that means and whether we are receiving Bread or Stones. It is quite clear, as far as our aspirations and higher needs are concerned, that many of us are unsatisfied with the nourishment we have been receiving. The very fact that so many people are going hither and thither, seeking for some way to satisfy their interior hunger, is, I think, fairly good evidence that some sort of nourishment is lacking and that they cannot exist entirely upon the "stones" and indigestible food they have been receiving. Here I do not refer to "The Philosopher's Stone," which, although it, too, may not be digestible to some on account of the fact that they have not yet realized its importance, is, in itself, rich with inner nourishment for those who have learned how to extract it. But there are, I am afraid, a good many "philosophers" who deal in "stones" of a very different quality, stones which are less digestible than "The Philosopher's Stone," and from which no very great nourishment may be obtained by any human being.

There are many ways in which we may study this matter. For one thing, a stone represents fixity, rigidity of law. An altar is rightly made of stone, or of oak wood, or some very hard and rigid substance, because it represents the solid basis of the Work; but when we come to partake of the sacraments, we do not attempt to eat the altar, we desire to obtain the Eucharist, the summit of the Work, which is quite a different thing.

What we need is Living Food, for we ourselves are Living Beings, constantly changing, and there is within us no element that is fixed and unchangeable. We must also realize the difference between, what we may term, a living and a dead teaching. Of course, stone is not in itself "dead." In-so-far as it is a part of the One Substance it is really very full of life, we have only to strike it and

it will give forth a spark of the Divine Fire immediately. And yet, it is not a part of the Divine Substance suitable for human consumption in that form. It must pass through a great many changes, or stages in the evolutionary process, before it may be used as human nourishment; whereas, on the other hand, bread is made from the most perfect and nourishing product of the earth. Wheat, or grain, has been held in the greatest religious veneration from the very earliest times, it is the Symbol of Life itself. Gods of Corn and Wine, otherwise those presiding over human nourishment, were the very earliest type of Gods invented, shall I say, by man. But there was a very good reason for this, for the human race, the flower of creation, cannot fulfill its purpose on any plane without nourishment. It is impossible to perform any work, much less The Great Work, unless we are properly nourished on all planes. Practically all religions known to us at the present day, including Christianity, have their roots in this Symbolism of Corn and Wine presided over by The Sun. The outer forms may have changed to some extent; but those who have given any attention to the study of the origin of religions, agree that they have their basis in these ideas.

Now corn is capable of being made into the most perfect food for human consumption, and it is also a symbol of that which nourishes the higher part of our Being, but it must pass through certain processes. In the same way we have to pass through a certain process of transformation before we are able to fulfill the Purpose of our existence.

It is interesting to note that the second letter of the Hebrew alphabet—Beth—means A House; but this does not necessarily mean A House of Stone, although the word "Beth" is usually used to denote a Temple, as, for instance, "Beth-El," The House of God. We must not, however, overlook the fact that the House of God should be a "Living Temple"—the Temple of our own body.

In the New Testament we find many references to Bread, and we find that Christ actually called Himself "The

Bread of Life." Where did Christ come from? He came from Bethlehem or Beth-lechem, which means The House of Bread, thus He had good reason to call Himself "The Bread of Life." It is very significant, too, that he came from a Living House, not a Stone-tomb.

Again He has told us that "The Kingdom of Heaven is within us," and further, that "The Kingdom of Heaven is like unto the leaven which a woman puts into three measures of meal and it leaveneth the whole." This "leaven" is always necessary in order to make Bread. The substance of our own Being must undergo a similar process before perfection is reached.

The first process may require the use of Stones, for it is between Stones that the corn is ground. Also, it is written, "The mills of the gods grind slowly, but they grind exceeding small." We, ourselves, must pass through this process of being ground down by the Stones of the Gods until we become like unto a very fine powder, until we learn to recognize the One Undifferentiated Substance of our being. Until this has been accomplished, we seem to come under the Rigid Law of Stone; but once we have been properly prepared, we are ready for the next process, and, as in bread-making, certain elements must be added to us. First, there is Salt, the Salt of experience, which comes from the Great Sea of Understanding. This is very necessary, for it is also written, "Ye are the salt of the earth, and if the salt hath lost its savor, wherewith shall it be salted?" Again, the Water of the Great Sea must be mixed with the other elements. Water is a very wonderful Symbol; for whereas Wheat represents something growing up from the ground towards the Sun, a vertical line, so the surface of Water is level or horizontal. These two, the Wheat and the Water, the Upright and the Horizontal, give us the Symbol of the Cross. This is possibly why the Wafer has been thus marked since the earliest times. It represents the uniting of the Positive and Negative elements in ourselves, and these again must be kneaded together with the Salt of experience.

So far, we have but the possibilities of "unleavened bread" and something else is needful. This is the "Leaven"—

Symbol of the Kingdom of Heaven.

It is necessary for this "LEAVEN" or Higher Nature of Man to enter into the material ingredients in order that the life processes may be complete. Unless we realize the necessity for this Leaven, we are unable to "rise" to the height of Destiny. This Leaven within us causes us to expand in all directions, bringing with it the realization of the higher consciousness, the consciousness of the Kingdom of Heaven, whereby we are able to extend the horizontal of our minds towards Infinity. This leaven is the True Will within us, whereby we have the possibility of fulfilling the True Purpose of our Being.

The Great Work has always consisted of two processes, the first of which is known as Solve, or the volatilization of the fixed; the other as Coagula, the fixation of the volatile. The first means the realization of our essential Unity with God; the second, the necessity of bringing the Light down to all mankind. The man who has completed the first half of the Great Work is fit to pass through the process of "baking," because the fires of life, which previously would have burned him, will now do him no harm, but merely make him more useful. This process is suggested by the Descent of Christ into Hell after His Crucifixion.

Just as the material Bread passes through these processes in order to make it fit for food for Man, so Man, undergoing these changes, fits himself for a place in the Kingdom of Heaven upon Earth; and his body, in turn, becomes symbolical of Spiritual Food, as his Blood, which is his very Life, becomes the Wine of the Sacrament. His very presence on earth feeds the hungry and thirsty souls around him.

As, then, from the Vegetable Kingdom we may produce a certain food fit for man, so from the Human Kingdom is produced the Man who is fit for Heaven; and so the process goes on. Man eats the Bread, it nourishes his body, being itself broken up in order to nourish the different parts of that body, and, provided the wheat is whole, the husks being left on, it supplies also an element of purification. We all know how much more purifying is brown bread to the

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Steps to Mastery

By HENRY CHRISTEEN WARNACK

IV. Believe in Yourself

Belief in yourself is not selfishness. We never so charm and delight our friends as when we seem buoyant with confidence. Bitterness will never bring us to our own. We must let go of the thought that others have been blessed beyond ourselves. Because some few persons of our acquaintance have developed a portion of the power within them and are giving to the world a great expression of their love is no reason why you should feel that there is no use to do your little, while others can do so much. It is not true that you are impoverished by the riches of others. Rather you are enriched by all of the strength and the beauty and capacity of the men and the women known to you. Their success should stimulate you to renewed endeavor. Their realization of ideals should confirm your hopes. Their arrival should make you more intent upon the goal of your earliest and loveliest dreams.

In the accomplishments of the noble men and women you know you should find joy and full encouragement. They have fought the same battle which you are fighting and the victory won by them may be won by you. Their success is the surest proof that your own efforts will not fail your high resolve, and that you shall surely come upon all the good which you earnestly seek. An attitude of joy in all the good achieved by others is a challenge for the materialization of that good in your own life. An attitude of appreciation for the results attending the efforts of others attracts like result to your own endeavor. We lift our lives to what we hold in high appreciation.

Believe, then, to the uttermost in that better YOU which sleeps beneath your present expression. No matter what good thing life brings to you, something better always lies just beyond. No matter how far you find yourself advanced upon your Way, always and always a brighter goal lures you on. No matter what brilliant success crowns your efforts, there is vastly more to be accom-

plished and the will of Life is not done in you until the bright visions of tomorrow are realized.

This is the happiness of Being, that the Ideal of today is the Real of tomorrow, and that when we have come upon it, behold in our hearts spring the seed of another ideal which shall blossom at our feet on another tomorrow. In all of the forever of the tomorrows of Life we shall never say, "It is finished;" we shall never sit with folded hands and say, "There is nothing more to be accomplished."

Sentiment and interest in Being are sustained from life to life, from star to star, from plane to plane, from growth to growth, from consciousness to consciousness, from illumination to illumination, by that law which makes Purpose eternal. There is *one purpose*, but it answers all our needs of today and forever. In it we have all of the multiple experience and expressions of personality, of individuality, of national, race and world life on countless planes. For ever and ever and ever it stretches before us and we aspire and, aspiring, ascend from forms of which there is neither memory nor consciousness nor adequate speculation to that illumination inclusive of all, yet beyond all, wherein our light and peace shall pass infinitely beyond our present conceptions of God.

