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The
OCCULT PRESS REVIEW

— FIAT LUX —

A Monthly Publication Devoted To Higher Thought. In All Its Phases

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

Vol. II

June, 1923

No. 5

THE
GREAT WHITE LODGE
OF
OUR SOLAR SYSTEM

GAMBLING WITH THE WORLD

BY

FRATER ACHAD

PUBLISHED BY

New Era Press

Box 1240, Station C, Los Angeles, California



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by Henry Christen Warnack

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and

Henry Christeen Warnack

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Vol. II

June, 1923

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The Great White Lodge of Our Solar System

A Contributed Editorial

Since the year 1875 of the preceding century, much talk, controversy, so-called teaching and information concerning what has been variously termed the "Great White Lodge," the "White Brotherhood," the "Lodge of Initiates," etc., has been to a greater or less extent circulated throughout the world. Much of this is erroneous and misleading and many ideas in this regard have been formed. However this may be, the fact remains that the primary purpose of the initial impulse in putting forth even an intimation of such knowledge has been fulfilled, in that certain portions of humanity have been stimulated through curiosity, interest or what not to more original, independent and individual modes of thought and investigation along lines which—if persisted in to their logical sequence—must inevitably lead to a wider and possibly first hand knowledge of the subject which we attempt to touch herein.

The year 1875 marked the commencement of the last quarter of the 19th century; from the Teaching of the Sacred Science comes the knowledge that during the last quarter of each century, a special effort is made by the invisible forces guiding world progress, to raise the vibratory rate of the race along the particular line possible to that day and age. The last quarter of a century also marks the commencement of such a cycle; both together constituting a transitional period wherein the old order to some extent gives way to and is merged in the new. While in every century this is true to a degree, at the present time the human race is passing through a transitional cycle of far greater than century magnitude, of planetary and solar importance, wherein an intensified spiritual impulse is be-

ing promulgated and the effort made to raise the human vibratory rate to a higher condition and quality.

During a portion of the last quarter of the last century—to be exact from 1875 to 1891—a certain Force was operative upon this planet whose efforts were primarily focused upon the American Continent, the proposed birthplace and field of operation of the incoming Sixth Root Race. The Force of which we speak was most assuredly a moulder of world thought and performed a labor which to the true world student of the Sacred and Universal Science whose great study is that of CAUSES back of EFFECTS, assumes as each year passes, monumental proportions and is seen to be a vital factor in race evolution, a turning point, as it were, where human mentalism took greater strides than heretofore in its development. This Force—however embodied—was the active working agent of the Unseen Spiritual Forces who are the direct agents through Whom the Will of the Supreme Consciousness is objectively manifested, the Divine Plan outworked and human evolution progressed.

As a working basis by which to understand somewhat of the manifestation of Life we term HUMANITY—an infinitesimal portion of the Great Whole—we postulate that in the evolution and economy of Nature, there MUST of necessity exist such Intermediary Forces carrying on evolutionary purposes as those we term the Great White Brotherhood, or the Great White Lodge. These are composed of developed units of Consciousness who have passed through the human kingdom, together with all preceding it, have unfolded the latent and natural powers within their organisms to the extent that constitutes entire

self-mastery and control of natural forces, and have blended their consciousness with the Supreme Consciousness to an extent which is spoken of as UNION or LIBERATION: Union with the Supreme Consciousness; Liberation of the ensouling Life within the Form vehicle of the lesser consciousness, which makes such Union possible. Such as these are no longer limited by the confining Form but have transcended it, and only to a very limited degree can the human mind in its present state of development cognize all that this implies.

The Great White Lodge may be considered in two ways, exoterically and esoterically, and as of course the mind of man in its present unprogressed state as regards its higher aspect (Higher Manas or the mental quality of Abstract Mind) must grasp a concept first exoterically through the avenues of the lower mind), this aspect of a human organized Brotherhood was primarily presented as an opening wedge, to form a groundwork, a starting point, from whence he could as his higher faculties unfolded to a wider comprehension of Life and its mysteries, finally arrive at the apprehension of the Great Lodge of Masters—of Master Forces—in its truer esoteric aspect or light of a Spiritual Reality of Natural Force and Energy.

