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— FIAT LUX —

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*"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

April-May 1923

No's 3 & 4

The Solar Cycle
Bread or Stones?
Gathering Your Own Thoughts
Steps to Mastery
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Table of Contents

Copyright 1923 by New Era Press

THE SOLAR CYCLE, <i>By Katharine Hillwood Poor</i>	31
BREAD OR STONES? <i>By Frater Achad</i>	33
STEPS TO MASTERY, <i>By Henry Christeen Warnack</i>	35
V. BE CLEAR AND DIRECT	
THE TAROT OF THE YEAR, <i>By William Millard Barker</i>	36
ELEMENTARY PSYCHOLOGY, <i>By Clarence H. Foster</i>	37
V. POINT FIVE	
FROM THE INNER CIRCLE.....	38
TALKS WITH ASPIRANTS	
LESSON LETTERS TO A STUDENT, <i>By Agnes Mae Glasgow</i>	40
V. GATHERING YOUR OWN THOUGHTS	
THE SPIRIT'S SONG, <i>By Rolla H. Waffle</i>	40
SOME RECENT BOOKS.....	41
PERIODICAL LITERATURE.....	42
LOST FLOWER, <i>By Coffman</i>	44
AN EASTER MESSAGE.....	45
EDITORIAL SHOP TALK.....	53
ASTROLOGICAL QUESTION BOX.....	57
NOTES FROM THE FIELD.....	57

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April-May, 1923

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The Solar Cycle

By KATHERINE HILLWOOD POOR

A Prophecy and a Promise has been spread abroad throughout the civilized world during the last two decades of earthly time; a Prophecy of an event of superlative importance in planetary and Cosmic evolution: a Promise of an advent of Spiritual Light which shall fill all the dark places of earth and lift a blinded and deluded humanity to a clearer and truer perception of Truth.

To the student of Spiritual Science it is in the natural, progressive course of the Evolutionary Plan that a Great Spiritual Being or Entity, shall at certain stated periods of planetary history—"whenever there is a decline of virtue and an insurrection of vice and injustice in the world . . . I incarnate from age to age for the preservation of the just, the destruction of the wicked and the establishment of righteousness," clothe His essence with a garment of flesh, and in such a temporary vehicle labor upon the earth for the advancement and spiritual upliftment of the earth humanity. It is a wondrous vibratory Force—of circular Motion—which thus expresses, which has thus expressed since the First Sacrificial Light burst upon the horizon of Time and ensouled an infant animal host with the Fires of Divinity.

The First Sacrifice—the dynamic Love-Energy—Creative Fire—incarnating its own Divine Solar Essence into minute and imperfect reflections of Itself, thereby became responsible for the life and final perfection of each atom of Itself and the eventual reunion of these myriad atoms in its perfected Christified Solar Body.

Thus was launched upon the Cosmic evolutionary wave, the primal group-soul Being, and thus through an innumerable series of progressive cycles or periods, it has continued until the pres-

ent day which marks the commencement of another periodic return of the Avatatic or Solar Force to flood the earth with its life-giving rays, even to the darkest corners, which shall become illuminated by the "Brilliant Son of the Dark Hidden Father." It is in this sense that we use the term "Solar Cycle" to entitle this effort in behalf of further enlightenment regarding the Great Coming; giving it the meaning of the "Cycle of the Son," or Christic Force, the dawning of a New Age and Order of Activity which shall lift humanity to its next step of life and race progress.

Within the rank and file of our Humanity which is in all stages of soul development, this Solar Force works constantly, often with seeming strange and peculiar results. Humanity today is composed of seven great Group-souls or Rays, each one expressing one predominant attribute or Principle of Nature, and which in their present semideveloped condition, precipitate into world conditions more aggression and difference (selfishness) than of Attainment and Unity. (Selflessness.)

The Solar Group-soul or Ray comprises and includes these seven lesser rays and the work which is predominantly the work of the Central Point of this Group-soul—the Great Master of All—is the Unification of all the units which compose the Being of that Group-Soul; a true union and blending of self-conscious, self-responsible soul-identities in the Great Love-Compassion Consciousness. It is a colossal task from the limited human viewpoint of the present day, and constitutes the evolution of the seven great earth races which must meet with success before the termination of the present manvantaric life wave.

During the decades of time immediately past, much spiritual progress in the world of humanity has been made. Many of the less deep students of Life have grown to look despairingly on the chaotic world conditions of today: on the ugly materialism which seemingly dominates all classes of society; on the economic and social complications which arise from a corrupt monetary system—Mammon worship; on the governmental and international problems which are based on Commercialism, and the false and degraded standards of life which seem to be paramount and gnawing at the very vitals of humanity.

In the individual life of every human creature there comes a time of soul-awakening; a time when all the spiritual forces of his nature gather to combat the allied forces of the lower man. Thus is set in motion the dual force of life which manifests in the two poles or opposite expressions of a Cosmic Principle or Force. Such a spiritual impulse by the very strength of its activity, that of soul-growth now upon the upward arc of progress—calls into expression all the elements of the lower nature of man. This results—for a time—in a condition of seeming chaos, of upheaval; the pendulum between the higher and lower natures continues to swing more or less violently until these opposing forces are harmonized and blended, the lower is swallowed up in the higher, the alchemical process of transmutation is perfected and balance is attained—the Pure Gold of perfected Solar Substance.

The same process obtains in the evolution of a race, of a world. The beginning of a cycle of spiritual activity calls into expression the world, the malignant and opposing forces which immediately project themselves wherever an opening is found; and in a world where selfishness is the prevailing characteristic, such openings are multitudinous. Therefore the present conditions of upheaval, of unrighteousness and separateness, are necessary forerunners of the New Order of Life founded upon true principles of Unity and Justice which forms the real object and mission of the Avataric or Solar Cycle.

Myriads of spiritual movements and activities have sprung into being all over the world since the initial spiritual

movement of Avataric Preparation was precipitated during the last quarter of the last century. Probably all of these are sources from the influx of Avataric Force felt but not always understood by human instruments, and many are directly the outcome of Interior direction along these spiritual lines. Others outwardly spiritual in character, are results of self-deception or of personal vanity which form channels for the work of the dark opposing forces. These latter are generally marked by the entrance into their administration of a money consideration, and it may be stated as fact that spiritual development and training is neither given nor sold, but must be attained through the process known as "living the life." The way to the spiritual life may be pointed out, but its attainment is through self-effort.

The true spiritual schools and movements are unified upon interior planes of consciousness. Their exterior forms or bodies must be multiple in order to reach and include the various kinds and qualities of persons of which humanity en masse is composed, and who are in as many stages of development as there are sixteen billions of human souls in process of spiritual development offers a fairly large field for the operation and development of spiritual force. The new movements of the Christic or Avataric Order being precipitated at this time, must put forward the ideal and purpose of Unification of all movements, races and peoples, the purification and unification of the Group-soul units composing the Seven Rays of Evolution, and their final marshaling and union in the ONENESS of the Solar Group-soul, the Christic World-Entity.

This is the mark of the Avatar—IMPERSONALITY (selflessness), UNIFICATION. Wherever this ideal is being promulgated is a center of Solar Influence, be it one person or a body of persons. The central point upon which the New Age Civilization must be built is this Principle of Unification—the pivotal point,—and as the unfolding Buddhic-Consciousness, the Realization of Love-Compassion, working through the instrumentality of developing Higher Mind, brings to mankind a broader outlook, a truer conception of Truth and a

(Continued on Page 60)

BREAD OR STONES?

By FRATER ACHAD

Concluded from February-March Number

Practically all the Religions of the past two thousand years have been based on the misconceived idea of trying to make human beings conform to one pattern. Trying to deflect their natural change into the image and likeness of something they are not, and were never intended to become. Trying to show that those who are in reality living Temples of the Holy Spirit, should conform to ideas which would make of them Solid Stone without a single bit of individuality left in them, instead of showing them as living, growing beings, containing all the possibilities of an Universe and capable of expansion in any direction according to the Will of God within them. Trying to make of the Universe itself a fixed hard Temple of Stone instead of the Great Living Temple of the Holy Spirit of Light, Life, Love and Liberty. Do you see the difference? One leads to the fixity of the old law, symbolized by Jehovah who is merely the God of the Elements, the other to the understanding of JEHE-SHUAH the God-Man who represents those same elements but CROWNED by SPIRIT and who is the true representative of the Living Christ, or Horus the Crowned Child of the New Aeon. This expression of the living, divine spirit within us is capable of moulding and changing matter in every conceivable direction, and capable of doing so forever under the law of Change which is the Stability of this Universe. Each one of us is thus changing and we cannot avoid this process. Most of our troubles and sorrows are caused by the fact that we try to prevent this change, we try to imprison in ourselves the Holy Spirit instead of allowing It to go forth freely and naturally, and thus make us living representatives of God upon earth. We have been trying to mould ourselves into a certain pattern, to make ourselves "square" with very sharp angles; each one just the same. So we can hardly wonder as we go on travelling if we knock up against some of our brothers and get hurt. It might have been better had we endeavored to form ourselves into spheres — at least we

should not cut ourselves so badly against the sharp corners. But "The Mills of the Gods grind slowly, and they grind exceedingly small." All our attempts to build a fixed, rigid temple of the human body and mind are overcome by Nature's laws, and the process of grinding us down to powder, in the first instance, until we realize that only after this has been accomplished may we become the Living Bread and thus find within ourselves the Leaven of the Kingdom of Heaven. We then realize that we were not intended to be stones, and we no longer need to come under the Law of Stone. Henceforth we shall represent the True Bread of Life.

Then, too, we shall begin to recognize that the Center of our Being, the Heaven part of us, is a Star and we shall understand what the Star of the Magi was the Star of Bethleh that stood over The House of Bread, The Magi knew the proper place to look for the Crowned Child, which must be born within each one of us. This Child is our own True Self, even as we are taught in the Book of the Law, Liber Legis, "Every man and every woman is a star," and there is no need for us to look for this star outside of ourselves, for our Star, our Kingdom of Heaven is within us and It gives out the Light which makes it possible for us to understand the Universe in which we live and move and have our being. Yet since we ourselves are Centers of Light, carrying it over with us, we often fail to recognize its source. We must learn to discover this central core of our Being, for it is the very Life within the Substance of which we are formed, which causes it to change in the proper way, or it is exactly equal to our true will—not the human will, but the Divine Will in us.