No matter what goodness, omnipotence, omnipresence and omniscience you may attribute to Deity in your consciousness of today, there will come a time when you, yourself, shall reflect the glory of a higher divinity and when the glorious sun of your own Self shall shine in resplendence over all that is. Your path may be lowly today, leading you in humble places, and many of the experiences which you have made necessary may bring you pain and deep questioning, but the trend is upward and the goal is unailing. Today the horizon of your vision may be limited, but if you keep your eyes upon the breadth and

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The Tarot of the Year

By WILLIAM MILLARD BARKER

ERRATA:

In Table 1, page 120, December number, Line 3, Mars Cycle, read "June 4th" for "May 4th." Line 4, Jupiter Cycle, read "June 5th" for "May 5th." (The Mars Cycle extends from April 15th to June 4th, and the Jupiter Cycle, from June 5th to July 17th.)

PART III

Table 4 is here continued, representing the Major Mercury Cycle and the relationship of the Card deck to it. The 13 Spades carried us from January 1, to January 13, inclusive and on January 14 the Diamond suit begins, extending to and including January 26. Study the diagrams given carefully, and strive to apply the principles of the "Tarot of the Year" as they are outlined. Any matter not quite clear will be explained by the full chart of the Major Cycles, Minor Cycles and Sub-Cycles in their relation to the year.

JAN. 14th.—KING OF DIAMONDS: Thirteenth card of suit. Types business man, usually wealthy, one who handles a great deal of money. If on the higher planes in consciousness, will be found dealing with supernal values. Is a man who makes a consistent though not a warm friend. If the soul card of a woman, will indicate that her talents lie in business and that she is able to take the place of a financial kind if such a need should arise. If her plane is higher, she will be director in works of a public nature or something dealing with humanity in a large way for constructive purposes.

JAN. 15th.—QUEEN OF DIAMONDS: Twelfth card of suit. Represents a business woman, one who earns her own way in the world as executive and director of affairs, if soul or personal card of woman. If both soul and personal card she takes on much the same aspect of the feminine found under the King of Diamonds above: Man's soul-card here means one of subtle action, of delicacy of execution, as an artist or sculptor, etc.

JAN. 16th.—JACK OF DIAMONDS: Eleventh card of suit. Denotes the thoughts of all men who fall under the Diamond suit; is their "Thought Card." Also types a young man with money, or one who handles a great deal of it, as a bank teller, a treasurer, etc. As man's soul-card, shows the traveler, the actor, the man with an air of authority. If woman's soul-card introduces a masculine element into her life, possibly in many respects, but certainly in the mental and active phases.

JAN. 17th.—TEN OF DIAMONDS: If it is the soul-card, indicates great inheritances or the obtaining of large sums for which one has not in this life worked or produced. If a man, denotes great activity in what his business or hobby may be. Also one capable of getting money—the universe owes them value, as it were. This is true of the woman whose soul-card it might be, as well, except that her activities are more likely to be along interior personal lines. As a card in a "Divination Spread," stands for good business or the receipt of money.

JAN. 18th.—NINE OF DIAMONDS: This card stands for fulfillment, the completion of a cycle of value. As a man's soul-card, shows one able to obtain and to control the completion of values or cycles. Makes a good "closing" salesman. As woman's soul-card, indicates a person of much the same sort of the man described just above, but gives a diamond-like hardness to the outlines of the character seldom found in a woman.

JAN. 19th.—EIGHT OF DIAMONDS: Represents power and ability to acquire money or value in those whose soul-card it is. Also denotes power on the two planes of Being. Evidences good business and an excellent opportunity presented to the neophyte to be doubly successful—that is with regard to the two planes.

JAN. 20th.—SEVEN OF DIAMONDS: If the soul-card of a person, they can expect to face initiation in this life with regard to some of the more or less specific values: Persons so born are likely to find trouble in their family life until they are able to acquire the initiation values and transcend the original difficulty. Is a better card for a man than for a woman, typing as it does the idea of incompleteness.

JAN. 21st.—SIX OF DIAMONDS: As soul-card this is a symbol denoting for women satisfactory (usually) settlements, etc., of financial or personal nature. For men it denotes steadiness and consistency rather than brilliancy, describing a person who is fundamental and basic, and capable of solid achievement.

JAN. 22nd.—FIVE OF DIAMONDS: This is a card of constructive change. As soul-card of man, types the active and energetic individual whose nature im-

pels him to constant evolutionary work. It may be that if of a low degree of development the person may be exceedingly active in small and unimportant affairs. As the soul-card of a woman, there is indicated a masculine side to the nature and a desire to be always the center of activity.

JAN. 23rd.—FOUR OF DIAMONDS: Satisfaction in values, either general or specific, are shown by this card. As man's soul-card guarantees fulfillment of the desires and activities of the nature. Gives also the ability to satisfy others with whom they are associated in work, business or religious affairs. A woman having this for her soul-card combines the artistic and the practical in her nature and can be regarded as likely to be quite uniformly successful in her work and life.

JAN. 24th.—THREE OF DIAMONDS: This is a card of minor change, of indecision and of judgment. There are two sorts of people who are likely to be found under this card: one variety who are changeful and unreliable, and another kind whose judgment is so swift in action and always so in evidence that they appear to the uninitiated as though swayed by whim alone.

JAN. 25th.—TWO OF DIAMONDS: A card of opposites, of two-pole significance. Types the teacher, one who works for the public for money; if the person is of fair development denotes a teacher of the higher and occult truths. It is a card of test for both sexes, as there is always two paths very clearly before them.

JAN. 26th.—ONE (ACE) OF DIAMOND: As soul-card shows that the person is at a pivotal point in his career in the kosmos. Denotes great desire for value; general if the person is well advanced; specific, as money or value of that sort, in the more ordinary person.

Men usually have three cards: the soul-card, the mental-card, which is the

Jack of the suit in which the soul-card falls, and the personal-card which is the King of the same suit. Example: A man born on the 23rd of January has for a soul-card the Four of Diamonds which identifies him as a Diamond-Man; gives him the Jack of Diamonds as a mental-card and the King of Diamonds as a personal-card. The only case where a man has two instead of three cards in his Tarot-scope is where his soul-card falls upon one of the two masculine face cards of the suit, which would require the card to be read in duplicate according to the two viewpoints held in that one card.

Women have only two cards: the soul-card and the personal-card—the mental in the feminine being replaced by the faculty of intuition. Besides her soul-card she has, like the man, a personal-card: the Queen of the suit in which the soul-card is found.

Complete tables and charts to follow will delineate the methods of reading the characteristics of anyone, the date of whose birth within the year is known. The marvelous results obtained by reading the soul-paths, the personal-paths and the mental-paths of ourselves and others, afford an excellent guide to practical conduct, as well as demonstrate the truth of the doctrine of the interior coherency and internal harmony of the infinitely varied manifestation we call the Universe.

(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.)

I HOPE for all men; my wish
for every good thing lights
the step of him who would
be my enemy.

*Mine enemy have I overcome
with kindness; I have eaten
at his table, and his meats
have made me strong.*

*Whatsoever any man shall see
in me, that will he reflect;
so shall he see only the pure
and the kind.*

HENRY CHRISTEEN WARNACK.

Elementary Psychology

By CLARENCE H. FOSTER

Point Four

1. Pain, misery and inharmonious circumstances may be of two broad classes.

2. Disease in some form whereby one suffers pain. This would include all types of disorders in the organism and nervous system, commonly regarded as objective disease. Since these will be brought up continuously hence forth they will not be discussed in great detail at this point.

3. Other inharmonious circumstances, which may cause great mental and emotional pain, are those to do with one's objective situation and environment. Perhaps from poverty and the type of life and work one is forced to follow. Or perhaps from the actions of other personalities who may cause one great pain.

4. In the cases of disease, elementary psychology is often very helpful, for it teaches that some phase of the mind governs absolutely the state of every part of the body. And it teaches how to reach the unknown and subterranean planes of mind which direct and rule the body.

5. It teaches that direct and positive commands, either self-directed, or given by another, to the deeper planes of "mind" will be obeyed and carried out literally and exactly, in direct ratio with the definiteness with which they are placed, and the receptive attitude in which received. This is the basis of all healing by "Suggestion."

6. Under other cloaks, disease is approached through appeal for the intercession and aid of spiritual agencies, and through forms of verbal and visual prayer.

7. Again, the controlling planes of mind are affected toward healing of disease, through the fixation in the mind of the sufferer, or of the healer, of the thought of Deity or divinity in some form as the universal solvent, with the affirmation of "All-Good." Various persons would be responsive to different methods of approach.