During the past 50 years much personalization of the Masters so-called has been done; by those who have acquired but a faint comprehension of the subject and are limited by material mind; by those who need "props" and those who live and move according to "authority;" by those who seek for personal leaders and are ever credulous enough to take the teaching of every self-constituted "spiritual" exponent unquestioningly, INSTEAD of exercising their own in-born faculties—doing their own thinking and thus unsheathing and liberating the Inner God who ever waits to lead the way to spiritual heights.

In all of the confusion of ideas described above consequent upon the new stimulation of thought, and enhanced by the seekers for "psychic phenomena" which many mistake for spiritual development, the concept of "Masters" has become belittled, debased and prostituted. We would that each

human being would truly realize that he has a "Master" within his own organism if he would but allow that Force to come through and dominate: that he needs not to seek outside himself for AUTHORITY: that the only true authority is within and that he is—potentially—a self-responsible being who must become in process of time awake to his own Divinity and REALIZE his Godhood. However, this is the evolutionary labor to be performed by each individual which will entitle him to place in that "Lodge of Masters," concerning which there has been so much speculation and conjecture.

The Great White Brotherhood then—exoterically—brings us the concept of an organized body of beings who are able to exercise superphysical powers and who exert untold influence upon the destinies of men and nations. All this is undoubtedly true and appertains more particularly to the human stage through which we as entitized and individualized human beings are now passing. "Brotherhood" means ONENESS, SYNTHESIS, WHOLENESS in essence, and as evolution progresses the true Realization of this as a Principle in Nature and in Life must universally obtain. The "Great Brothers" are most truly One with each other, united as ONE in the Supreme Consciousness of which They form identifying atomic parts of ITS Organism which IS the Solar System: even as we—humanity—are identifying atomic parts of Their Spiritual Being. The same correspondence is true in considering the White Lodge as we understand it, as an atomic component of a Greater Lodge of the Cosmic System, and so on ad infinitum.

Here we enter upon the more esoteric aspect of the Great White Lodge as a Center or Vortex of Solar and Spiritual Force or Energy, wherein this Force or Energy is received from a still greater Cosmical Energy or Sun, and from which it is dispersed to those lives within Its orbit and jurisdiction, thereby applying the vibratory stimulus by which all human manifestation progresses.

Through this Center then are transmitted and from It are poured forth streams of vibratory force, and while

THERE ARE Masters and Controllers of this Force who in themselves embody it, still to the beings of the human kingdom, it is a far wider, higher and more Synthetic Ideal to consider Them impersonally as *Streams of Force*, performing Their function impartially according to Divine Law, rather than to personalize Them and bring Them to earth in a concrete and limiting form.

The present transitional cycle we maintain, is one in which the spiritual life and kingdom must develop from and out of the human life and kingdom; is the true and natural outgrowth of it; a period wherein the personal must become merged and absorbed in the IMPERSONAL; a period wherein the mainspring of human life action and relationships must be *Principle and never Personality*; where LIFE itself is the great ideal for study rather than its containing form; wherein Group Relationship and Consciousness must be the object of CO-OPERATIVE labor and grow into actual REALIZATION as a unifying agent of Evolutionary Force. And to this end we deplore the personification of Masters; the accentuation of personal leadership; the assumption of authority; the degradation of the Master Forces through dragging them down to personal levels; all as deterrents to true spiritual progress as anything must be which leads to the obstruction of the God within each soul, waiting and eager to break through the shrouding sheaths and make itself dominant within its earthly house.

We deplore the belittling, irrational and inconsequential references to Lodge members, the Masters; the personal claims made to "special" Lodge connections; personality claims to personal chelaship; to the separative, selfish and ignorant assertions made concerning Lodge "links," agents, and instruments, put forth into the world today by those who feel the cyclic vibratory stimulus but are without the discriminative balance necessary to a true understanding of it and consequent wise control and use.