Mercury is representative of both the Divine Will and Wisdom in the Quabalistic System, for these are both attributed to Chokmah on the Tree of Life. So Mercury is the Star of the Magi. We must learn to be guided entirely by this Star within us, not by the lamps that are shown us in some stone temple, but by the Central Light in our own Temple

of the Rosy Cross.

What do the Rosicrucians consider the most wonderful mystery of their Secret Vault which is said to be situated in Mount Abigenos, the Mountain of the Lamb of God? The Light which shines from the Rose in the Center of the Ceiling of that Vault, which I may tell you has seven sides which in turn represent the Seven Planets or Spirits of God and the Seven Colors into which the Light is divided. This is one of the mysteries seldom spoken of outside initiated circles, yet we may learn from it to look within the Vault of our own Temples, our bodies, and so discover in the ceiling or Heaven of our Being the Rose or Star which radiates its pure white brilliancy on all below. This light is again broken up into the seven colors of the rainbow, and this sometimes gives us the impression of differentiation in the one Substance, but that is because we have but examined one ray, and have failed to trace it to its source. The One Substance is Undifferentiated; Life is the Substance of Light. When the Light is broken up into rays on entering into Chaos, the Mind of man, it forms Rays, and we say this is Red, or this is Blue, etc. But we must remember that it is but the breaking up of the One Light of our Own Being in the Prism of the Mind and thus we have the appearance of all the possible variations of color between Light and Darkness. This again is part of the Mystery of the Divine Mercury or Wisdom Who is the Guiding Star of our lives and of all the Universe. Listen to the Words of the ancient ritual:

At the Ending of the Light,
At the Limits of the Night,
Stood Mercury before the Unborn ones
of Time.

Then was formulated the Universe;
Then came forth the Gods thereof,
The æons of the Bornless Beyond.
Then was the Voice vibrated;
Then was the Name declared.
At the Threshold of Entrance,
Between the Universe and the Infinite,
In the Sign of the Enterer
Stood Mercury, as before him
The æons were proclaimed.
In Symbols did he record them;
In Breath did he vibrate them;
For between the Light and the Darkness
did he stand.

The Gods, or Elohim (called the Æons of the Bornless Beyond) are the Seven

Rays of Light, and Mercury is the Reconciler between them. Some of us come under one of these Rays and some under another. But what is meant by "Then was the Voice vibrated, Then was the Name declared?" This does not only refer to the Creative Word of the Æon but has a deep significance for each one of us. Is it not written: "Man cannot live by bread alone, but by every WORD which cometh out of the mouth of God?" The Word is the Will and gives direction to the changes in the One Substance. Even "bread" does not "live" without the Word or Will to change in the desired direction. You take nourishment into your body, it needs some direction from your automatic consciousness in order that it may be transformed into the right kind of cells, etc., for the different parts and functions of the body. So in a larger sense man does not live by bread alone but by every word which cometh out of the mouth of God. This is the work of the Ineffable; That which governs this whole system. Each one of us has a Secret Name or Word concealed in the depths of his Being. It is written in the Scripture of those whose Names are written in the Lamb's Book of Life, "And every one shall have a Name written in his forehead."

When we have this Name written in our foreheads it means that we have discovered the Word; the Lost Word, which brought us into being. Each one of us is a vibration of a Divine Word, each incarnation may be but a letter of our True Name which no one knoweth but Ourselves. When we get to the root of our being we discover this Word which is our True Will and we can for the first time cooperate with the Supreme One of the Universe in an intelligent manner, for we have made Free Will one with Destiny.

A "substituted word" is useless here, it will not "raise" us even with the help of the Master of the Lodge, unless that Master be OURSELF and the Word the True One, unique and different from any other. Then even as bread we shall "rise" for the power to raise us will have been found, not outside, but IN THE CENTER of our Being.

Notice, too, in the Ancient Ritual the

(Continued on Page 60)

STEPS TO MASTERY

By HENRY CHRISTEEN WARNACK

V. Be Clear and Direct

One of the qualities of charming and forceful personality is directness. Clarity of mind gives strength and grace. In a large measure it must be cultivated. Learn to depend upon yourself, to think clearly and quickly about things and to think the truth about them. Learn to go straight to the matter in hand. If you want to know something and must ask questions about it, ask the right question the first time. Ask yourself what you should ask before your interrogation is put to anybody else. In business relations be as brief as you can. In saying something, use as few words as you can use and still give all the facts. Use small words that mean the same thing to everybody. People have too much to do for themselves to give unnecessary time to your cleverness. Great men say big things simply. You do not require a dictionary at hand to find out what they mean. "Let your yea be yea and your nay be nay," is wonderful advice.

Think of your mind as possessing the quality of sunlight. Let it be just as clear, as pure and as vibrant as life. Let it illumine everything you touch. Cancel nothing from yourself. If a thing will not bear the light, let it alone. Do not concern yourself with endless tangents. They lead to nowhere. Keep at the radix. Never leave the center. The truth you seek is there. Ask the truth about things and eliminate everything else.

You can smile and say, "This is not metaphysics; it is mere common sense." You are right, and whenever you get so deep in metaphysics that it disagrees with common sense, retrace your steps to the starting point and begin all over again, for you are on the wrong track. What you want with Life's lessons is light on the path. If you are reading things that are not lighting your way, let them go.

Be direct in your reading as well as your speech. Seek the large, simple, true things which are honestly endeavoring to make it easier to live fine, unselfish, noble lives, and which show you how to make the spirit first place in all

that you can do. You can make no mistake in following the teacher who tells you that in the end you shall see how flesh and spirit, body and soul are unified and glorified through perfect spiritual perception. Follow the light that frees you from the shackles of sense to restore you to the right privilege of sense through spiritual sight. Trust the teacher who takes pleasure from you if, in return, he gives you blessings. But demand clarity and simplicity of all who would lead you. Then shall you not be led through the night by those who are also in the dark.

If you employ men, the first effort demanded of them should be clarity. "Is he clear-headed?" you ask, almost as soon as you consider him for the position. To be clear-headed is to be single-hearted and to look with one eye upon the subject in hand. It is the power of focalization, commonly referred to as concentration. It is the simple ability to think of one thing at a time with all the light and power of the brain, admitting of no intrusion while one subject is under consideration. Any other plan results in confusion. The habit of yielding undivided attention to the point at issue makes a clear brain. Many a man is credited with a great mind when his mentality is less than mediocre. His secret lies in the perfect control of the small power that is his. He wastes nothing, but directs himself with all the force at his command to whatever he has in hand, and his direction is power. He bears witness to men of large brains, and we count him as a force to be reckoned with. Such men are sincere, because directness leaves no room for double thinking or double acting. When we think about only one thing we are true to the one motive.

No matter how low an estimate you may place upon your mental power, you will find that you possess both brilliancy and depth when you acquire the mental habit of directness. This is so simple that to do less is weakness. Any man in the world can have a good mind

(Continued on Page 60)

THE TAROT OF THE YEAR

By WILLIAM MILLARD BARKER

Part IV.

This is the third part of Table 4, dealing with the Club element of the Card Suit. It begins where the Diamond suit ends with the Ace. The King of Clubs begins the suit on January 27th, and the Club Suit continues to the first of February, when it disappears to reappear again for the first full run of the suit on May 19th, under the Cycle of Major Venus. As we have before said, the full tables appearing in an earlier issue will simplify seeming difficulties.

MAY 19th. KING OF CLUBS: 13th card of the suit. Types: The administration of Justice in wisdom; a man of judgment and scholarly attainments; a ruler exteriorly or interiorly; a priest of religion or science; the reduction to human terms of divine wisdom.

MAY 20th. QUEEN OF CLUBS: 12th card of suit. Types: The administration of Justice tempered with Mercy; Intuition objectified; a woman of Judgment, one who analyses under wisdom; a priestess; a teacher; the Intuition faculty.

MAY 21st. JACK OF CLUBS: 11th card of suit. Types: Variant element of Knowledge—the growth and development of wisdom; the new, the theoretical; one who experiments; a student type, one who roves in far countries or goes far afield for wisdom; in Divination, a young and adventurous person, usually a man.

MAY 22nd. TEN OF CLUBS: Types: Fullness of Knowledge, completion of a Cycle of Wisdom; success in obtaining wisdom, knowledge or information; the Neophyte consciously entering upon the Pathway; a person, who, if a man, is a teacher, a scatterer of knowledge, or on the lower planes a misuser of knowledge; if a woman, is a spreader of wisdom, or on the lower planes a source of Black Magic and Evil.

MAY 23rd. NINE OF CLUBS: Types: Final crystallization of Knowledge, the Letter of the Law; Limitation of Wisdom through fixation; a venture, business or scientific; if a man, indicates the executive; if a woman, she is administrative in her activities.

MAY 24th. EIGHT OF CLUBS: Types: The Might, the potency of Wisdom; the Power of Knowledge; The Realm of the Law; a Temple of Wisdom; the gathering of people to Learn; if a man, represents a Priest, a Magician; a professional or business man; if a woman, is professional or educative.

MAY 25th. SEVEN OF CLUBS: Types: Knowledge which has not yet become Wisdom; premature crystallization of consciousness; an Initiation faced upon the Path; if a man, he must make a decision as to his future very early, and this will effect the entire career. If a woman, the decision is likely to present itself earlier in the life and though not so far reaching in effect will reappear

again and again in the life.

MAY 26th. SIX OF CLUBS: Types: Wisdom entering the world as Knowledge; the Feminine becoming the Concrete; a Course, a study in knowledge; the Desire of the Ages; if a man, is one who learns consistently if slowly; if a woman, she is a strong factor in her environment, a disseminator of knowledge.

MAY 27th. FIVE OF CLUBS: Types: Change in Knowledge; Knowledge re-crystallizing; if a man, is apt to be dogmatic, though often to change his opinion; if a woman, she is practically in the bringing down into the concrete of the higher spiritual values and in exemplifying them in the life of the everyday.