8. Regardless of the method, the end

attained is a *change* in the deeper planes of mind, which is reflected in the body and nervous system, and the disease is "cured." It is rather unnecessary to argue over which is the more divine method. Man is divine, even as the ant, the tree, or the planet Earth, as of one common essence, and the method is equally divine, whether the name of Deity be included or not.

9. The object, in healing disease, is to change the mental or psychic structure or condition, and it matters not under what cloak, or with what outer approach it be effected. We shall take up point by point and method by method, until it has become clear that the ultimate purpose is the same.

10. The misery which comes from inharmonious objective circumstances has the same roots as the primal causes of disease, but must be considered separately now.

11. Some are miserable and unhappy because of poverty and the type of life and work they follow. This will be discussed in those numbers which deal with temporal and material progress in life.

12. Others are unhappy and in pain because of the actions of other personalities toward themselves. Often this is solely because of phases of their own nature which, it must be confessed, are purely and entirely selfish. Some teachings of elementary psychology purport to teach how to fulfill the purely egotistic and selfish desires, but such teachings can only lead to greater *ultimate* suffering. Some persons suffer from the actions of others without apparent cause or reason, and these will find their *first* relief through the same identical methods which heal disease-changing the state of the deeper planes of mind. whereupon the reflection in the outer life begins to be more of peace and blessed harmony.

ON TEACHING

One of the universal laws, applying on all planes, is that to maintain har-

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The Purpose and Power of the Imagination

LESSON LETTER TO A STUDENT

By AGNES MAE GLASGOW

My Dear Mr. Gracie:

Your letter comes in rather opportunely as I have but this day received a letter from Dr. H—, whom you know, asking me about the same thing. I have already answered Dr. H—'s letter through the medium of some magazines, and will endeavor so to reply to you, making the points you mention as clear as I possibly can.

You are correct when you say that many of the teachers of Advanced Thought or Mental Science have all along taught the importance of the imagination. Such well-known teachers as Mrs. Towne, Eugene Del Mar, Mr. Wattles, Rev. Henry Victor Morgan, Horatio Dresser and Rev. A. C. Grier, have never failed to impress upon their students the necessity of what is termed "Visualization." I recall myself having had a letter from Dr. Grier some twelve years ago wherein he quotes that saying of a prophet of old, "Unless my people see visions they perish," and at the same time this great teacher advised me to *mentally hold a vision of that which I desired to come to pass* and assured me that according to my perseverance in keeping my mental vision clear, would be the demonstration. True I do not recall the good Doctor's exact words but this I know, I am quoting the spirit of what he wrote me twelve long years ago, so you see that even then we knew the power of imagination to work for weal or woe before this wonderful man of Nancy, France, gave to the world his great slogan, "Day by day," etc.

But my student, you are wrong when you say that you "guess that we who have taught the truth so long will object to the coming of Emile Coue." We are glad he is coming. We recognize in his coming the unerring Wisdom working for the upbuilding of the cause we serve. It is impossible for a man of M. Coue's nobility of character to come among us teaching and preaching even one form of this truth without his work bringing credit and advantage to all. He is nobly serving humanity in his efforts to

relieve the suffering of those whom he teaches. But you are right about my not agreeing with him that imagination is the creative force. This I, for one—and mind, I am now only speaking for myself—do not accept that part of his teaching. For by experiment with imagination for some forty or fifty years I am quite confident that I have proven imagination to be the cloth out of which the coat is made. In other words, I hold imagination to be the *Universal Substance* and have so taught all whom I ever gave a single lesson to. There is back of the imagination a Something which causes the imagination. This we may call force, or energy, or spirit, power, Mind, God. It is that which in the beginning "Moved upon the face of the waters." The water or substance or imagination was the thing moved upon. The water did not exercise the force. But the force did exercise the water.

Another exception I take to what some of you have told was the claim of this eminent gentleman from France, and that is the position the Will seems to hold in the scheme of things. To me the WILL is that which has come out from God. The Son, Man himself, must determine what he wishes to do with this substance called the imagination and having determined he is aided by the force, God, to direct the imagination as to what it will accomplish or make of itself. True, without imagination, that is, the power to see visions, man could not accomplish anything. The artist envisions the scene he will paint upon the canvas. The sculptor sees his statue in the block of marble before he ever sets chisel to it. The man who builds a railroad has conceived the idea of the road, its purpose and possibilities, before he calls in a civil engineer to survey the right of way or a rail of steel is laid. And out of this vision his imagination has furnished the substance for the Eternal Force in Nature, God himself, to deliver the completed task, by using the very means or material the man has en-

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Periodical Literature

The Book Department of THE OCCULT PRESS REVIEW will be glad to furnish its readers with single copies of, or handle their yearly subscription to, any periodical mentioned in the following columns, at publishers' regular prices.

Astrology, Numerology, Color Vibration, Cryptology

The leading, and by far the most valuable article of the month is "Passivity and Astrology," by Stuart Armour, to be found in *The American Astrological Student and Adept* for February. The writer is evidently a practical mystic (two words for which in present day there is seldom found justification in using together) as well as an astrologer. He gives practical and sage advice on meeting conditions brought about by adverse planetary aspects, and proves his advice to be founded on correct principle by seeking out the correspondences in the methods advocated by other leaders in ethical and spiritual lines who are not guided by astrology. We have but one fault to find, and that is the use of the term "passivity" to denote a state of equilibration brought about by serenity — in which state the spiritual man is never more active. This criticism is not based on technicality, but on an apprehension that "passivity" is more than apt to be misleading to some. . . . There is a continuation of M. Cogswell's "A Simple Method of Directing," which clarifies many abstruse points in a system which is usually complicated and difficult in its simplest form. Editor Macaulay continues his "Simple Lessons in Astrology." There are also book reviews, and the usual monthly calendar of Planetary indications. The *Stu-*

dent Adept is hitting a splendid stride.

The Astrological Bulletin for the current quarter saves the astrological student much tedium of mathematical calculation who uses its tables of daily planetary aspects. There is as well a complete daily calendar giving detailed analyses of the prevailing planetary influences of the day, with advice as to appropriate conduct to meet them.

The continuation of the article, "Amblings of an Amateur in Astrology," by Mabel Trott, is to be found in the March number of *Rays from the Rose Cross*, in its "Astral Ray" department. "The Children of Pisces" delineates the general characteristics of the children born while the sun is passing through the sign of Pisces during this particular year. Two individual horoscopes are also given.

Lesson Two of Ruby Remont's course in Graphology in the February *Aquarian Age* takes up the general classification of handwriting.

"The Lure of Jade and Precious Stones" is the self-descriptive title of an article appearing in *The Occult Review* (London) for February.

The *Bible Review* for February-March contains tables of Time of Cusp Transits, according to the Heliocentric system of Astrology, for the months of March and April.

Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucianism

Rays from the Rose Cross, for March, contains the second installment of "Mystic Light on the World War," by Max Heindel, which describes how the recent world war has accelerated the evolution of the race to a great extent, despite its adverse effects. There is also the second installment of Ethne Raydon's allegory, "In Quest of Wisdom," and installments of Mrs. N. W. Caswell's translation of the Spanish "Letters from a Rosicrucian," and Clarence H. Foster's "Elementary Psychology." "The Constitution of Man in Ancient Tradition," by Dr. Charlotte Sturm, is a very interesting description of the ancient Egyptian classification of the nine-fold constitution of man, as depicted in the "Book of the Dead," and other writings. "What the Seer Said," by Frederick W. Pettitt, discusses war in dialogue style. In the "Question Department," such topics as The Possibility of Quick Spiritual Initiation, The Manifestation of Life at the Vernal Equinox, The Suffering of Animals Under Anesthetics in Vivisection, and Advisability of Vaccination, are treated. Under "Studies in the Rosicrucian Cosmo-Conception" appears the continuation of the article on The Desire World, by Kittle S.

Cowen. "Aniki and Sakko," is the title of the storiette in the Children's Department.

In *The Temple Artisan*, for Nov.-Dec., the current number of the Open Series of Temple Teachings, is devoted to "The Fifth Breath." "Three Scenes in Life" is a very illuminating bit from the pen of the late Francis A. La Due. In the department, "The Temple Builders," Lesson No. 183 is in the form of the first installment of "A Parable—An Allegory for Old Little Folks, and Little Old Folks." There are other departments, and several poems. *The Temple Artisan* is always replete with material having high mystical value.

"Meeting Life's Inevitables," by Henrietta Heron, is the leading article in *The Esoterist*, for February 2. There is an article on "Health," from the pen of the editor, Agnes E. Marsland, and the Meditation for the week is "Victory over Life's Inevitables." "Songs in the Heart," is a poetical selection. In the issue dated Feb. 18, there is a very noteworthy and significant article by the editor entitled "Extremes Meet." Attention is directed to certain principles

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Some Recent Books

Q. B. L., or The Bride's Reception. A Treatise on the Nature and Use of the Tree of Life. By Frater Achad. 150 pp. with numerous diagrams, charts and colored plates. Price \$10.00. Chicago: Collegium ad Spiritum Sanctum, P. O. Box 141.