No Intermediary Force—no Master—demands or permits Divine honors: no Spiritual Teacher or Initiate of whatever grade desires worship or adoration from His pupils. Gratitude,

reverence and love are truly the due of Those who seek tirelessly to serve their human brothers and thus advance race progress. They ever teach and proclaim that each individual soul MUST work out its own salvation, which can never be done by slavish submission or blind and unquestioning obedience. No Master or Spiritual Teacher can do more than point the way over which themselves have passed; each individual in turn must pass the same way over the Christic Path, through overcoming the lower nature, through the true building of character, through Purification and Sacrifice. No other way than this there is to enter the Portals of Initiation through which a soul must pass to reach the Great White Lodge and become a member therein.

Let us have done therefore, with all this useless talk of Masters, Their agents, Their messages, etc., all of which leads to separateness and belittling the mighty Streams of Spiritual Force which ever seek to energize and vitalize humanity wherever entrance therein is made possible by human life conduct, and to spur humanity on to greater spiritual endeavor. Let us devote ourselves to the acquisition of the LOVE-WISDOM-COMPASSION Consciousness; to strict adherence to the High Principles laid down by the Spiritual Lights of all time; always these—but—let go the old rigid idols and build those of plastic spiritual substance—even approaching the Divine—which shall eternally endure.

The great moulder of world thought herein referred to has stated that in a certain exposition of the Sacred Science has been given all of Truth that can be divulged in "this century," (the 19th). This has been shown to be undeniably true and it yet remains for humanity en masse to receive, assimilate and incorporate within its being, the first elements of the knowledge therein contained. Since the time that statement was made (1888, and bear in mind that the statement referred to the "present" the 19th century in which occurred the year 1888,) the dawn of a new century (the 20th) and the dawn of a NEW CYCLE, bring the hope which amounts to a *probable certainty*, (also emphasized by the moulder of thought named,) of a more

detailed, therefore greater and at the same time a simpler unfoldment and presentation of Truth, fitted to the present day.

Not in intellectual systems can this be found, for an Avataric or Solar Cycle brings not the propounding of such, save as emphasizing what has before been given as a foundation for thought and effort; but rather an insistence upon the "Heart Doctrine;" living the life of Purity and Spiritual Freedom rather than the life of bigoted materialism and of personalism; following in the footsteps of Humanity's Great Brother, her Firstborn, and exemplifying the ethical and moral Principles He taught of LOVE-WISDOM-COMPASSION; of Brotherhood and Justice, in a word, of SYNTHESIS: He Who stands while time endures as the model and Exemplar for humanity to build upon.

For this great Avataric Cycle and for the next Great Coming was the preparation of thought stimulation started in the last quarter of the last century. (1875-1900) just as through the cen-

turies preceding, in the last quarter of each one has been given the impulse for greater spiritual uplift and enlightenment according to human capacity to receive it; just as will be the case in the centuries yet to come until mankind reaches a stage of moral and spiritual responsibility and evolves beyond his present limiting boundaries.

Thus was the pioneer work (now beginning to bear fruit) begun in 1875; the field prepared and the seed of stimulative thought well planted within the human mind by the Master Force embodied at that time as Helena Petrovna Blavatsky, an Initiate of the Great White Lodge, serving humanity, working with and for humanity, and truly dying for humanity in a deeper sense than has ever been comprehended: a true Torch-bearer who labored to stem the threatening tide of bigotry and materialism; who kept alight the Holy Flame to kindle the minds of men to that individual effort which alone shall carry on the race to its Divine destiny.