MAY 28th. FOUR OF CLUBS: Types: Action of Wisdom; Satisfaction in the application of Knowledge; if a man, is intuitive and capable of founding institutions of Learning, etc.; if a woman, will have a great deal of Wisdom without a corresponding ability to make it manifest.

MAY 29th. THREE OF CLUBS: Types: Primal crystallization of Wisdom in the form of Knowledge; Sign of Decision—also of indecision in those of lower types; portrays the scales, the balances of the Lords of Karma; if a man, is one of quick accurate decisions if a high type, if a lower type is always uncertain; if a woman, is quick in decision, but will act through her intuition.

MAY 30. TWO OF CLUBS: Types: First descent of Spirit into Matter; the Dual aspects of Knowledge, the Subjective and Objective; a School of Wisdom; a message; news; letter; organization for purposes of Wisdom and Knowledge; if a man, is of feminine interior development and intuitive; if a woman, is a Mother of Wisdom, one who produces the condition for Knowledge.

MAY 31st. ONE (ACE) OF CLUBS: Types: The Sun of Wisdom from which all Knowledge is derived; a strong desire for Wisdom and Knowledge; if a man, is one of potentiality—may do great work in the World or may be a futile Wanderer through the Universe; if a woman, will be very intuitive, but may fall into a condition of extreme subjectivity if belonging to the lower element of humanity.

In addition to carrying forward the table of types attributable to the individual cards, in our next installment we will take up methods of applying our knowledge of the significations of the cards in determining the values in the life of the subject for whom we may be reading.

(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.)

ELEMENTARY PSYCHOLOGY

By CLARENCE H. FOSTER

Point Five

1. All that we see or know of this series of units which we call the "Universe" may be seen as but the expression, or manifestation of Creative Ideation. Nothing can be sensed by man that does not resolve itself down to—the expression of an Idea. This planet but expresses the Idea which appears objectively manifesting exactly that Idea. The Idea of the planet Earth, however, is the composite total of countless lesser Ideas, which make up the whole.

2. The crystallization of your understanding of the simple laws or principles by which all Centers of Creative Ideation manifest, will carry you further toward an understanding of nature, than any other realization. These simple principles will be given in numbers to follow.

3. We, as humans, are no whit different than all other types of Expressive Ideas. The Universe is not created for our pleasure, nor are we one iota more important in it than the dandelion or the ape. It is true that we comprise a different type of Expressive Ideation than the dandelion or the ape, and that we consider ourselves far above them. Nevertheless, there are other forms of Creative Ideation in contrast with which we are as insignificant as the ant appears to us.

4. We are but the expression of sentient Man. The cells which make up our bodies are themselves the expression or manifestation of the Ideas which they represent. They are used as such to make up the composite Idea represented in the human body. And we, in our part in the drama of human life, exist solely in the reception and expression of Ideas.

5. This entire Universe is but the expression of an Idea, composed of Ideas.

6. The laws which govern the expression or manifestation of an Idea, or a Center of Ideation, are identically the same whether it manifests in the mineral plane, vegetable plane, gross animal plane, or through human mentality into human action. These principles are fixed, changeless, and immutable. They

apply exactly the same for the expression of "Good" Ideas as for "Bad." We live and sow and reap our harvest in conformity with these exact laws and principles, whether we know it or not.

7. The possession of certain types of Ideas brings certain types of results and harvests. Please not the word, "possession." If the Ideas are within you seeking expression, you reap the harvest from them, directly or disguised, whether you express them or not.

8. All creation is divine, in that all is the manifestation of the Creator. True, the exoteric student must picture a Deity of human form and appearance. If such a one read these lines, let him cast them aside as chaff for the field mouse. For he could not understand when it is said that—Creation is the Creator.

9. High explosive may be used for purposes of great aid to man, or it may be a great curse, entirely dependent upon the Idea with which used.

10. The laws applying to human life may be employed for great blessing to all, or the same identical principles may be used for great harm. Entirely dependent upon the Idea with which used.

11. If one knew these laws and principles he could employ them exactly as well without using a name representing an external personalized Deity, as he could by including it. This does not belittle Deity, but recognizes a more sublime Creative Principle than the human picture of a "Man" in our physical form—recognizes a Creation of mathematical perfection. We will answer somewhat, by and by, the phrase—"In the likeness and image—"

12. Elementary Psychology teaches of laws and principles. Some must be taught from a religious ground, others from a material ground. It matters not which cloak is used, for both serve the same end and purpose.

The Wheat and the Chaff

If you were travelling to a distant city, there would probably be several

(Continued on Page 59)

FROM THE INNER CIRCLE

Talks With Aspirants

Dec. 3

It is for you, disciple, to seek the true Path through the labyrinth; to solve the puzzles which you observe existing and inweave these solutions as knowledge into your structure building. No Teacher or Master can rightfully do more than point out the way, present hints from which may be worked out in the mind of the disciple—through study and meditation—truths of importance and value. The disciple must win through by his own inherent soul-strength; must learn to truly respond to spiritual stimulation applied by means of vibratory impacts, and in these days of confusion and unrest, many problems of life present themselves of complex and contradictory character which can be solved in no other way.

Tense conditions coming from physical impacts must be controlled; learn to look down upon them from a higher level. To still the lower mind is to set it in true equilibrium upon its appropriate manifesting level: in this equilibrater condition alone may it control rightly the slower vibratory motion of a coarser grade of substance of which the lower bodies are composed, and at the same time form a channel through which may pour the force and power from the Egoic level.

In the personal orbit of the disciple there are circumstances and conditions seeming dense and incomprehensible, and there comes a deep sense of NEED for more detailed understanding. We touch the lives of others oftentimes for purposes inscrutable: all are nevertheless the outworking of Divine Law following the Law of least resistance in *adjustment of circumstances*, and as we master this principle of life and weave it into our character fabric, we gain much. As we further progress and learn to work *with* this law—and much of this process consists of *patient waiting in silence*—we gain more and more in insight and knowledge.

All events, all manifested lives and conditions, should be regarded as but infinitesimal and temporal presentments of the ONE REALITY toward

which we are all striving. If the life can be focused to a large extent in this idea of truth, much light may shine upon the little self complications. Give these their true value only as means by which experience is gained.

The one great rock in the path of the disciple is personality; seek and attain IMPERSONALITY and you are a conquerer. Paradoxes are ever present in occult and spiritual truth and this is no exception: personality transcended, changed, into the conscious working instrument of the Egoic Consciousness and having no selfish life of its own, is in one sense no longer personality, and at the same time is *true* personality, for it becomes the medium of expression upon the physical plane of the Egoic Life Consciousness which constitutes the REAL SELF—deathless and Eternal. It must be remembered that CHANGE is the law by which Consciousness unfolds, for continuous expansion produces change and inversely, consciousness expands through change of expression in degree and quality.

Impersonality expresses ONENESS in the essence of Principle, and prefigures a wide and comprehensive understanding, the possession and USE of Discrimination and of Dispassion—Desirelessness. Literally, it is the living of desirelessness that is meant, a condition in which *naught* is desired for the little self of the personality—for sake of itself—but at the same time the working instrument of the Soul-Ego (or the Master) must labor in service, and to do so at the best possible advantage, it must guard itself, care for itself, train and discipline itself and acquire the necessary tools for service: whatever of gain comes of material things, money, place or power, is to be USED in the service of the WHOLE according to the Egoic direction and impulsions. See you the distinction?

Neither must the disciple desire spiritual pre-eminence: his life effort in constant and unremitting service—objectively and subjectively—precludes the possibility of his dwelling upon such theme. In the objective world

there are many who profess to teach spiritual and occult development and the attainment of like powers. These things can neither be taught nor imparted from without, but can only develop in their verity from self-effort made within the soul and self-persisted in. There are methods of meditation, of unfoldment, outlined and advised. These may be of value to those who require a prop to lean against, and these form a large proportion of so-called students: a large proportion also require a personal leader as a support. All of this is known already to many, and it should be studied in its application to present day life.

Those who strongly feel the Christic stimuli—which is IMPERSONALLY sent forth into the world to take root wherever the soil is ready—and are unable to correlate and balance it, may do seeming harm to themselves and others, but only they can work out their own problems and finally succeed—perhaps—in forming their lives upon a stable and settled foundation.

One point you may regard as direct TRUTH: no genuine disciple of a Master of Wisdom, of the Sacred Science, would outwardly declare himself as such, and nothing would so proclaim him save his effort in service. Such declaration necessarily falsifies itself. The first absolutely necessary qualifications for discipleship, HUMILITY, ASPIRATION for IMPERSONAL AND UNSELFISH SERVICE FOR HUMANITY, would preclude the possibility of any exaltation or aggrandizement of personality, which qualities in such case would unerringly show forth the falsity of such claim or premise.

There is no short cut to spiritual discipleship: it MUST be EARNED, the path carved out of the hardest rock—as it were—by hard labor, constant and unremitting effort, counting not at all the falls, the errors and mistakes, leaving behind discouragement as soon

as contacted, knowing not defeat, but regardless of all that seeks to delay, to hinder, falters not, but ever presses onward to the longed for goal. So doing, the disciple himself becomes the Path, himself of complex organism is the metal he seeks to transmute to purest gold. Take heart, hold ever before you the LIGHT you have and walk in its rays. Persistence will ever carve the stairs whereby you climb to reach the heights to which your soul aspires.

One other point we bring before you: while the days of the present are most truly days of spiritual preparation for the Great Coming, it is neither wise nor necessary to emphasize a *time* for that Coming. Rather should it be placed in the background of the mind and the emphasis of effort be placed upon individual preparation, without which HE could be neither known nor recognized were He present today in Person. For to know Him in Person, there MUST BE similarity of vibratory rate; some attunement of the individual vibratory rate to the vibration of the Great Master, which although condensed to a degree, will yet be far more quickened than as yet accomplished in the ordinary human body. Therefore attention should be fixed upon the purificatory and refining processes necessary to such accomplishment which is of great importance, while a stated time for the Great Coming is not important, as when such preparation is made—and not before—is such Coming made possible.