In these modern days of increasing recrudescence (this term is used in its better sense) of ancient arcane science, there has appeared little or no new literature on that comprehensive, but none the too easily comprehensible, system, the Qabalah. For that reason, if for none other, the present volume is taken up with interest.

Much is being written, spoken and taught, these days, anent man's At-one-ment. We are told to know God, we read about the Silence, about Yoga, Attainment, the Path to Infinity, and Union with God. There are many today who are trying to "realize the Absolute," without taking into account that there is a well-defined series of steps, and that there is much information that is not only interesting but vitally essential in the transition, as one writer puts it, "from sense to soul." We are daily reminded of the Hermetic axiom: "As above, so below;" we are taught that the Macrocosm is reduplicated in all its details in the Microcosm; but unless each of us brings his little universe out of chaos and into perfect order with the Greater, his microcosm is more than apt to remain in a state of nescience. To be able to think the God Thought implies the ascension from multiplicity to Unity. Unity in thought implies the capability of understanding the relations of things; and to be able to understand the relation of things one must be able to realize that all facts are explainable by laws, and these laws by still higher principles, so that he comes to see how things follow from, and resolve themselves into, and are explained by, a few illuminative archetypal ideas. The highest function of the human intellect consists in extracting from things their reasons; and the ultimate attainment to an intellectual mastery of the Universe could only be brought about by a subsequent comparison of these reasons or ideas, that the human intellect has extracted from things, among themselves to ascertain their intrinsic relationships and necessary implications, thus finally attaining to the ultimate ideas which represent the inmost nature and final explanation of the Universe.

These preliminary remarks are made by the reviewer with the hope that they will facilitate the understanding of the casual reader of the remarks made by the author

of Q. B. L., in introducing and making known the purpose of his treatise: "... in other words, we shall find in the "Tree of Life" and its correspondences A CONVENIENT MEANS OF CLASSIFICATION, a sort of Filing Cabinet, together with much valuable material ready to file, and room for all that we may collect in our future researches.

"We shall find in this 'Filing Cabinet' a means of getting rid of a great many ideas which have been valueless on account of their unbalanced nature, and this, not by means of suppression—which forms complexes—but by careful arrangement, thus setting our minds in Order and by balancing these ideas against their Opposites, leaving the Mind in a state which transcends both aspects, thus gradually regaining our lost equilibrium which is the basis of the Work." It also might be noted, in passing, that elsewhere another writer has described the Qabalah as "a map of the Universe, which enables man to attain its perfect understanding."

Achad's treatise may be mainly divided into two parts: the body of the book itself, and a lengthy appendix in the form of notes. The former opens with an outline of the formation of the Tree of Life, both in literary and graphic form, it being stated at the head of the chapter that this formation is a "Qabalistic conception of the Creative Process." Following chapters take up the natural basis of correspondences in the Hebrew alphabet, with the latter carefully tabulated and symbols as well as numerical correspondences of the individual letters given between the twenty-two paths with their Yetziratic attributions and color correspondences; the Tarot trumps and their attributions to the Hebrew alphabet; an account of the Ineffable name and of the Four Worlds with their correspondences to the Minor Arcana of the Tarot; the Macrocosm and the Microcosm, and how by means of the Tree of Life we may learn to unite them, thus accomplishing the Great Work; the Literal Qabalah and the methods of Gematria, Notaricon and Temurah; Numbers, Symbols and Matters Cognate; the New Aeon; and the Kingdom and the Bride. It may be said of this part of the work that it is almost invaluable to the beginner, saving him much time and mental combustion in endeavor to gain a mastery of the fundamentals of this complicated system, without which the real study of the system can hardly be intelligently begun.

The Appendix, which is really the second part of the work, will afford something new to old and advanced students of the

Qabalah, since it contains hints and clues which open up a new plan of study, which the author suggests may even open up a new and shorter method of Attainment so that "the Least of the Little Children of the Light may run to the knees of the MOTHER and be brought to UNDERSTAND". Briefly, this partly has to do with the reversal of the order of the numbered paths, with rational reasons for so doing, which is elaborated and elucidated to a certain point.

How well Frater Achad has succeeded in simplifying a complicated system, can only be demonstrated by the student to himself, and only by application. The one regrettable point about Q. B. L., is that the necessity for its limited edition of 250 copies has in turn necessitated its extremely high price which will doubtless prove prohibitive to many, and it is to be hoped that the demand will be such as will justify the issuance of a larger edition at a more popular price. But even at its present price, a careful study of the book by the serious student will convince him that the publisher is not a profiteer.

R. C. W.

A TO Z HOROSCOPE DELINEATOR

(By Llewellyn George)

Third edition, revised and expanded. Blue cloth, stamped in gold. 419 pages. Price \$4.00. Llewellyn Publishing Co., Box 1368, Los Angeles.

Fourteen years ago one of the foremost authorities on esoteric and occult literature described the "A to Z" as a book "containing more astrological information in the same bulk, than any other book published." Dr. George's encyclopedic work having been out of print for several years, with copies very difficult to obtain, the announcement of the issuance of a new edition has caused astrological students everywhere to look forward to its appearance with great anticipation.

Not being in possession of a copy of one of the earlier editions, the reviewer is not in position to make comparisons for the benefit of the older students of the work, and say just what changes, if any, and improvements are embodied in the new edition: He will therefore proceed to review it as though it were a new work, which will answer the needs of the younger students and those not already familiar with it, while those that are may make their own comparisons, as it has been said that the author has made several extensions in the reading matter which should increase the value of the work to students.

The book is certainly more than a mere collection of tables containing attributions of the effects of planetary positions by sign and by house, as well as aspects between the planets. Therefore it is more than a mere horoscope delineator. The author has divided his work into five parts: The Elements of Astrology, The Progressed Horoscope—How to Make It, Delineations

for Reading a Progressed Horoscope, Rectification of the Birth Time, and Effect of the Rulers in Various Houses.

The first part, in addition to the elementary principles of astrology with simple rules for casting the horoscopes, calculating the planets' positions, tables of noon-marks, logarithms, with a new and useful table of important cities with the amount of time correction ready calculated, contains also the tables of description of effect of planetary influences, by house, sign and aspect.

Part II consists of complete directions for casting the progressed horoscope, with the necessary tables. Part III takes up the reading or delineating of the progressed chart after it has been cast, with tables of planetary influences, showing how they differ from the effects of the same aspects in the radical chart, discusses the effects and relative importance of transits, etc. In the system of directing thus exemplified, the popular modern method, technically known as "Secondary Directions," is employed, though reference is made to that known as "Primary."

Part IV takes up the subject of Rectification of Birth Time. Two methods are given; some complete and very excellent rules for Rectification by the Arc of the Event, with examples to meet the several contingencies apt to occur in the use of this method; and an outline of the Prenatal Epoch, which should, however, be supplemented by study of the complete exposition of this system, which exhausts a book in itself.

Part V takes care of the delineations of the influences of positions of the various house-rulers when they are posited in other houses in the chart. This is a very important and helpful table for the beginner in delineation, which is not usually encountered in astrological works of a similar nature.

There are some other tables, also, to be found in this book which modern astrologers neglect: those dealing with the effects of the two Nodes of the Moon and the Pars Fortuna in each of the houses.

Example charts are freely used throughout the work to illustrate the different operations in casting the horoscope, thus making the instructions more intelligible to the tyro.

The reviewer here wants to take the opportunity to rectify an injustice which has been done the book by a contemporary reviewer, due perhaps more to a hasty review rather than to any other cause. Reference is made to page 59 where the author is attributed to have advised the student to apply the rules of Horary Astrology to the Natal chart. A careful reading of the passage in question, following closely the context, will reveal that what the author recommends is that when a Horary figure is erected to inquire into

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Soliloquy of the Game

I am the game, the table, the cards, the money and the men. Each of them is in me and I am in all of them, yet all of me is in no one of them. I am the players and the stakes they play for; I am their thoughts and emotions, their movements and words. Each player thinks he is the spirit of the game. He does not know there is no spirit of the game—there is only the game. Each player thinks he is playing for money, but I know he is playing because he must. Each thinks that, in time, he will get the advantage of the rest, but that is impossible. The winner loses as much as he gains, the loser wins as much as he loses. One man wins a large sum and buys a mansion. He has a grand home and many servants—but in his old age fire destroys his home, his children desert him, he dies in the poorhouse and is buried in the Potter's field. Another man loses, decides it is folly to try to beat the game, retires from the table, reforms and lives honestly, happily. One man draws a high card and begins to smile, but before the smile has faded from his eyes a bright blade has found his heart. The slayer turns the dagger on himself. Neither has lost, neither has won—they are even. A murder, a suicide or a dozen tragedies—these things are nothing to me; they do not touch me and the game goes on—for I am the game. Values being forever interchangeable, there can be no fixed value for any of the players. Their eagerness to play lies in their assumption that they can take a chance and, perhaps, win. They cannot win, nor can they take a chance. What they consider chance is my certainty. I know all the cards and who shall receive them—for I am the game. That player is most like me who has learned to play for the sake of the game. If all the players ever learn that, because none of them can lose, therefore none of them can win, they will cease to play and my reign of tyranny shall be at an end.