—From the Life Study Club

STEPS TO MASTERY

By HENRY CHRISTEEN WARNACK

VI. THE GRACE OF SWEETNESS

We radiate from the center. Therefore, the heart must be right. If we would give to all men only what is good, one of the first virtues we should seek to possess and to express is the quality of sweetness. We should keep untellably sweet. Eliminate all bitterness and you will do so. You owe this to yourself and you owe it to the world. In truth, we owe nothing to the world and all to the Self, but when we find and express Self, we give to the world all of our rare powers and real possessions. In keeping sweet, the possessions of Self seem richer and its powers are more easily brought into their full usefulness. He who keeps sweet is not blinded by anger and knows not its thousand-fanged pestilence. He who keeps sweet avoids bitterness and its manifold vexations. Often we hear people complain that they "got a bad start this morning and nothing seems to go right today." They

mean that they permitted some external force or condition early in the day to enter the Inner Temple and to disturb and distress them. Having enthroned itself Within, the inharmony carries its unhappy influence to all other conditions of the day, exactly as the spreading of the ripples in still water into which a stone is hurled. In such instances we suffer because we fail to keep sweet.

Our lives will never seem of the utmost effect while we divide our forces with bitterness. Power comes from self-fore we can yield it the control of per-control, and we must know the Self be-sonality. Self-control means Right Thinking, Pure Feeling and Right Action. Freed from the dictation of bodily feeling, of the sensuous and of the external forces, the Self is sinless and sorrowless. In reality we cannot be

(Continued on Page 83)

A Remarkable Prophecy

A rather curious prophecy recently appeared in one of the monthly lessons issued by The Order of Christian Mystics, the subject being "Man and the Elementals," Part III. The Fire. Owing to the element of significance contained therein, The Occult Press Review is herewith reprinting the text in full:

PROPHECY FROM THE KING OF THE WORLD

At the present time, the transmuting aspect of the Divine Flame is burning throughout the world as a mighty destructive agent, fanned by the inharmony and evil of "man's inhumanity to man," and the great lack of the constructive forces of peace, harmony, brotherliness and co-operation. In this connection there was recently given to the Founders of the Order a prophecy from the Planetary Ruler of the Earth, and as it has to do with the spread of the transmuting Flame we will include it in this lesson:

"I see a great and devastating Flame sweeping the world from East to West; a Flame of fire; a Flame of sword and famine, of anger and murder and bitterness and death.

"I see the peoples of the Earth, each one with its hand lifted against its brother; each country seeking for its own; men dying and cursing God with every dying breath and sowing the seed of new and more frightful Flames.

"I see descending from on high the mighty Angel with the Flaming Sword, for only fire can purify hate.

"I see this Flame of Purification sweeping the Earth from East to West, from the rising of the Sun to the going down of the Sun.

"Five countries are left; the rest sink beneath the seas.

"I see a great mountain lifted up in the midst of the countries which are left, and from its top there radiates the Light of the Spiritual Sun. And I see the remnants of mankind bathed in its Radiance.

"Five countries! Five lands like the

finger's on a man's hand! Four shall be great and one small, but out of the smallest there grows the greatest Light; there comes redemption; there comes that which alone can make this world to be reborn, once more human, like a babe laid in a manger, cradled in its mother's arms.

"Think not that any country in this broad world can escape. The Flame sweeps onward and over. Only those who have the Flame of the Living Christ in their hearts shall survive.

"I speak, for this is my world. Into my hands it has been given. I stretch out my hand* and each finger represents a point of force, a place where the great living Power of the Sun has breathed into it the life (Fire) which is immortal.

"Where are my children? They are dying. They are being murdered and starved. They are being scattered like sheep on the old bare mountain tops, homeless. For a time I bow to the inevitable. I wait. I wait that a greater than I may read to you the riddle of this Dark Star."

Considerable matter of comment and explanation accompanies the above prophecy, but lack of space precludes its being reprinted here. Those who are interested may obtain further information from The Order of Christian Mystics, 1644 Monterey Blvd., San Francisco.

*The Vision that came with the prophecy was that of an immense hand with the wrist to the North, the thumb to the East, the little finger to the extreme West and all the fingers widely spread. On the little finger a light seemed to be glowing under ashes. This light slowly spread and grew brighter until finally a hill rose up in the middle of the back of the hand and when the light from the little finger reached it it broke out into a radiant shining which covered the whole Earth. No limit as to time was given in this prophecy, both the time and degree of the changes depending largely upon the character of the forces engendered by humanity.