The words of prophecy in the New Testament regarding the Coming (Matt. XXIV) are of more literal truth when occultly understood than is generally considered to be the case. These have not been so veiled and marred as some other portions of the spiritual narrative contained therein. Much food for thought has herein been given. Ponder our words.

—Written down by Katherine Hillwood Poor.

GATHERING YOUR OWN THOUGHTS LESSON LETTER TO A STUDENT

By AGNES MAE GLASGOW

My Dear Mr. Service:

Yours of recent date received. No, I do not think that you are different from the majority of those who come to me for instruction in things mental. How often I have men and women, far, far better read students than I lay any claim to being, tell me that they have studied under this master and that for years and years and yet, I perceive that these well-read people are still living limited lives. Poor in health and purse. Beset on all sides by various inharmonies. These people will quote passage after passage to me from Judge Troward, Larson, Dresser and others and find all manner of fault with me because I seemingly—and it is only seemingly—do not appreciate their GODS as they think I ought to do. Only recently a man said to me, "I wish that I could recall the exact wording of this passage from Troward. Maybe that is the reason I do not demonstrate. I cannot memorize." I told this man that the reason he did not demonstrate was that he was depending too much upon memory and not enough upon personal application, that he was trying to make Judge Troward be both

teacher who taught the lesson and pupil who learned, or profited by, the lesson. I further told this man that he would never get anywhere until he ceased to depend upon the word of any teacher and found words of his own to fit his spiritual needs. That if he looked within and found his own formula for his needs he would have found the magic key to unlock the door to any achievement. I am saying this to you now, Mr. Service, Go raise your own wool. Cease to be a mere "Wood Gatherer." Be no longer like the people who live in sheep-growing countries but own no sheep of their own but must needs go out and from the briars and thorns and brambles gather the flecks of wool the sheep have left there, torn from their abundant fleece. You have the same Divine Mind from which to gather your ideas as have your neighbors. Be a clipper of ideas. Not a scant gatherer from the scraps along the wayside. God gave you thinking faculties, and everything from the Divine Hand is the best. Do credit to the Giver and then to the gift. Be an original thinker.

THE SPIRIT'S SONG

Fingers playing in sweet ecstasy—rhythmic grandeur—
Untamed, wild, carefree—yet smooth and deep and still—
Broad rainbow streamers—Temple of Harmony!

A pause—a stroke—web of human destiny twining its
Silver tendrils about the soul—mirrored by Heaven's
Winking Lanterns—Eyes of the gods that reign!

High pitched the chords of Achievement—kin of Night,
Yet Child of Day—of blinding Light—into oblivion?
Nay, Cosmic Night, greatest, grandest of Mothers!

Eyes that see—Ears that hear—a Soul that feels—
A Heart that *loves*—these the Fingers playing Life's
Grand Symphony—the Great Key—God's Master-Key!

—Rolla H. Wajfle

SOME RECENT BOOKS

We Are Here--Why? By Edna Wadsworth Moody. 312 pp. Cloth. Marshall Jones Company, Boston.

It has been twenty years since the late William James, whose clarity and sincerity and fine comparative process of thought made its most distinct impression on American thought and feeling in the book called *The Variety of Religious Experiences*. Prof. James had a trick of bringing to his readers an interior calm which for the hour permitted them to share in his most excellent judgment. He broke no new ground, possessed no consuming appreciation of those who had done so, and advanced his readers very little in experience; but he promoted the desire to know, the ways of knowing and knowledge itself.

There now comes from Boston a book both capable of taking the place of *The Variety of Religious Experiences*, and of greatly advancing that other very rare work. This book gives you a key to a certain awkwardness of composition and indifference to literary values in its broad and unrestrained title, *We Are Here—Why?* Edna Wadsworth Moody, the lady who wrote this book, is tempestuous and audacious in the title, and these qualities are exquisitely inconsistent in a chemist and teacher so sound and conventional. Like Prof. James she is wondrously clear, dispassionate and reverent. Lacking to a marked degree the charm of perfect letters which enraptured the readers of Prof. James, Mrs. Moody more than compensates this deficiency by her tremendous capacity for a correct appraisal of all significant spiritual expression in the book of others. Not only does the first part of her book lack in that glow and melody which warms the heart to an instruction, but it also reduces its statements to an almost forbidding classroom statement and atmosphere. This does not mean that the reader will quit before he is through. It merely guarantees that he will be forced to supply his own melody, or take the work in snatches. Once the reader is beyond all save the last chapter in the first part of the book he will have lost any cause for quarrel with its material vehicle or its informing principle, and will find himself taking great mental strides in an atmosphere that is blessedly satisfying.

For the first 172 pages of the book, which totals 312, a reader's impression of the writer is that she has had a remarkable appetite for the soundest and best of published spiritual instruction, and that she has a marvelous capacity for synthesis. Indeed, a perfectly fair exoteric review of this work would be that in itself it is only a review of Edward Carpenter's *Towards Democracy*, and of a book called *The Perfect Way*, written by Edward Maitland and Anna Kingsford as long ago as 1881. In very truth, the chief office of this book, as the result and quite regardless of the author's intentions, is just that. It serves as a lamp that places the great books of Carpenter and of Kingsford and Maitland in a light by which they may be read with abundant profit by those who have reached that point where the great necessity of their

lives is to know the Truth. Any review of any book and any analysis of any subject obtains its authority by comparison, and Mrs. Moody has drawn copiously and magnificently upon the illustrious works of all the known *illuminati* for the superb and gratifying comparisons by which she has established and embellished the two great books, *Towards Democracy* and *The Perfect Way*, by writing another book about them.

We Are Here—Why? has no originality, but there probably was never a better compendium and commentary upon the few books in this world supremely worth while. Its style is short of that elasticity which imparts joy with its intelligence, but the whole work is singularly removed from all obscurity and half-light and from anything that cannot be substantially supported by the sincere inquirer.

If the writer had not confessed to certain recondite experiences guaranteeing her advancement, it would nevertheless be apparent that even so perfectly an attuned instrument as her superior and well-organized mentality could not be capable of this sustained and well-related fight with other luminous souls unless its director had herself imbibed at the great Fountain-head of Divine Wisdom.

—Henry Christeen Warnack.

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

Students who have been successfully impressed by an important argument will of their own accord endeavor to extend the point to a line of consciousness which is sometimes called the line of perception. In most persons, however well disposed, this line is often broken and it becomes necessary to have the argument renewed and the point made afresh. There is a wisdom in all those who bring a significant message which takes this fact into account. Perhaps the personality of the message bearer becomes quite unconscious of this process. In *The Gleanings of a Mystic* this law of teaching has strict observance. This is a posthumous publication of a work by the late and ever-to-be-appreciated Max Heindel, than whom no sweeter spirit has brooded over our quickening West.

Technically, *The Gleanings of a Mystic* is a book of letters to students enrolled under the Rose Cross, students who kept in touch with teaching and teacher by means of literal correspondence. There is perhaps in this precious little volume almost nothing which may not rightly be divined from a correct assimilation of the same author's *Cosmo Conception*. It might be said to be more articulate and less coherent than the first great work. Naturally, being the outgrowth of correspondence, it cannot manifest the same unity as does the textbook. What it does do, with fine emphasis and inspiration, is to renew and enlarge upon points either made or hinted at in the *Cosmo Conception*, and to bring these points into an immed-

(Continued on Page 50)

Periodical Literature

The Book Department of THE OCC ULT 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

"How to Carve Your Future," is the title of an article in the April-May-June *Astrological Bulletin*, (Los Angeles) which though brief contains much weighty and worth-while advice. "The Undiscovered Planets" is an interesting article by Prof. Weston giving much data on the subject matter of its title. The same writer also discusses "The Ascendant of London." There is much valuable information and tables of good and bad days compiled particularly for the students of "The Helping Hand Department," which apparently is growing to be quite an extensive feature of Dr. George's work. In addition, there are the regular features which comprise delineations covering the general outlook for the quarter based on the spring solstice; interpretations of the phenomena of the lunations for each of the respective months covered in the current quarter, and the monthly tables giving a detailed analysis of the prevailing astrological influences complete for each day of the month. There are also the handy tables of planetary aspects and astronomical phenomena for each day in the quarter.

"Who Was Abraham?" by Catherine Howard Thompson, is an article in the March *American Astrological Student and Adept* (Marshall, Minn.) which brings out the correspondence between Biblical names and characters and astronomical phenomena. In "The Voice of the Stars," T. Francis Hines analyses the influences of the current month. This article is followed by a table of daily indications. In the current installment of "A Simple Method of Directing," M. Cogswell takes up the explanation of Oblique Ascension, Ascensional Difference, Arcs and kindred factors used in the system of primary directions. Sam Bartolet discusses "The Solar Eclipse and Vernal Equinox." There is also the continuation of Editor Macaulay's series of "Simple Lessons in Astrology;" and

The Astrological Exchange Department.

"A Railway Accident Astrologically Considered," is the principal article in "The Astral Ray Department," of *Rays from the Rose Cross* (Oceanside, Cal.) for April. It describes the accident in the Tunnel des Batregrolles in Paris, France, giving the astrological conditions which prevailed at the time and which were the inciting factors of the accident. "The Children of Aries" delineates the children born this year while the Sun is passing through the sign of Aries. Horoscopes of subscribers' children are also delineated.

The April-May number of *Prophecy* (Manchester, N. H.) opens with an interpretation of astrological influences for the Spring Quarter, and likewise contains delineations for the lunar periods of the two months represented. The "Agricultural Department" gives tables of the best days for planting, cultivating, setting fowls, and for fishing. Weather indications for the two months are also given. The department of "Astro Mathematics" deals with the factors, calculation of which must be learned in entering upon the study of the science. (Other subjects are noted under the headings of Spiritualism, Philosophy, Healing, Etc., which see).

"The Sacred Seven," by Artie Mae Blackburn, stellar-numerologist, in *Reason* (Los Angeles), for February-March-April, demonstrates how the number seven determines parental resemblance. The same number contains the first installment of "Odic Lights and Colors," by Ernest J. Stevens.