—James M. Warnack.

Get the Jump

By WILLIAM ROBERT PIKE

I'm on the lap of a thousand years,
 Just watch me hit the pace!
 I've got the jump, forgotten fears,
 And wear a smiling face.

Just believe in God, believe in Man,
 Believe in Loving Grace.
 Then get the jump,—O yes you can!
 And wear a smiling face.

Prophecy by Aaron

THROUGH WM. J. BRYAN, M. D.

Prophecy is a gift of reason and a flow of soul-power incorporated into the words of prophecy.

Let me say, as Aaron, the prophet of old, and the brother of Moses, that I am specially interested in the welfare of this great nation, collectively; and I predict a steady and glorious upbuilding of its component parts throughout the present year and also in the future year.

Let me say that, soon there will be a great change—in the nature of an upbuilding of spiritual power, works and achievement; and the *demonstrations of psychic matters will be both mysterious and startling*, to many.

This is made possible, in a way, by the fact that you all, collectively, are *growing spiritually*, notwithstanding that materialism is arrogant, self-important, and has gained a foothold in all seats of

learning. But the time is soon to come, when a spiritualized people, worshipping God Almighty—*instead of the mighty dollar*—and other conditions of an age of materialism that have come as a result of a vast amount of selfishness, self-conceit and an unwillingness to subordinate mentality, *will change*, to an open acknowledgement of Supreme Intelligence, recognized by all as—God.

The people must drop all worship of "the golden calf," and come to a realization that, material possessions are not carried with us when we depart for the Great Beyond.

My prophecy, therefore, is that the race will become more spiritualized and will grow in a material way, because it is the divine law that spiritual power comes *before* material force and material possessions.

AARON OF OLD.

Periodical Literature

(Continued from Page 12)

which are self-evident, and the writer significantly points out that it is the application of these principles to the Oriental races and manners of thought versus the Occidental races and manners of thought, that the world, as a whole, is going to be called upon to deal with in the next twenty-five years. This is the practical treatment of a problem with which all those in any way concerned with the welfare and progress of Humanity are vitally interested, whether they fully realize it or not. . . . There is a valuable paragraph on Meditation, with practical directions, defining several well-marked stages in Meditation, the last but not the least of which is Practical Application. . . . The topics arranged for Meditation during the current period are grouped about the subject of "Maya, or Illusion and Relativity." . . . "Sunset," is the title of a poem contributed by A. J. Verrill.

After a silence of several months, due to ill health of the editor, *Divine Life* makes its reappearance with the January number. There is a valuable and illuminating article on "The Law of Spiritual Evolution, or Soul Unfoldment," which recounts the journey every soul must make, and describes and tells who and what the true Teacher or Master is. The serial, "Elice; or Life in the Spiritual World," is continued. "Is Your Faith a Living One?" is contributed by Martha Elizabeth Webb; a brief article, "Scientists Defend Evolution Theory," and a review of the book, "Son of Man; or, The Sequel to Evolution," are included.

In *The Occult Review* (London), for February, the editor in his "Notes for the

Month" discusses two articles which appear in the following pages, "A Cameo from Clairvoyant History," by William Loftus Hare, which is a criticism of some of the results of C. W. Leadbeater's researches in the Akashic Records, and "The Problem of Steiner," by Dr. Charlotte Sturm, which deals with Dr. Steiner's pronouncement of the two Jesuses, reputed to have been derived in the same manner. . . . "Occult Phenomena Among the Lower Races of Man," is contributed by Edward Lawrence, F. R. A. I. Rosa M. Barrett writes of "Racial and Group Memory as Exemplified in the Glastonbury Scripts." "Some Dream Experiences: A Personal Record," is an extremely interesting article by Madge Roddy.

In *The Aquarian Age* for February, Louise B. Brownell continues her discussion of the theory of reincarnation in an article that cites some very interesting personal experiences.

"The Beast and the False Prophet," by Ida Lewis Bentley, is an account of an extraordinary personal mystical experience appearing in *Boston Ideas*, for January 27. "What Is Inside the Earth?" is an article in the same periodical for Feb. 3. The issue for Feb. 10 contains a story by Bertha Gordon Weeks, "The Mysterious Guest at Rosemanse."

The article "Passivity and Astrology," commented on in the review of *The American Astrological Student and Adept*, in the section devoted to Astrology, etc., is of high mystical value, and the interested reader is referred to that section for fuller particulars.

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.

The Gore Book Co., Box 74-C., Ruskin, Florida

Ethics, Philosophy, Scriptural Review

"Religion Must Be the Cause of Unity," is No. IV of the series, "The Twelve Basic Bahai Principles," appearing in February *Reality*. "The Gospel Before the Gospel," is from the pen of the Rev. Ulysses G. B. Pierce, D.D., and relates to that "Scripture which preached the gospel beforehand unto Abraham." "Man—His Kingdom and Power," is contributed by Luella F. Phelan. "The Point of Difference," by Marie A. Watson, touches on the Bahai teaching as related to other modern teachings. "The Voice of the Soul," by Sadhu Shiva Prasad Sachidanand, is reprinted from *Self Culture*, accompanied by a commentary by Harrison G. Dyar, entitled, "The Other Side of the Shield," which presents a different viewpoint. There are selections from the writings of Baha'o'llah, and several departments.

The *Bible Review*, for February-March, reprints from *The Esoteric* of June, 1892, the "Recapitulation" of a series of Bible Reviews, by H. E. Butler; "Spiritual Blessings," is an original article by Henry Proc-

tor, F.R.S.L., M.R.A.S.; "Tests" is contributed by Amella Mayo; "Partakers of the Divine Nature" is by Enoch Penn; "Cohesion, the Fourth of the Seven Creative Principles," by H. E. Butler, is sixth of a series on "The Seven Creative Principles;" and "The Fatal Mill," is by Phebe Hart.

Broadcast, for January, continues reprints from the *Bhagavad Gita*, selections from the *Mahabharata*, and from Vivekananda and many other writers on the modern Vedanta movement. There is an original article giving us "Hindu Ideas on Pranayama," by S. G. Pandit, some "Philosophy" from the pen of James M. Warnack, and one of Mrs. Agnes Mae Glasgow's "Little Journeys Into Success." "The Will of God," is an original article by Jessie M. Boerstler; the reprint of Emerson's "Oversoul" is concluded; and there are several poems.

The sixth and concluding article in the series, "The Six Greatest Men," by Donald MacDonald, in *The Golden Rule Magazine*, for February, is devoted to Lincoln.

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

"The Value of Your Service," are a series of letters from "Brother Bill," running in *The Business Philosopher*. The second of the series appears in the issue for February. Martin L. Zook writes on "Expressing Yourself;" "How I Became What I Am," by Lida A. Churchill, is a very interesting personal account of achievement. J. C. Fowler contributes "Character as a Business Asset;" "The Mental Plane," is the section treated in the second of a series of three articles on "The Three Planes of Consciousness in Business," by Luella F. Phelan. "Prepare! Prepare! Prepare!" by Orison Swett Marden, is by no means devoid of the usual inspiring elements that characterize the productions of this writer. Eugene Del Mar contributes "Each a Law Unto Himself."

January *Nautilus* brings special insurance for a Prosperous New Year. Among the good things in this issue are: "Love's Mystery," a beautiful new poem by Edwin Markham; "Poise and Power" by Orison Swett Marden showing the spirit in which well-balanced persons meet the vicissitudes of life; "Demonstration," by Doreen Tucker, giving the New Thought method of getting what you want; "Uncommon Sense Success Methods" by Claude William Chamberlain, who has helped thousands; "Envy and Jealousy But a Desire for Leadership," by Brown Landone, showing how these evils are but

a good force misapplied; "Prosperity," by Helen R. Crane, giving you a new understanding of the "virtue of poverty"; and "Strength Enough and Sense Enough," by Lucile Perry Ames, which enables you to properly appraise your abilities and opportunities. Other good things in January *Nautilus* are: "The High Cost of Being a Preacher's Son," by Joe Newman; and "How a Career Was Chosen and Equipment Realized Through New Thought," by Jean Ingles. Elizabeth Towne's Editorials in this issue include: "A Treatment for a Prosperous New Year," "Recharging Our Batteries," "The New Habit of Seeing the Unseen," and "The Episcopal Church Declares for Christian Healing;" while William E. Towne's Views and Reviews include: "Coue and Leland on Will and Auto-Suggestion," "Ideals Plus Action Bring Results" and "What Happens in Psycho-Analysis."