Beginning in the July issue of THE OCCULT PRESS REVIEW: A series of "Concentration and Meditation" (from the viewpoint of an Astrologer), by STUART ARMOUR. Do not miss this.

THE TAROT OF THE YEAR

By WILLIAM MILLARD BARKER

Part V.

The Heart Suit is the fourth and last part of Table 4, and with it the entire deck of cards has been covered. Hearts begin on 18th of December for their only full run. They end Dec. 30th and Dec. 31st is ruled by the Joker, the only time that card comes into the scheme.

DEC. 18th.—KING OF HEARTS: Thirteenth card of the suit. Types: A ruler over people; a professional in some line dealing with people; one who is a great friend but likely to be impulsive and perhaps with too great an enthusiasm after the intensity is passed; esoterically a God-like type.

DEC. 19th.—QUEEN OF HEARTS: Twelfth card of the suit. Types: One who rules people by the warm impulsive action of the nature; or if wholly selfish, one who rules people through a play upon the better impulses of others.

DEC. 20th.—JACK OR HEARTS: Eleventh card of the suit. Types: One of many human impulses, a rover, a student of Human Nature, reflecting upon the Divine through its manifestation in the Human. It is said to be the card of the "MASTER," one who has attained the unselfish state of action.

DEC. 21st.—TEN OF HEARTS: Types, Triumph and Glory; success; is called the Strongest card of all; gives the fullness of Life and Love; represents the fullness of the Divine action.

DEC. 22nd.—NINE OF HEARTS: Longing and Desire, is called the Wish-Card. Denotes an ability to complete the Cycles of the Life, and as Birth-Card shows that the person returned to complete processes remaining from previous existences.

DEC. 23rd.—EIGHT OF HEARTS: Types: People of Power or, equally, Power over people, ability to obtain and control affection. Denotes as Birth-Card the career will be among masses of people and can be very useful to humanity in that way.

DEC. 24th.—SEVEN OF HEARTS: Types: Crystallization of Humanity in the sense of limitation; may denote a condition of great usefulness but is sometimes the Card of one who is jealous and unhappy in his nature and likely to be disap-

pointed with life.

DEC. 25th.—SIX OF HEARTS: Types: The Feminine influence of Venus; is of especial influence if considered with relation to women; denotes excellent conditions for women, in the home and with regard affairs of the Heart.

DEC. 26th.—FIVE OF HEARTS: Types: Changes among People or with people; also crystallization of one's affairs with people. May represent a static condition in relationships with others.

DEC. 27th.—FOUR OF HEARTS—Satisfaction with people or in Love affairs; ability to obtain satisfactory values in love, the affections, or any relationships involving the good will and esteem of others.

DEC. 28th.—THREE OF HEARTS: Types: Both indecision and consequent judgment; represents experience with people and affairs of the heart.

DEC. 29th.—TWO OF HEARTS: Types: Union of the Higher and the Lower Worlds, Spirit and Substance. Also the Union of Hearts, either in the personal sense as marriage or at least a proposal, or in work of some kind having to do with people.

DEC. 30th.—ACE (ONE) OF HEARTS: Types: Desire for Love and affection; an intention to be of service to Humanity; an aspiration to appear well before others; ambition to serve the World at Large.

This is the end of Table 4 and completes a delineation of the individual elements of the whole Card Suit. Character and personality can be determined by the application of the meanings of the Birth, Personal and Thought Cards. The next installment will give fully the methods for finding the Birth-Card of any person and specify how the reading from his cards is to be made.

(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.)

IMPORTANT NOTICE: The first chapter of a treatise on "INITIATION," by Frater Achad will be printed in full in the July OCCULT PRESS REVIEW. Order your copy NOW.

Gambling With the World

By FRATER ACHAD

The article entitled "Gambling with the World" published in the London *Daily Express* some months ago, has come into my hands, having been sent to me, here in Chicago, by one of those who are always on the lookout for "The End of the World" and who may have been glad to find a trace of a scientific possibility for this long looked-for but somewhat elusive event.