Reality, (New York City), for March, has a noteworthy article on "Astrology," by Capt. Geo. W. Walrond.

Lesson No. 3 in Ruby Remont's course in Graphology in *The Aquarian Age* (Santa Barbara, Calif.), for March, is devoted to "Specific Features."

Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucianism

Rays from the Rose Cross (Oceanside, Calif.), for April, gives "The Esoteric Significance of Easter, and the Inception of Rosicrucian Philosophy," by Max Heindel, describing the cosmic drama which is enacted each year at Easter-Time. In the latter part of this article, Mr. Heindel describes his experiences in Europe at the time the philosophy was first given him by the Brothers of the Rose Cross. "The Planes or Nature in Ancient Tradition," by Dr. Charlotte Sturm, describes the concepts of the ancients as regards the super-physical planes and conditions which obtain there. "The Easter Mystery," by Arline D. Cramer, gives the functions which the Christ performs each year in connection with the vitalizing of the earth, and the activities of man thereon. "In Quest of Wisdom," is the continuation of an allegory by Ethne Rayden. There is also another of the "Letters from a Rosicrucian," translated by Mrs. N. W. Caswell from the Spanish; with also a generous installment of Clarence H. Foster's

"Elementary Psychology." The Question Department discusses the fundamental difference between the Rosicrucian Philosophy and that of Theosophy. Questions on capital punishment and the inadvisability of vaccination are also answered. Under "Studies in the Rosicrucian Cosmo-Conception," Kittie S. Cowan concludes her article on the Desire World, and begins one on the Pituitary Body. The Children's Department contains "God Loves Us," by Tanya Lehrer. (Other articles are noted under the headings of Astrology, Health, etc.)

"Notes of the Month," in the *Occult Review* (London, Eng.), for March contains the first part of "The Life Story of Laurence Oliphant and His Relations with Thomas Lake Harris," by the editor. "Some Personal Experiences of a Psychic Nature," by A. C. are very interesting. "More Light Upon Atlantis," by Lewis Spence, contains some novel and startling theories. "Roman Catholicism and Freemasonry," by J. S. M. Ward, is a comprehen-

sive review of the book of the same name by Dudley Wright. "The Evidence for Literal Transmutation," by S. Foster Damon, is an interesting article dealing with Alchemy.

"The New Order of Ages," in *The Divine Life*, (Chicago), is an editorial by Celestia Root Lang. "Paying the Price," is an essay by Martha Elizabeth Webb. "Elice, or Life in the Spiritual World," is the continuation of a serial by the editor. "Who is the Real Author of 'Light on the Path?'" is a stupid attack on the scribe of *Light on the Path* by a writer who displays a great deal of ignorance and much illogic.

The *Herald of Light* (Arroyo Grande, Cal.) for February, contains "A Message from Master H., delivered at Convention, August 3, 1922. There is also an article from The Life Study Club, entitled, "True Function of High Priest," which is of high esoteric value. "Create New Robes for the Ancient Wisdom," is the subject of the Open Forum. There are shorter articles devoted to "The Kundalini Fire," "Loyalty," and "The Noon Communion." . . . In the issue for March, The Life Study Club furnishes an article on "The Magnetic Aura," which is the feature of the number. The aspirant will find these articles of unusual value. "Absolute and Relative Truth," is the subject to which the Open Forum is given over. The Editor's Corner quotes some valuable instructions concerning the Path of Discipleship; and on another page is reprinted some of H. P. B.'s statements of the Laws of Discipleship, as given primarily to the students of the E. S.

"Mysteries and the Christ Life," in *The Esoterist* (Washington, D. C.), for March 2, has to do with those Mysteries, given into the custody of the twelve disciples of the Lord Jesus, are the living truths, which "when known, recognized and accepted, change the life of the one who lives them, and bestow a rare spiritual insight, the gift of healing, the power of speech, or perhaps some other unusual gift." "Health" is a short article showing the attitude of Esoterism towards methods of rational drugless healing, as well as the valuation it places on a perfectly functioning physical body. The Meditation is on "Virtue and Vice." There is a poem, "Lord Stay Thy Hand," by A. J. Verill, which is a hymn, suitable for use as a Litany, or supplication for aid, during the present troublous times and those still to come. "Truth and Inerrancy," by the Editor, is the leading article in the issue for March 18. It deals with the present-day religious situation, which might be summed up in the single sentence: "The Churches are 'fiddling while Rome burns.'" "The Symphony

Ethics, Philosophy, Scriptural Review

"Prejudice of All Kinds Must Be Forgotten," is No. VII of a series entitled *The Twelve Basic Bahai Principles*, by Harrison G. Dyar, in *March Reality*, (New York). Eugene Del Mar writes of "The Basic of Bahai Principles," followed by a commentary, "Bahai Principles," by the Editor. Dorothy Dyar contributes, "Youth's Challenge to the Church." "Confidence versus Self-Reliance," is by Louise R. Waite. "Man Triumphant," by Luella F. Phelan, is an article, the writer states, inspired by an afternoon spent with David Edstrom, the sculptor. W. L. Iuppenlatz contributes "Amer-

ican Citizenship and the Superman." There are several short Editorials, and the usual departments.

of Religions," shows the particular note of human faith stressed by each of the seven great religions. The Meditation for the fortnight is on "The Thirst for Truth."

Prophecy (Manchester, N. H.) in its issue for April—May has an interesting article entitled, "Christ is Not a Person," which proclaims that the present return of Christ is in the form of the "Son of Man" in the Heavens, sending down to the whole world the vibrating principles of Human Brotherhood.

In *Reason*, (Los Angeles) for Feb.—Mar.—Apr. is printed "The Coming New Age," by J. C. Hobson, a very worth-while article on the New Era.

From Tinnevely, India, comes the December number of *The Kalpaka*, "India's only Psychic Review," with an interesting table of contents. In addition to several articles on Spiritualism, which are covered under that heading, two very noteworthy features, are, "The Theory of Higher Yoga," by P. S. Acharya, which is the Way of Mystic Wisdom, based on the principles of *Gnana Vetti*, a very ancient Tamil Mystic work of high order; and "Tripura Rahasya," or A Practical Study in Consciousness, by V. R. Subramaniam. The former is a very interesting and valuable article detailing the differences between the higher form and the ordinary forms of Yoga; while the latter is a singular or rather curious but strikingly effective method of presenting the evolution of consciousness to its present stage, in an allegorical manner.

The combined January—February—March number of *Mercury* (New York), comes to hand too late to include a review of it in this issue. It is a particularly valuable number, full fifty-two pages of matter of high value to all Esoterists. A complete review will be included in the next issue.

Preliminary announcement is received that the next issue of *The Temple Artisan* (Haleyton, Calif.) will be the January—February—March number, which will contain a full account of the laying of the Center Stone of the Blue Star Memorial Temple. There is an impressive letter from the Master Hilarion, helpful to those aspiring for higher and practical attainment of Light and Wisdom; also a communication from the Master to All members of the Temple, which is, fundamentally, the Temple of Humanity. The editorial mirror by Dr. W. H. Dower, gives the meaning of Christ Love and Wisdom. Under the Temple Builders' department will be the conclusion of the Parable (symbolic of Humanity) by H. G. This number, it is evident from the announcement, will be an especially good one.

ican Citizenship and the Superman." There are several short Editorials, and the usual departments.

"Who Owns the World?" is a worth-while article in April—May *Prophecy*, (Manchester, N. H.) which challenges the statement of the moneyed interests that "The credit of the United States is its power to tax," by setting forth the opposing statement that "the credit of the United States is its power to create and produce."

(Continued on Page 46)

The Lost Flower

By COFFMAN

Death plucked a flower I thought was mine
 Long I had held it close to my breast
 Around it I had drawn a line
 Within which always it should rest.

I lost my flower and cursed the gods
 Who ruthless tore my jewel away.
 I craved the opening of the sods
 That I might find my own one day.

And then I found the Mystic things
 They came to lighten up my days.
 I found that Death had Golden wings;
 The door of Death will swing both ways.

My own returned from out the deep
 I loved, as in the days gone by.
 No more the sorrow vigil keep;
 I live and love, my joys are nigh.

LADY OF THE QUESTIONING

Who hath taught the linnet to sing,
 O Lady of Endless Questioning;
 Or who hath taught the lark to wing
 His way within that azure thing
 Men call the sky?

Out of the mists, and the winds tide it on;
 Out of the night and into the dawn,
 Out of the silence and into the song,
 Cometh the wonder, O Lady Mine,
 Cometh the Soul and its wisdom's store,
 O Lady of Endless Questioning.

—Henry Christeen Warnack.

AN EASTER MESSAGE

“FEAR NOT: FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE.” Children of Earth, hear ye this word?

The Voice of the Annunciator has sounded forth throughout the world, foretelling a Wondrous Coming of great joy which shall be to all people. Those with ears attuned have heard His golden tones and have heeded. Into their hearts has rung His Message, and in that Inner Sanctuary open only to themselves they have prepared the manger in which to receive the glorious birthing. In the fulness of Time, unto all men this thing shall be.

O you who lag behind, who hear not, see not, feel not, deep buried in material darkness, why look you not out when the LIGHT shines forth? Where will *you* stand when dawns the SON of the Great New Day, and the Living Christos calls unto His people, “I come, make ye ready!”

Into the inmost soul of man has the Annunciator planted the pure and Holy seed which must spring beneath the fructifying rays of that LIGHT of Vibrant Love which now shines forth upon the Earth, seeking trus response within the human heart.

Humanity, Fear not! Awake! Arise! Look out, far out, beyond the stifling miasmas and chills of earth bondage, unto those glorious realms of Spirit, from whence pour forth the Christic Beams to lift the burdens, light the gloom, and outline a Path wherein the feet of men may tread.