"Benevolence" is a contribution from the pen of Adelalde Gaffney, appearing in the February *Aquarian Age*. George B. Brownell writes of "The Healing Radiance" and Mrs. Agnes Mae Glasgow contributes "A Little Journey into Success."

"Your Mental Attitudes" is a simple lesson in psychology, by Charles Edgar Prather, in *Power* for February. "The Same Mind," by Elsie Gibbs, treats of "the same mind . . . as was also in Christ Jesus."

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"Life as a Whole" is contributed by Cecilia O. Reid. "The Glory of Life" is another of Mrs. Glasgow's "Little Journeys into Success" stories.

The Conqueror is the title of a periodical of rather recent launching, which is published in Los Angeles, the February number being its third. "Your Thinking," is the title of an editorial by Joel E. Smith. "Imagination: The Art of Visualization," is No. 3 of a series on Practical Psychology, by Eleanor May Cantor. Joel E. Smith also writes on "Bringing It to Pass: By Law—Not by Luck," and "Christianity is Common Sense." "A Human Paradox," and "Closer Spiritual Relations," are both from the pen of Jesse M. Emerson. There is a department: "For Your Healing."

"Love as a Form of Force," is the 4th lesson in *Demonstrable Psychology*, in *Now* for February. "The Human Magnet" is the second of a series by Eugene Del Mar; "The Cell Theory of Body Building" is one of a series by Dr. William Franklin Kelley; and "Love, The Mainspring of Evolution," is from the pen of J. A. Eichwaldt.

"In Time of Trial," by Annie Rix Millitz, is the opening article in *The Master Mind* for February; there is the continuation of the biography of "Francis of Assisi," by Richard Whitwell; the conclusion of the article, "Able to Save?" by Mary Kingsley; and the several departments.

"Psycho-Analysis—and Then What?" is No. VI of the series by T. Sharper Knowlson in *The Golden Rule Magazine* for February. Lesson IV in "Studies in Human Analysis," is devoted to "The Human Nature Charts" and contains some interesting charts and recapitulations. "Suggestions and the Subconscious Mind" is No. XIII of "The Psychology of Selling," by James Samuel Knox. Agnes Mae Glasgow writes "About the Coue Method;" "Thought Selection" is the sec-

ond article on "How to Get Well," written by James Faulkner, N. D. Subconscious Anarchy" is the subtitle of this month's contribution by Frederick K. Davis, in his series, "Self-Discovery—The Path to Power, Joy and Health." "Middle-Aged Successes from Failures" is by Agnes Mae Glasgow, and Eugene Del Mar writes of "The Conquest of Disease."

February *Unity* contains "The Bible in the Individual Life," by W. I. Hoschouer; "The Spirit of the Bible," by Jennie H. Croft; "The Gospel of Life," by William S. Eldredge; "Facts and Views Concerning the Bible," by Theodosia DeWill Schobert; the second chapter of E. V. Ingraham's "Creation and Re-Creation," and numerous departments.

Number Two of *Right Thinking Monthly*, edited by Walter Matthews, is before us, and contains many earnest and inspiring articles. "Locked-up Power," "Demonstrable Psychology," "Imagination," "Effective Work," "Complexes and Hypnosis," "Love and Friendship," "Thought Control," are a few of the titles among the contents.

"Passivity and Astrology," in *The American Astrological Student and Adept* for February, is an article of high value to students of Psychology, New Thought, Metaphysics, etc., even though not interested in the subject of Astrology. For fuller details, the reader is referred to the review of that periodical under the heading of "Astrology."

"Our Mental Barriers" is the continuation of an article by Dr. Andrew J. Hornung, in *Boston Ideas* for Feb. 10. Under the title "Opportunity" the same series appears in the issues of Jan. 20 and 27. In the same two issues the excellent course on "The Mind's Mastery," by Dr. C. E. Kiplinger, is continued. "Purpose and Imagination," by Agnes Mae Glasgow, anent the Coue method, appears in the Jan. 27 number.

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In "The Care of the Body," in the February *Aquarian Age*, Charles B. McFerrin discusses Acid-Forming Foods. He also outlines an Acid Free Diet, and devotes a paragraph to Flesh Producing Foods.

The Nutrition and Health Department in March *Rays from the Rose Cross* is devoted to "Man's Inhumanity to Animals," showing the cruelty that is practiced on seals and plumaged birds by those seeking their fur and feathers.

Installment 2 of "Vita (Life)," by Sander I. Christensen, in *The Vegetarian Magazine* for February, is devoted to "The Inside Bath." "Culture and Meat-Eating," and "Disease and Meat," are discussed in the editorial department. In the department The Vegetarian Table, "What to Eat for Breakfast," "An Unfired Meal," and "Serving of Foods," are treated. There are many other short articles devoted to the Vegetarian movement in this excellent little publication.

"A Criticism on Present Day Medicine," by J. M. Baldwin, is published in *The Scientific Natureograph*, for January-February. The Psychological Department in the same number contains "Psychology of Joy," by Mabel

Gifford Shine, and an article entitled, "How Drugless Physicians May Secure Their Freedom." "What Is Health?" by Harold Griffin, "Clothes," by Homer Shrigley, and "More Light Upon the Diphtheria Myth," by Walter R. Hadwen, M. D., are other articles. The Material Department contains some delicious food recipes, an "Auto Intoxication Food Jag," by W. Robt. Keachen, N. D., and "Natureopathic Ethics," by A. A. Flinkelstein, D. C., N. D.

Reality, for February, contains a short but very informative statement by Dr. Frederick Finch Strong, M. D., of Los Angeles, on "The Work of Dr. Abrams of California," giving some interesting data on the methods of diagnosis and treatment by electric therapy.

Pearsons, for February, prints "The Truth About the E R A," by Alexander Marky, being an answer to Dr. Paul H. DeKruif's article on Dr. Abrams in *Hearst's International* for January. This article should be read by all who have seen the DeKruif article, or who are in any way interested in Electronic Therapy.

Spiritualism

"Spiritual Power and Unfoldment," a Lesson-Lecture given by Dr. Helen Weyant, of Toledo, is printed in full in *Advanced Thought and Divine Science*, No. 32 of Volume IV. This is a splendid article, of real value of upliftment. "The Spiritual Church of the Elect," is the title of an article by S. V. N. Phillips, and there are many short "messages" and articles on the Harmonial Philosophy.

The Aquarian Age for February continues the remarkable series, "A Message from Roosevelt from Beyond the Border," the one in the present number being entitled, "Reciprocity in Industrial Life."

"The Dictograph Corner," running each

week in *Boston Ideas*, devoted to inspirational writing by Harrie Vernetta Rhodes, contains many short articles and inspirational poems of high value.

The current issue of *Reason* was received too late to permit of full review being included in this issue. It contains many valuable and interesting articles on Spiritualism and kindred topics. It will be reviewed fully in the next issue of THE OCCULT PRESS REVIEW.

Theosophy Today, for February, prints some extracts from the book, "The Blue Island," which was phenomenally received, being attributed to the authorship of the late eminent authority, William T. Stead.

Theosophy

In "Great Theosophists," in February *Theosophy*, the life of Thomas Paine is discussed. No. IV of *Studies in the Secret Doctrine* is devoted to "The World of Archetypes." In "Among Friends," the influence

of the Adepts working through historical characters, particularly those of the American Revolution, is discussed. Installment III of "Initiates and Initiation," is a collation from *Isis Unveiled* and *The Secret Doctrine*.

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Other articles are entitled, "The World at War," "Ananda's Disciplines," "Intellect, Instinct, Intuition," and "Ectoplastic Structures." "On the Lookout," and "Notes and Comments," are departments.

In the "Theosophical Column," of *Boston Ideas*, in the past four weekly issues, Grace Evelyn Brown continues to give the Theosophical interpretation of various passages of Scripture. "The Final Allegory of Judges," January 6, "Samuel and Eli," January 20, "The Prayer of Hannah, January 27, "Genesis, Judges and Kings," February 3, and "The Coming of Saul," in the issue of February 10, are the titles of the subjects covered.

The Beacon, for February, contains a timely and pertinent article by Foster Bailey on "Psychism in the T. S." Mrs. Alice A. Bailey makes an important statement as to "The Authorship of Mrs. Bailey's Books." There is also a continuation of the reprint of "The Crest-Jewel of Wisdom," and the monthly syllabus of study lessons in the *Bhagavad Gita*, arranged by Mrs. Bailey. This issue also contains an important announcement regarding the recent formation of a new Theosophical organization in New York City, incorporated as The Occult League.