I suppose the readers of "The Occult Press Review" are not entirely guiltless in regard to reading the "News" in the various Daily Papers, and that some at least will have read and remember the article referred to.

Is the World on the verge of the greatest scientific triumph of the ages?

Is the world on the verge of extinction?

These are the questions hanging in the test tubes of modern laboratories where scientists are trying to explode an atom of hydrogen in order to harness its energy. The stakes are these:

SUCCESS means that our earth becomes a paradise. The work of the world can be done with one-seven-thousandth the present effort. Mankind, freed from material shackles, will soar to undreamed-of mental and spiritual heights. The golden age will dawn.

FAILURE means the explosion of every atom in the world—every man and beast and tree, the waters of all the seas, the mountains, and the whole mass of the globe itself shattered in an instant into microscopic dust or gas.

NO ONE KNOWS.

No man living has any idea what will happen when an atom is turned into energy.

I have quoted somewhat at length, for the benefit of those who had not noticed this article, and I desire to quote just one more paragraph from the following day's paper.

One atom exploded. Then a new era in which mankind will be forever freed from material shackles, or—puff—and a new star in place of the old earth.

Some of the ideas presented in the above quotations were intensely interesting to me, not so much on account of the surface meaning, but from a slightly different view point which I intend to discuss, rather briefly, in this article.

First let me state that I am not one of those who are anxiously looking for

"The End of the World." Rather would I be classed among those who feel that we are already living in a New Aeon or Cycle of time, that our energy should be devoted to the re-construction of the remnants of the old Aeon, to a freeing of the minds of men and women from the gross superstitions of the past, and the terrible state of fear and depression which must, to some extent, fill the minds of those who are "looking for trouble" all the time.

However, if science succeeds in blowing up the globe, well and good. One might almost be inclined to say to the scientist, "Do your damndest." Things cannot be much worse and the only thing we may hope is that they'll make a clean, complete and speedy job of it.

It's hard, as they say, to tell just what would happen if that particular type of experiment were successful. But what about the statements:

"Mankind will soar to undreamed of mental and spiritual heights. The golden age will dawn."

"A new era—or—puff and a new star in place of the old earth?"

It may be true that "No living man has any idea what will happen when an atom (of hydrogen) is turned into energy" but there may be those who have experimented in other fields and succeeded in discovering something of the nature of the individual change of consciousness that might be expected (in a more general way) to result from some such cataclysm as mentioned in the article. At least, the following may be of some interest, since it actually happened, to the writer's knowledge.

In 1904 a certain Adept received, under very extraordinary circumstances, a communication from, what appears to have been, a praeter-human source. This communication dealt with the incoming of a New Aeon and with the solutions of the moral, ethical and social problems that would arise. Many conditions have arisen and these "keys" have been found to unlock the doors and proved to be solutions of at least some of the problems. This Book contained many prophecies, among them that "There cometh one to follow thee, he

shall discover the key of it all." The Book referred to (which is known as *Liber Legis*, the Book of the Law) proclaims the freedom of humanity and says: "Every man and every woman is a star." It also contains a number of Qabalistic puzzles which were not at all apparent to him who received it and which remained dark for many years.

In 1909 a certain Aspirant to the Great Work, whom we will call Frater X, was introduced to the Order to which the before-mentioned Adept belonged. He had never heard of "*Liber Legis*" and did not hear of it for several years afterwards.

In 1916, at the Summer Solstice, he underwent an Initiation which proved, in a very extraordinary and quite unexpected manner, that he was likely to be the "one" referred to in the prophecy. The details of this proof are fully dealt with elsewhere, in the records of the Order.

In 1917, at the Winter Solstice, the Initiation continued on another "Plane" (for most real Initiations are multiplex) and this time the states of consciousness were interesting from the point of view of our present enquiry. I may remark that it was not until September of the following year (1918) that the reasoning mind of Frater X was able to see the details of this Initiation in the perspective which made it possible to record them in writing.

I am permitted to quote several passages from the actual record, though leaving out almost entirely the Qabalistic references which would appeal to a very limited number of readers.