The Cycle of Fulfilment dawns! HE comes again Who lives and loves that HIS Humanity shall never die, but shall be born anew and arise to glorious functioning of its Immortal Destiny. The LIVING PRESENCE has arisen! Make ready that Holy Place within where you may welcome HIM in Principle as in Presence; that when the full dawning comes you may welcome HIM in Person as HE walks among men; that you may see HIM looking at you from the eyes of each brother man; that you may recognize the Great Christic Love-Fire which must eventually ignite all human hearts in one mighty upward streaming FLAME. liberating LIFE ITSELF, and uniting all Humanity in the Master Consciousness of BROTHERHOOD.

PEACE TO ALL BEINGS!

—Written down by Katharine Hillwood Poor.

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Sam Fould, editor of *Now* (San Francisco) appearing in the March number of that periodical. "What About Mind?" is the title of an article in which J. A. Eichwaldt tells how to get results through thinking. "The Significance of Repulsion," is the third in Eugene Del Mar's series, "The Human Magnet." Benjamin F. Bonnell gives us some more interesting data and information about "The Bible," while Charles Hine Hubbard writes on "The Correction of Adverse Influences."

"Demonstrable Psychology," is also the title of an article appearing in Number 3 of *Right Thinking Monthly* (Cincinnati). "Working in the Silence by Realization," "Working in the Silence by Visualization," "Selfishness and Self-Denial," "Gloom and Cheerfulness," "The Leaner and the Lifter," are among the titles of other articles appearing in this valuable little monthly.

Forerunner of the Light (New York), is Mr. F. L. Rawson's American magazine. Through the issues of Feb. 24, March 10, and March 17, run some forms for new treatments written by Mr. Rawson, which form a supplement to the first edition of his latest book, "Treatment, or Healing by True Prayer." Also in the issue of Feb. 24, appears "Our Supply," by E. S. J.; and a very interesting ghost story. In the issue for March 3, "Get Wisdom," is No. 3 of Miss Nybloe's Talks. The March 10th issue in "Mind Leaving the Body," details several interesting instances of that phenomenon, and states there are quite a fair number of well recorded cases of the mind leaving the body and being seen by others. "Contradictions," is the title of a contribution by E. S. J. . . . In the issue for March 17, R. M. Starrett contributes "Spiritual Man—A Realization." In addition, there are the usual departments under the headings, "Questions and Answers," "True Prayer," "Methods of Prayer," the latter two coming under the Special Lessons which are prepared and printed weekly.

Active Service (London), weekly, is Mr. Rawson's English magazine. In the issues for March 10, and March 17, are parts III and IV respectively, of Gertrude M. Bradley's serial, "The Herb Gatherer." "The Non-Existence of Evil," by George Crouch, is a short article in the number for March 10. . . . The department, "Signs of the Times," is of great value to both metaphysical and mystical students, consisting as it does of cullings from the world press, both of events and discoveries of science, which may be correlated with the New Age teachings. There are several other regularly appearing departments of much interest to students and practitioners of metaphysical healing.

"The Law of Prosperity," by Louise B. Brownell appears in *The Aquarian Age* (Santa Barbara, Cal.) for March. "Prosperity and Abundance or the Higher Law of Supply," is by Henry Thomas Hamblin. "The Purpose and Power of the Imagination," by Mrs. Agnes Mae Glasgow, also appears in this periodical. Adelaide L. Gaffney contributes "The Power of Selection."

"Stumbling Blocks Removed," is an important article on psychology, by Edw. B. Warman, appearing in *Reason* (Los Angeles), for Feb.—Mar.—April.

"The Incentive of Desire," is the title of a simple lesson in Christian Psychology, by Charles Edgar Prather, appearing in *Power* (Denver, Colo.) for March. "Brotherhood," by Katherine Hillwood Poor, is one of the best articles of the month, appearing in any of the Higher Thought or Psychological magazines. Other articles are, "The One Perfect Mind," by Prof. James Payne, "The Golden Rule," by Elsie Gibbs, and a "Little Journey into Success" story.

A feature of February *Nautilus Magazine* (Holyoke, Mass.) is "Practical Uses of a World Old Science" by Claude William Chamberlain which throws new light on a much misunderstood subject. Other features of this issue are: "A Prosperity Treatment" by Helen R. Crane; a self-revealing exposition of "Selfishness" by Brown Landone; "Health Through Correct Thinking" which is the personal experience of Genevieve V. Aram with Emile Cone in his own home-town; "Bringing Out the Bigger Man" by Dr. Orison Sweet Marden, showing how to develop yourself to the greatest limits; and "Just What is the Giving Up Point?" by Chester Holt Struble. There are also in this number some splendid personal experience articles on the successful application of New Thought including "A New Vision Plus Concentration Performed Several Miracles" and Myrtle R. Estey's experiences in the materializing what she wanted. The best poem in this number is "Yet" by Grace MacGowan Cooke. Elizabeth Towne's Editorials include a series on "Believing and Having Prosperity," and William E. Towne's Views and Reviews include "Will and Imagination in Auto-Suggestion," "Envy Springs from Desire to be Great," and "The Feeling That No One Cares For You."

"Spiritual Obedience," by Charles Fillmore, is the opening article in *Unity* (Kansas City, Mo.) for March. "Nisan," by Emma Curtis Hopkins, treats of the New Year beloved by the Jew-born Jesus, Nisan being the last of March, the sacred New Year's time of Jewry.

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"The Forming of Substance," is the sub-title of Chapter III of E. V. Ingraham's serial, "Creation and Re-Creation." "Omnipresent Healing," is by H. T. Wiegel; "Poverty is a Mistake," by Agnes Mae Glasgow, and "The Temple Not Made by Hands," by Sara B. Quigley. There are a number of departments devoted to Christian Healing.

"Enrich Your Life," by Dr. Andrew J. Hornung, is a continuation from the last week's issue, in the New Thought Column of *Boston Ideas*, (Boston, Mass.) for February 17. The same department in the issue for Feb. 24 is

devoted to "The Powers of Relaxation," which is also continued in the issue of March 2. The latter number also has a feature article by Dr. Hornung, entitled, "Truth Revealed." Agnes Mae Glasgow has a story, "Broadcasting for Success," running through the issues of Feb. 24—March 5. Dr. Hornung's New Thought Column in the issue of March 17 is devoted to "Exercise." *Boston Ideas* covers a broad field, its various other departments being covered under their proper headings. The Editor also conducts a page of Literary Ideas covering the whole range of current literature.

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"The Inside Bath," is the subject of Letter No. 3 in Sander I. Christensen's series, "Vita (Life)" in *The Vegetarian Magazine*, (Julietta, Idaho), for March. "Simple Life," contains some good philosophy. "Salad Dressings" are the feature of the department devoted to recipes, though there are many others, and there is a particularly comprehensive article on "Breads." There are many shorter articles and interesting paragraphs, with a page of Book Reviews.

"Health," in *Prophecy*, (Manchester, N. H.) for April—May enumerates the tendencies that are apt to be accentuated during the period covered, by astrological configurations. These are accompanied by sound advice as to the proper precaution to be taken to minimize them. "Prophecy and Healing," is an article on maintaining good health from an astrological standpoint, very interestingly illustrated by an

actual case.

"Electro-Radiant Energy and Chromo-Therapy," by Ernest J. Stevens, is the beginning of a two-part article in *The Aquarian Age*, (Santa Barbara, Calif.) for March, which is very interesting. It deals with the crypturgic properties of electro-magnets, particularly with regard to their color, in treating disease. "The Care of the Body," is a department containing selections from the writings of such experts as Chas. B. McFerrin, Harry Ellington Brook, B. F. Austin, and others.

Another article on Color-therapy is "Color Therapy and Sunlight," by Leo Blanco, appears in the Nutrition and Health Department of *Rays from the Rose Cross*, (Oceanside, Cal.) for April. It shows the influence of sunlight upon the body, and the effect of variously colored clothing upon the body. Vegetarian Menus and Recipes are also given in this department.

Spiritualism

"Jesus Preached to the Dead," by Dr. B. F. Austin, is the opening article in *Reason*, (Los Angeles), for Feb.—Mar.—Apr. One of the features of this issue is "Gravitation as Expounded by Newton and Davis," by P. A. Jensen, in which the laws of gravitation as expounded by Newton and Davis are compared and shown to differ greatly. "Some Mysterious Spirit Phenomena," is from the pen of J. F. Steckenreiter; and "Was Jesus Conceived of the Holy Ghost?" is a posthumously published article by the great spiritualist, Dr. James M. Peebles. "Prophecy for 1923," as given through the Rev. Mary C. Vlassek, is printed in full.

"Modern Spiritualism," by Richard A. Bush, appears in *The Kalpaka*, (Tinnevely, India), for December. "Rambblings of a Spiritualist," by V. R. Rishi, is in the same number.

"Robert Blatchford Taking Second Thought," is an interesting statement from a great social

worker who has formerly been clinging very tenaciously to the material side, of interest to Spiritualists, reprinted in *Theosophy Today*, (New Orleans, La.) for March.

One of the most valuable and meritorious articles that has appeared in print for some time past, is to be found in *Boston Ideas*, (Boston, Mass.) for Feb. 17. Its title is "The Light of the World," and it was written by Katharine Hillwood Poor. It describes an exploration in the realms of Spirit, personally conducted by a Guide. The place visited was an "INTENSITARIUM," which corresponds to the hospital institutions of the earth-plane. Here are received and treated many who have left the earth-plane; also there is a department for those who still exist in the physical body upon the earth-plane and who are brought here while their bodies are at rest." A rather curious thing is the description of the method of treat-

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ment, which is principally by certain sound vibrations, musical notes and tones, and by light and color rays; the curious feature being the correlations between new methods of healing now being developed by material science on our physical plane. The description of the Record room and its operation is interesting; but the description of the final scene where the Great Physician Himself is seen pouring forth His streams of healing, magnetic Love, is sublime. . . . In the issue for March 17 appears "Messages from Elthuria," through Dr. Guy

Bogart, phenomenally received communications of much more than ordinary caliber and value. . . . "The Dictograph Corner," a department appearing regularly, which is devoted to inspirational writing by Harris Vernette Rhodes, is a column in which may always be found many fine things.

The "Message from Roosevelt from Beyond the Border" appearing in the March number of *The Aquarian Age*, (Santa Barbara, Cal.) is titled, "The Power of Crookedness."