The Messenger, for February, contains an

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article by Frank Gerard entitled, "The Adyar Ashrama," describing the new activity at Adyar under the name of Brahmavidyashrama, where the study of the Brahmavidya may be carried on in a life of comparative

(Continued on page 27)

Bread or Stones?

(Continued from Page 6)

modern bleached production usually eaten, but leaving that aside we find that bread together with water will sustain life, and forms in itself an almost complete nourishment for the body.

Bread and Water is perhaps the simplest kind of fare we can imagine, yet in a way it represents the very highest. We find this same Bread used in the Sacraments with the water, in that case perhaps turned into wine. These two elements, so important in the Church, are yet strangely enough the two things on which the prisoner is fed in his stone cell. It is a very significant fact that we are all more or less prisoners in our stone cells as long as we are under the illusion of a "fixed law," not realizing that Stability consists in Constant Change and that this is the important aspect of all things. When Christ said: "I am the same yesterday, today and forever," He referred to Himself as the One Substance; always the same Substance, though ever changing in form. Let us remember this and we shall get rid of some of our ideas of Rigidity and Sameness which leads to Stagnation, which is Death, instead of Change which is Life. This same Jesus said He was the Bread of Life, he did not call Himself a Stone, though He did give that name to Peter, who denied Him, and it is strange that this Peter should be the Rock upon which the Church was built.

You will see how different is the interpretation of Christ's words when we consider Him as of the same Substance always, but not of the same Form. It is the miracle of the One Substance of the Sacrament that it is capable of undergoing an infinite variety of changes, exactly suited to the one who partakes of it. And so it is with the One Substance of the Universe, it is capable of changing in any direction, capable of extension in any category, under the influence of the Will, the Directing Force or Life Principle within it. In every man and every woman there is an individual expression of that Will. Each is unique in the Divine Consciousness, each divinely different, no two are alike.

Now the important thing for us to remember in our studies of these Mys-

teries, is to look for living symbols, not dead symbols, if we are interested in finding the Truth. We must look, not for "stones" or for the lower ideals which are fixed and immovable, but for Ideals that are living and flexible, capable of transformation by means of Will, so that the creative process of life may go on unhampered.

It is the action of Will, or Life, on the one substance, which make it a Living Substance, capable of constant change, and Stone is the one thing which least symbolizes this truth of Nature's processes. Stone is the very lowest manifestation, in which we can see practically no Change throughout the Centuries.

To be Concluded.

Steps to Mastery

(Continued from Page 7)

brightness now yours, it shall expand to the end of your farthest dreams. You may feel that you are limited by personality and by your present environment to a sphere of narrowness, but nothing can limit the Real You, and when that YOU shall appear, none of these things can keep you from your own. It may seem to you that between your present consciousness and that understanding of Godhead which so surely awaits you, the way is long and difficult, but be not discouraged, nor yet dismayed. Neither yourself nor any man has dreamed of heights which you yourself shall not ascend; there is no mystery in Heaven nor in earth that its key shall not be given you. Be satisfied that you are on the way, and know always that when you can receive it you shall have the glory and the power of the most high.

(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.)

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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Some Recent Books

(Continued from Page 14)

a particular matter, the Natal chart of the inquirer should also be referred to in connection therewith, applying Horary rules. It is obvious that this rule, which does not usually occur to those practicing Horary astrology, will be found of great value, serving both as an amplifier and a check to the judgment from the Horary figure. Reference to any of the descriptions of the effects of planetary positions and aspects throughout the book—and there is a delineation for every conceivable planetary position or combination—will convince anyone familiar with the rules of Horary Astrology that Dr. George is certainly not applying the rules of that branch of science to Natal astrology, as the entire scope of the book is limited to the latter branch and all of the rules therein given being intended to apply to it, no attempt being made to take in the scope of any of the other four branches.

The keynote of Dr. George's book is simplification, it being apparent that his aim is to simplify and bring his subject, which possesses so many abstruse and recondite features, within the reach of the average mind. In this it may be judged from the comment heard from various quarters on this and preceding works, that he is succeeding. Withal, the proficient practitioner will find a ready place for the book on his work-shelf, for the sake of the many invaluable features not to be found in such easily accessible shape elsewhere. For the beginner of the most studious sort, he will here find material in a very handy form

that will take a year's very active work in building a foundation upon which to rear his superstructure from the more erudite books, an ample supply of which he will experience no difficulty in finding, and ever after one of the handiest tools in his workshop.

R. C. W.

Explorations in the Spiritual Realms. through the hand of Thomas C. Buddington." 60 pp. Heavy paper. 50 cents. The Austin Publishing Co., Los Angeles.

This is a phenomenally communicated work through the mediumship of Mr. Thomas C. Buddington, the well-known author, lecturer, scientist and medium, and author of the "Faraday Pamphlets." In a word of explanation he describes the conditions which render it possible for the transmission of force through which the thought of the communicating intelligence is registered in the brain of the medium as a conscious sensation, when it can then be transferred to human language that "records the thought as being a reality in spirit." As to how the present book came to be written, Mr. Buddington has to say: "I had been reading 'Letters from a Living Dead Man,' and suddenly I heard a voice saying, 'I want the chance to correct the ideas that are wrong in this book; for since its writing I have been visiting the spheres of the Spirit Scientists, and find that they know more than the Theologians of any religion that has been formulated on the earth. The Hindus are not right about their Philosophy, as a Science as it is taught by the disciples of Blavatsky and others. We can come back but do not have

to as babes to be able to learn the conditions of evolutionary progress on the earth. We can learn more in the spheres than the earth ever can give us after we once have left it to dwell in the Spheres."

Viewed through the eyes of one who holds that acquiescence in the belief of reincarnation is not essential to spiritual progress, that not the ferretting out of details of the evolutionary process but that the inner life is what really counts, it appears to the reviewer that the volume under discussion is detrimental to the cause of Spiritualism, rather than of being any benefit to that cult. Certainly there is nothing of evidential value in it. The same in regard to evidential value, can likewise be said of the books "written down" by Elsa Barker. When posthumous works are dictated through different material instruments, the first thing a biased investigator does is to carefully compare them with a view to the discovery of some point or thing in common—or the utter absence of it, according to his bias.

And in *Explorations in the Spirit Realms* it is those who are of the latter bias who will score. Allowing for the difference in style due to the difference of mental type of the respective instruments—and neither of the two amanuenses suffer a disadvantage, though they are of widely diverging mental types—there seems to be nothing whatever in common in style, syntax, ideation, philosophical comprehension, or any other point that could be searched for. Whatever "Judge Hatch" may have gained in scientific conceptions in his exploration in spiritual realms he appears to have suffered a retrogradation in occult knowledge and philosophy, not to mention an appalling lapse of memory.

The proponent of the "sub-conscious mind" theory as opposed to the spiritistic explanation would probably acclaim the volume, viewed in the light of these things, as greatly supporting his pet theory. But the reviewer has no doubt whatever that the book really was inspired by a discarnate entity in the manner set forth by the author. Mr. Buddington states that he had been reading the book, "Letters from a Living Dead Man," hence it is not likely that his sub-conscious mind would evidence the utter unfamiliarity with that series of books, as does the entity which dictated the communication. Lack of acquaintanceship with the real Judge Hatch is also revealed, as well as the philosophy he promulgated when in the body. For instance, while the book seems to be a refutation of the doctrines of certain Oriental Schools, the implication is that Judge Hatch is repudiating former doctrines held by him. As a matter of fact, the philosophy propounded by Judge Hatch in the body, and that which was consistently adhered to in the series, "Letters from the Living Dead Man," while embracing reincarnation, was not of Oriental origin but

from an Occidental School.

Students desiring to compare posthumous communications for a test as to how much should be allowed for differences due to "the fleshly veil" in admitting variance in literary style are referred to the comparison drawn in the latter part of the article, "The Ghost of Victor Hugo," appearing in the Oct.-Nov. issue of *The Occult Press Review*.

The remarks made by Mr. Warnack agent the book *Revelations and Refutations of Great Minds Discarnate* in his review under the caption, "Let There Be Light," appearing in the December, 1922, issue, will, in the opinion of the reviewer, apply very pungently to *Explorations in the Spiritual Realms*. To them the interested reader is referred. R. C. W.

Books Received

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

Human Life from Many Angles. By Walter Matthews. 160 pp. Cloth. Good Will Publishing Co., Cincinnati.

Treatment, or Healing by True Prayer. F. L. Rawson, 270 pages. Sage Castilian. F. L. Rawson, New York.

On the Other Side of the Bridge. By Gertrude Capen Whitney. 204 pp. Cloth. The Four Seas Co., Boston.

The Bishop of the Ozarks. By Milford W. Howard, 232 pp. Cloth. The Times-Mirror Co., Los Angeles.

Gleanings of a Mystic. By Max Heindel. 196 pp. Cloth. Price \$2.00. Fellowship Press, Oceanside, Cal.

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THE GREAT WORK

(Continued from Page 4)

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We summarize as follows: The human being—the product of the Central LOVE outpouring—using that Love as an implement of labor, must work to bring to full expansion his perceptive centers of consciousness upon all planes of life activity, and should strive to shape his individual life in accordance with Law as its truths are gradually unfolded to him through his enlarging capacities and powers. These will—through sincere and unselfish effort—model themselves upon the Christ Ideal of Service which is the highest and noblest within human reach at this period of the evolutionary Life-wave.

THE PURPOSE AND POWER OF THE IMAGINATION

(Continued from Page 11)

visioned.

Now you may say, "She has contradicted herself. For has she not said again and again, 'God is all and in all and there is nothing else'?" and you will be wrong. For if there is an effect

there must have been a cause, hence a creation necessitates a force that can create and a substance out of which the thing may be created and an intelligence governing the creation. If the Force is God, and the Will, that which came out from God, the Son, and they use substance, imagination, then you have the eternal trinity, the Father, Son, and Holy Spirit: Energy, Will, and Substance. Three in one and all one.

You also say in your letter that I once wrote you that, "the steam in the boiler of a locomotive was a force that drove the locomotive across the continent." Well, I may have said that and it would be true, but standing just as you quote it, it is not all of the truth concerning steam. Steam is, as you say, the result of imagination and it is substance."

Now, can you tell me what caused the imagination or substance to take the form of steam? Was it not the Eternal Force, or God's intelligence working through *man's will* to procure a driving power which caused man to make a fire and boil water producing steam, You know that it was. Will operated by the Eternal Force governed the condition for first conceiving the idea of steam and then in making steam and further in driving that locomotive across the continent.

"But," you say, "man had to have imagination to do that." Of course he had. He had to have substance out of which to make the material, steam, and he used the unseen Universal substance—HIS IMAGINATION.

But M. Coue is right. It's your imagination, the unseen substance being moved about by the Eternal force which will trip you up and make you fall off that plank laid across a pit M. Coue tells us about *unless you control the imagination with some ideas of your own, and it requires a mighty strong will power to do this.* Your imagination is your friend or your foe according to the control you exercise over it. *Use your imagination and it cannot use or betray you.*

Cordially yours,

AGNES MAE GLASGOW.

Periodical Literature

Continued from page 20

seclusion. The same number also contains the Announcement and Appeal of the U. S. Adyar Committee, and other official news and notes of the American Section.

In an editorial article, "Why a Theosophical Society?" *Theosophy Today*, erstwhile *Christian Science Today*, makes an announcement which might be susceptible of construction as a declaration of alignment with the Adyar organization, although this number includes some extracts from the book, "The Blue Island," a Spiritualistic work attributed to have been "dictated" by W. T. Stead. There are two columns of "Definitions" from *The Secret Doctrine*, and other quotations from the works of Mme. Blavatsky. There is also a reprint of part of the extremely interesting article, "The Planetary Control," from *The Occult Review* (London), of January.

Elementary Psychology

Continued from page 10

mony and true balance, whenever anything is received by any unit, something must at sometime be passed on by it to another unit.

This applies to the individual human life in all ways.

In order to be a student of life, you must be a teacher of life as well. To learn you must teach. In this way the balance is maintained. You can only receive as you give, and you must give first. You can only crystalize your own realizations by teachings.

It matters not whom you teach, nor where. You serve, in aiding one another toward unfoldment, as well as if you reach thousands.

You need not put forth the slightest effort to find your pupils. They are waiting by your side at all times. You need make no effort to "hold" your pupils. They gather a bit from you and then drift on to another medium. You need not put forth the slightest effort to teach. It is never necessary to formulate a lesson in advance. You simply give that which comes easily and naturally, and along any lines that seem to open up.

You serve, in teaching the most elementary facts, as well as though they were the deepest. Remember always, that you are not the true teacher, but that you are but the medium of instruction.

The greatest good comes from doing what you can to teach without a thought of reward, financial or otherwise. Whatever may come to aid you, let it be unasked. Render your service in every walk of life. The books eternal balance off all things. As you teach you learn.

The cardinal point to know and remember in all teaching of any kind, is this:

That the words you utter to another apply exactly co-equally to yourself. Your own greatest objective lessons lie in your own utterances to others. This truth may be studied and followed out endlessly. We will later take up, point by point, the unseen mechanisms whereby this becomes more clear. When you have spoken to another, or others, with lessons on, or explanations of life, reflect upon what you have just said or written, for therein lies the lesson you, yourself, next need.

To summarize, the essential points on teachings are:

To learn you must teach.

It matters not whether you teach one or many. Nor how far you take them.

And last, the deepest cardinal point in all personal unfoldment, your own utterance contain your greatest lessons.

(To be Continued)

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Notes From the Field

Boston Ideas is playing its part in the nation-wide anti-dope crusade. Some very interesting articles from the pen of Dr. Guy Bogart anent the work of Mrs. Angela Kauffman in Los Angeles in fighting this vice, have been appearing in the pages of that periodical for several weeks.

* * *

A new institution, organized to do effective work, has been recently founded in Los Angeles by Dr. Edward Oliver Tilburne under the name of "College of Applied Sciences." The curriculum of the college includes such subjects as Subconscious Power, Practical Psychology, Simplified Language and Mathematics, Mento-Physical Culture, Astrology, Numerology and Vibration, Psychoanalysis, under the direction of such competent leaders and teachers as Dr. Tilburne, Dr. Glen Cora Stephens, Mabel M. Taylor, Dr. Elizabeth Hinckley, Dr. J. D. Keifer, Bertha A. Porter, Rosalind Greene Peasley, and many other well-known metaphysicians and teachers.

Astrological Question Box

Editor Astrological Department:

In judging the effects of progressed planets as they progress through the various houses of the natal chart, should one consider the position of the houses to be the same as in the radix, or should not an entire new chart be cast for the day which represents the year in question, and the progressed houses in that chart looked to to assign the effect on the native's life by planets traversing it. I have noticed astrological students many times forming judgments as to what effect will be produced, or event brought about, by the Moon or some planet entering this or that house, but they always look to the house as defined by the radical chart. If this is proper, can some one explain why the Ascendant and M. C., which are the cusps of the first and tenth houses progress with the planets and the others do not?

A. H. RISDEN.

* * *

Editor Astrological Department:

The Signs are respectively Masculine and Feminine. Taurus, Feminine, is represented by "The Bull," which is Masculine. Will someone explain? CHAS. H. WOLFRAM.

Will some of our readers throw light on the foregoing problems?—Editor.

Correspondence

The Editor,

"Occult Press Review."

Dear Sir:

I am much obliged to you for the mention in your December number of our new monthly paper, "The Monthly Lessons and Bulletins."

Our work is, as you rightly say, endeavoring to lift mental workers from a material basis to a spiritual basis. We are all on the road to heaven and will reach there the same time, but we want to reduce the misery and suffering around us as much as possible. The conclusion I have come to is that the most effective method

of doing this is as follows: When an evil thought, or even a wrong thought, comes into one's mind, whether one sees the evil, hears the evil or merely thinks of the evil:

1. Turn in thought to heaven—it does not matter what your concept is, it will act even if you think of God as an elderly gentleman with a beard sitting up above, watching as someone has said, women twanging harps on damp clouds. The reason for this is that it is not a question of your concept of the world of reality—but can you stop your subconscious mind thinking of the evil? You can only do this by thinking of the world of reality.

2. Having got your best idea of heaven—which, as a matter of fact, is a perfect state of consciousness, where nothing but life, love, beauty, joy, etc., exist—you should deny the existence in that perfect world of the evil which you wish to get rid of. The only power that evil has is the power we give it when we allow it into our so-called mind.

3. Then you realise the perfection of the opposite. If one cannot think of an exact opposite, "All is perfection," is the opposite of every kind of evil:

St. Paul says, "Prove all things, and hold fast to that which is good." Anyone can easily prove the truth of the foregoing, and hundreds of thousands have done so. I must have at least a thousand letters from people who have been able to prove the truth of it straight away. If each one who reads this would only test it, for instance, in the case of the first angry man that they saw, they would find that it will act. Turn to heaven, deny the existence of anger in heaven, realise the opposite, namely, the absolute love in heaven. If you can stop thinking of the material world and the angry man, instantly he stops being angry.

It will be seen that the essential difference between this and what many are teaching is that when you think good you must not choose what you think is good in the material world, as it is extremely difficult to do this, but you have to think of the highest possible good of which you are capable of thinking. Socrates was the first to point this out, and told us that we were not to pray for any special thing, but to pray for good generally; then, in accordance with our realization do we see heaven coming shining clearer and clearer through the mist of matter which seems to hide heaven from us.

Yours sincerely,

F. L. RAWSON.

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