Theosophy

In the Theosophical Column of *Boston Ideas*, (Boston), which is conducted by Grace Evelyn Brown, the conclusion of the article on "The Coming of Saul," appears in the issue for Feb. 17. For Feb. 24 the subject is "David and Goliath;" while "David and Jonathon" appears in the issue of March 3, and "David and Saul" in that of March 17.

"Evolution of the Soul," is the subject to which the department of Theosophy, conducted by L. W. Rogers, is devoted, in the Feb.—Mar.—Apr. number of *Reason* (Los Angeles).

"Your World and Ours" is from one of the convention lectures of Mrs. Annie Besant, printed in *The Messenger*, (Chicago) for March. "Theosophy and Cultural Values in Science and Psychology," is a partial report of a lecture recently delivered by Fritz Kunz. There are the usual official departments pertaining to the work of the American Section.

Theosophy Today, (New Orleans, La.) in its issue for March, prints "God's Plan," by C. Jinarajadasa, which is an extract from that writer's *First Principles of Theosophy*. Another extract from a work by the same writer is entitled, "Evolution." There are many other shorter articles, and numerous paragraphs.

The Beacon (New York), for March, prints one of Rabindranath Tagore's translations of "Songs of Kabir." "Occult Reticence," by

Alice A. Bailey, is a timely and valuable article dealing with the following three topics or questions: "To Know, to Will, to Dare and to be Silent." "How is it then that the Masters have let it be known that They are Adepts?" "Are we then not to pass on information about the Masters to the general public?" "An Early Experience," by Jacob Bonggren, details an interesting psychic experience. "Chelaship," "Using the Masters's Names," and "From the Carbons in the Editor's Correspondence File," are shorter features. The monthly arrangement of outline lessons on the *Bhagavad Gita*, with topic for Meditation, arranged by Alice A. Bailey, is included as usual.

"Theosophical Policy," by Albert A. E. Smythe, General Secretary of the Canadian Section, is a clear-cut statement appearing in *The Canadian Theosophist*, (Toronto, Ont.) of which Mr. Smythe is also the Editor, for February. There is a very comprehensive and illuminating review of Mr. Sennett's posthumous book, *In the Early Days of Theosophy in Europe*, by the same writer. "The T. S. and Creeds," is signed by "S. C." The conclusion of "The Mystic City," a serial by Mrs. Walter Tibbitts, also appears. There are the usual departmental features pertaining to the business of the Canadian Section.

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Some Recent Books

(Continued from page 41)

iate and, one almost might say, operative view.

Especially to be recommended to the reader are the chapters on The "Mysterious Magnum," and Sound, Silence and Soul Growth. The world can only be indebted to the Fellowship Press, of Oceanside, California, for anything it can do in the way of cherishing and transmitting all fragments of the wise and kindly teaching left by this rapt soul of a beautiful consciousness.

—Henry Christeen Warnack.

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

The latest book from the pen of the talented writer of "I Choose," "Yet Speaketh He," "Above the Shame of Circumstances," and several others which will instantly occur to the minds of those readers who know her work, is an exposition of the New Psychological principles clothed in the novelist's art. It is the story of a girl, by birth and rearing acquainted only with the finer things of life, who with her mother by operation of a sudden reversal of a fortune finds herself "on the other side of the bridge," there to take up Life's battles in surroundings which are everything but those to which she is accustomed. How she fights this

battle to victory, armed only with a fine vision and the will to believe, is told with the charm and understanding which characterizes this writer's work. The love element is not missing, as a very pretty love story runs throughout, but the value of the book lies in the realization of its purpose which is far above that of mere sentiment or entertainment. What this purpose is may be gathered from the author's dedication: "Dedicated to Most of Us Whose Spirit, ranging over both sides of the bridge of society and of life, concentrates the Power and the Glory of its essence in the little duties of the every day."

F. E. R.

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

Mr. Rawson's latest book contains this noted practitioner's methods for treating over 600 different problems, the most of them containing a practical example or formula for treating. These are prefaced by a very valuable instruction on Treatment. In this he brings out that today among the fifty or sixty religious sects and probably over a hundred schools of psychology there is only one point upon which they are in precise agreement, viz: that if a man thinks good, it is followed by good; if he thinks evil, it is followed by evil. "In other words, we make our own comparative heaven and our own hell by the way we think. Heaven is a perfect state of consciousness. The only power that

evil has is the power we give it in our own so-called mind by recognizing it—re-cognizing it. If you stop thinking of the evil, that is the end of the evil. It is easy to stop thinking of the evil with the conscious mind. . . . *the difficulty is in stopping the subconscious mind from thinking evil.*" And it is on this latter point that this volume gives assistance.

In addition to this lengthy preface there are shorter chapters on "Watch and Pray," and "How to Correct Treatment." The work is supplemented by a comprehensive table of "Spiritual Realities," which purport to give the true Spiritual correspondences of the multifarious so-called physical or material manifestations.

While numerous treatments are formulated into precise wording, the author very commendably warns against the slavish adherence to formula, in the words, "Do not take this as a hard and fast rule for working. Let God teach you the way to work, not man." Another commendable feature about Mr. Rawson's method is that he advocates using about three affirmations to one negation, the negation being very brief and is to be followed immediately by the affirmation. Stress is placed upon the necessity of realizing the opposite of that which is denied. Students of metaphysical healing will recognize that this is somewhat different than denying the opposite of that which is to be realized; and advanced students calling themselves occultists, who have the real grasp of metaphysical principles, will readily understand the greater efficacy of the former method.

Mr. Rawson's book is one that can be recommended as helpful to any student of metaphysical healing and treatment, of whatever school.

H. M. C.

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

If you go deep enough into it you can find quite a number of possible reasons for the recurrence at wide intervals of efforts to establish certain facts of spiritism and their practice and of attempting to place these facts and this practice in popular favor and within public reach. Not only can you find a number of possible reasons, but some of them may be right. The *Oahspe Bible*, for instance, says that such an effort flowers into a sort of rage toward the close of one, and before the beginning of another, dispensation, say at intervals of about three thousand years. As a matter of truth, there are periods and very regular ones when everything of a hidden nature comes up for air, as it were. That is to say, there is a disposition upon the part of the hidden to be purified, and there is a disposition upon the part of the exposed to become substantiated. A lot of good and a lot of bad comes out in such an age because it is being promoted from within and without by some who are sincere and some who are malicious, by some who are generous and some who are greedy, by some whose consciousness is an appetite for the good and by some who are unscrupulous. These efforts get into literature and we have published works of culture and mental balance that broadcast to the world knowledge once held secret. We also have pamphlets by the ignorant and we have novels

and essays by the partially prepared.

This magazine has lately received a very interesting example of the modern trend to give not only credulity but study to the possibilities along the line of communications from those who have metaphysical instead of physical bodies, that is to say, from discarnate entities or those who are commonly said to be dead or out of body. Reference is here made to a book called *The Bishop of the Ozarks*, made into a moving picture and released under that title. Both as a novel and as a picture the work labors under the difficulty of carrying two plots of almost equal strength: the convict's story being one, and that of the two doctors being the other. Both are absorbing, but if you get lost between them you can always follow the third plot, or the love *motif* furnished by the heroine and her father. As picture and as fiction material none of these are new, none of them have received superior treatment, but all of them afford both plausible and agreeable entertainment.

As literature the book is negligible or minus. It would make a fair story or picture without the spiritistic argument which is carried through it, and which is presented with somewhat more feeling than art. This is apparently done out of conviction and is not merely a cheap resort to profit by something that is in the air. Indeed, where the subject is touched the book rises to its only claims to distinction. Its treatment of this subject violates good taste and reason far less than works of a much more pretentious nature with which the market is flooded.

People who like phenomena and speculation with regard to its sources and processes will find in this work considerable to their interest and nothing that will confuse or injure them.

—Henry Christeen Warnack.

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Editorial Shop Talk

DOUBLE NUMBERS

While *The Occult Press Review* is now being issued regularly once a month, considerable dissatisfaction has resulted owing to the lateness of its issue in relation to the date it bears upon its cover, both from the standpoint of the subscribers, many of whom fear they are missing a number and query us about it before it has had time to reach them, and the newsdealers who complain that it is hard to sell a publication which is apparently a month old by the time it reaches them. This is partly due to the slowness of the mail, but primarily due to mis-dating the initial issue, August, 1922, which was not actually issued until some time in September; as well as some mechanical difficulty which developed later and which has not yet entirely been overcome. For these reasons we are issuing two double-dated numbers which will bring our date of issue up to the 21st of the month preceding that of the date of issue, which ought to put the magazine into the hands of its subscribers by the first of the month. It may take us one or two months to regulate our schedule to make possible an On Time issue. Until that time we bespeak our subscribers' patience.

All subscriptions are being advanced to insure subscribers receiving the full number of issues paid for.

* * *

"Initiation" is a term that is being widely misused and very badly abused in these days of rapidly shifting conditions. It is being applied to everything ranging from a faint glimmer of illumination resulting from a temporary expansion of consciousness, to a weird dream. Much misinformation is being circulated about this topic, and generally undue stress is placed on the element of psychic phenomena occurring in connection with it. Now, real Initiation is the definite expansion of consciousness by orderly stages. An element of psychic phenomena may accompany it, and often does, but in relative importance it is the minor feature. The inability to place the correct

relative valuation and right interpretation upon this phase of such an experience, as well as the misinterpretation of interior experiences resulting from forced and unbalanced Psychism has resulted in much confusion in the ranks of so-called occultism.

It is with this thought in mind that the Editor desires to call particular attention to an article which is to appear in the next issue of THE OCCULT PRESS REVIEW. Those of our readers who are interested in such topics are cautioned not to miss **GAMBLING WITH THE WORLD**, by Frater Achad, which will appear in the June number. The article may appear to some as startling. Certainly it is not in exact accord with the existing notion regarding such matters. In it, Frater Achad will describe some experiences of a recondite nature which occurred to an Adept of his acquaintance. During this time he "walked, talked and performed all physical actions in a normal manner, but all that took place, wherever he went, whatever he said or heard, tasted or smelt *had value according to his mental state*. That is to say, he perceived the actions of those around him in an unusual light, so that, although people in his surroundings may have been acting quite normally, and although he may have appeared to them as a normal being, life in all forms became a Great Drama of Initiation."

Do not miss this article. It is worth the price of a whole year's subscription. Not the least of its value lies in the lesson that is pointed out at the

(Continued on Page 55)

Q. B. L., or

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—Abdul Baha.

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conclusion by the writer, for those who have the eyes to read.

The attention of those readers who incline towards the Mystic Path is directed to the Department under the heading, "FROM THE INNER CIRCLE," which is started in the present issue as a permanent feature of the magazine. Those who are ready, will recognize its value without further words of comment. To those who are not, such words would be without avail. The Editors can only add that the privilege offered them thus to co-operate in giving forth to them who need it the aid to be found therein, is to them at least a glimmer from those Signal Lights which here and there upon the Tortuous Road shed rays of assurance that the traveler has not lost his way, despite stumbling footsteps and an occasional wandering into some by-pass.

As stated, this is to be a regular monthly feature. In addition to which, there will be other contributions from the inspirational pen of this writer of such rare mystical attainment—Katharine Hillwood Poor—from month to month. No reader interested in Mystical thought can afford to miss them.

THE OCCULT PRESS REVIEW has obtained a series of four articles written by Stuart Armour, Astrologer and Mystic. These are entitled, "CONCENTRATION AND MEDITATION, from the Standpoint of Astrology." These will run consecutively beginning in an early number—it is hoped they can be started in the July issue. This series will be of vital interest both to the Astrologer and the Psychologist, regardless of whether interested in the alternate phase of the subject presented. Those metaphysical and psychological students who are interested in methods of entering "the Silence," will find herein much valuable information and many suggestions. Those primarily interested in Astrology will find much valuable advice on the manner in which conditions brought about by adverse planetary configurations may be successfully met and weathered; as well as learning of the true relationship Psychology bears to Astrology.

—The Editor.

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Astrological Question Box

Editor, Astrological Department:

Answering A. H. Ridsen's inquiry in the March issue would say that an entire progressed map should be erected for any year after birth for which judgment of progressed directions is desired.

Although calculations of progressed cusps other than the M. C. and ascendant are frequently disregarded by students, we believe that the entire chart should be computed if one aspires for accuracy in calculating directions. Several astrologers may employ as many systems in calculating progressed directions, among which may be included the calculations by right ascension, the year for a day method, or the system of arcs, and in the end each may arrive at the same conclusion when rendering judgment.

Authors seem to be rather vague as to how directions to radical or progressed bodies should be interpreted. Based upon our personal experiences we suggest that progressed planets directed to places of radical bodies should be judged in terms of the radical chart. When directed to progressed planets, the respective positions should be interpreted in terms of the progressed chart.

The Moon's progressed position should also be interpreted in terms of the natal chart save when forming directions to progressed positions of planets. When no directions are in operation during any month the new and full Moons should be duly considered as regards house position or whether they affect sensitive points in either the radical or progressed maps. Judgment may then revert to the radical or progressed maps accordingly.

This is a subject that might well invite discussion as it is one of the most confusing for the average student. We should like to note the views of others concerning this matter. At the present time we are applying this principle to progressed lunar directions to radical and progressed Saturn respectively and at a near future date may be in a position to present some definite data to further illustrate the principles involved.

Concerning your astrological department, we hope that in addition to ques-

tions may also be encouraged correspondence relating to constructive ideas for the progress of astrology.

FERVIDUS.

The Editor heartily concurs with the above writer in the suggestion that correspondence relating to constructive ideas for the progress of astrology, be encouraged. To this end, he promises to devote whatever space may be required for the expression of his readers' ideas along these lines and hopes that his readers will make of this an open forum.

Notes From the Field

Readers of The Occult Press Review will be interested in the announcement of the formation of a new Theosophical organization in New York City to work primarily under the third object of the Society. The body has been incorporated under the laws of the State of New York with executive offices at 135 Broadway and local headquarters at 230 Madison Avenue, New York City.

The official name of the corporation is The Occult League and its objects are:

1. To investigate the unexplained laws of nature and the powers latent in man.
2. To provide facilities for occult study and spiritual unfoldment.
3. To collect and disseminate occult truth and information.
4. To help to provide channels of expression and service for occult students and workers.

The Occult League desires not to compete with or to be a substitute for any other group or line of activity, but rather so to conduct its activities as to facilitate cooperation with all groups of similar aims and ideals. The League is entirely impersonal and unsectarian, exalting no personality, proclaiming no doctrines or dogmas, and claiming no authority.

The League welcomes as associates all persons in sympathy with its objects who may desire to register for lectures or classes, to use the League library, or to receive literature and announcements. The relation thus established signifies

(Continued on page 59)

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(Continued from Page 57)

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WALTER DEVOE.

Further particulars may be had by addressing the Eloist Ministry, Brookline, 47, Mass.

Elementary Psychology

Continued from page 37

different routes which you could follow, all of which would lead you to the same ultimate point.

And even so is it true in the personal "Way of Unfoldment."

It is not necessary that all follow the same road in thought, study and unfoldment, to reach one common consciousness and vision. Particularly is this true in the elementary and intermediate stages. One may learn from one "school," another may receive guidance from a directly opposite line of thought. And neither has the slightest need for the other's teachings. Both in time may pass on and come together upon one common ground.

Throughout all times there have been two classes of teachings, commonly spoken of as exoteric and esoteric. No teacher of the race has ever given to the mass his deepest knowledge and understanding. For, even if he had done so, the masses would not have accepted them, for they could not understand. Any "mass" teaching or philosophy is necessary exoteric.

The more nearly travellers approach the esoteric or deeper knowledge, the more do they merge into one common

understanding.

But each, at some time, must have passed through some of the exoteric beliefs. It matters not which type or kind. Nor is it necessary that any one person even understand the nature of other exoteric schools than the one in which he is interested. Some are served best in one way, others in another.

Therefore, remember always, that that which is suitable for you may not be for your neighbor, and that your neighbor needs his creed, even though it may appear ridiculous to you.

As you read and study, or listen to the words of another, remember that only a small portion of the entire lesson may be for you. Other portions may be exactly what your neighbor needs. He is right and you are right. Your wheat is his chaff, and your chaff is his wheat.

It is useless to argue over what seems chaff to you. What does it matter? If anon you find a bit of value to you, take it, digest it, and pass the rest.

You need make no slightest effort to separate your grain from the chaff. Nor to ponder over something which is not clear to you. You can skim over the pages of a book and derive all that it contains for you at that time, as far as the lessons of life are concerned. A year later, the same book might reveal far deeper meanings to you. In this connection, you will observe that you never derive your greatest benefit from any lesson until months or even years have passed. True unfoldment, like all sound growth in nature, is steady and gradual.

When you read and think and listen, find your own, find that which is for you and simply pass the rest without concern.

Find your own, it comes to you naturally—realize that your food may not suit another. Somewhere in the chaff you cast aside others will find their guidance.

It scarcely behooves any of us, regardless of our self-seen knowledge, to broadly proclaim that anything is unworthy the attention of others. If it is indeed unworthy it will die a natural death.

Find the wee grains of wheat, and let the chaff blow by—a field mouse may find nourishment in it.

The Solar Cycle

Continued from page 32

wider knowledge of the Cosmic Principle and Plan of BROTHERHOOD, so may we hope that the dawn of the new Solar Race heralded by the Great Coming, will permeate the hearts of men individually and collectively, with that Fire of Divine Love which will cause a speedy birth of the realized ideal of Unification.

Bread or Stones?

(Continued from Page 34)

words "In Breath did he vibrate them." Without the Breath of Life, which is the Holy Spirit, we cannot thus "rise" for it is by means of this Breath that the Leaven of the Kingdom of Heaven works within us. Every breath we breathe brings to us the Solar Forces from the Father in Heaven—the Sun of the Universe. This breath keeps the hidden fires going in our Furnace, so that the Bread of Life comes to perfection; without it, we should be like mere dough. Do not think of this breath as something mysterious and unobtainable, it is the breath that we have been drawing since the hour of our birth, and we only need to learn to use our "bellows" rightly, to find ourselves literally filled with the power of the Spirit.

Let me conclude with these words: Be NATURAL, follow Nature's processes without fear, reject the "stones" of idle and useless Dogma, realize that each one of us is a LIVING TEMPLE, a HOUSE of BREAD, and that this Bread is the BREAD of LIFE itself.

Steps to Mastery

(Continued from Page 35)

and can succeed in anything he sets about if he will cultivate directness. When he does this, the undeveloped portions of his brain will spring into action as fast as they are required. It is the misused brain which stagnates. It cannot grow because it is never called into action. But the minute the brain is used to the limit of its development, cell upon cell unfolds, is awake, and the response is electric. Men whose thinking is done on this pattern never cease in the growth of the physical brain. They call into play in their most advanced years cells of the brain that had lain dormant through youth and middle age. Such men cannot grow old. Their years are to be counted only for the grace they bring.

With your vast possibilities, Beloved, it is a shame that you do not know yourself to be greater and brighter for each day that you dwell upon earth. Use all the power that is yours today without stint and behold how the fire of your genius shall spread and the flowers of your mind unfold. You are limitless, you are fathomless, you are inexhaustible the moment you seek absolute control of the forces which you now realize yourself to possess.

(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.)

WHAT TO READ

When it comes to reading matter, I stand on my rights as a perfectly good free being: I believe that all kinds of reading matter are "lawful" in truth. But I find that all kinds as *not* "expedient"—that is, many of them do not at the present time tend to unfold my consciousness further in realization of Absolute Truth. Some other time they may be "good" for me. And they

may be good for others now. If one does some "solid" reading every day and also *chooses the best* biography and fiction he knows at the time, and continues to do it, every day, in every way, he will grow better and better in his library affinities.

The Spirit in You, He will do the work of choosing aright, if you believe Him and obey.

—Elizabeth Towne in *February Nautilus*



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