First then, regarding the experience of that Being we call Frater "X," there arose in his consciousness a state unlike the normal, which, by description, might appear very like madness since Reason was destroyed and transcended. The Air became his Balance. The structure of his mind, which had hitherto been built on qabalistic lines, was changed, and the "House of God" was, as it were, destroyed by the "lightning flash." (Opening of the Eye of Shiva).

At 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 nor-

mally, and although he may have appeared to them as a normal being (or nearly so), life in all forms become a Great Drama of Initiation. As he continued to work out the great Qabalistic problems of the Universe, he found all that he said or did woven into that picture in his mind.

Then came a time when all things had to be balanced and equilibrated, for it is written "Equilibrium is the basis of the Work." He found that although all around (within) him was Chaos, yet certain formulas of power were his, so that gradually, with great toil, he accomplished this, establishing the elements and planets in their proper places (on New Aeon lines) and finally uniting Aleph with Shin, so that all disappeared. (Note. Aleph is Air or Ether, Shin is Fire or Spirit).

Then, it seemed, he was instructed in the building of a "New Universe" and this was not a simple process but took place in two or more points (in space) at the same time, so that he, as it were added a square here and a sphere there. It was, in the beginning, as if a Temple were builded (four-square) and at the same "time" certain Mysteries of Babylon were present to his consciousness. Also in another "place" the "Kether" of a new "Tree of Life" was formulated, and then The Supernal Triad, with a Sphere pendant, which afterwards became complete in itself and comprehended all in One. Yet, all this while was the Being of Frater X being rebuilded from the feet up, so that his feet were of "Burnished Brass," etc. And his body was filled with "Fire." All these things were separate, yet one. During this time the body of Frater X was seated in the smoke-room of an ordinary steamer playing between V— and V—, yet such were his experiences that he could no longer tell if this steamer were above or below water, whether those around him were of the living or of the dead. Yet again, there was, as it were, a great reflection of the "Stele" in the sky, this in turn being produced from a small "stele" under ice (as it were in locked glass) below him. Yet, in all this "The Air was his Balance" and he went on calmly working out the details of the reformulation of all things on New Aeon lines, copying the "Stele" and forming it first of one element, then of another, bringing all to a fluid, then to a gas and finally to fire and Aethyr as before said. And when all had become a Concentric System this seemed to terminate one part of the Initiation.

We must now consider Frater X as going about with his mind transformed into a Solar Consciousness. This state lasted all day, during which he underwent many adventures and seemed to perform much Magic. That evening the process continued under extraordinary circumstances, to be recorded elsewhere, but it may be said that he was in a place which appeared to him like unto a Temple of Initiation especially prepared in every detail for the Ceremony, and around

him were the Officers, exactly carrying out their appointed parts, yet he was, unwittingly in a place surrounded by the scum of the earth.

But, to continue, during this final section, the Solar Sphere of his consciousness became more and more concentrated, until it appeared as a single point of Light of intense brilliance. This point was outside of his body, now here, now there, yet ever nearer to the centre of the "New Universe."

The process of the exact balancing of all things, (exterior as well as interior) appeared to have got down to a very small radius. Those about him, who appeared as the past Buddhas, helped in this final process.

Let us imagine that the Universal Centre was to be changed to that one spot on this globe. That little room was to be the centre of a New System, and for thousands of years had these ancient Brethren toiled and striven to equilibrate things more and more perfectly, in readiness for this moment. And now all was prepared, and it needed only this One to complete Their number, and he was Zero and his Office was SILENCE. The slightest slip, and the equilibrium would be upset and the earth fall into the Sun. SUCCESS, and the earth itself became a Sun, by the fact of a perfectly equilibrated Solar Consciousness having been established at this New Centre. (Readers will note how very closely these ideas conform to those mentioned in the Article previously quoted.)

Those around him appeared to take up different positions in the room so as just to keep the balance by the weight of their bodies. Finally Frater X was to take his place in the centre, then, if all were well—success. If not—?. Nearer and nearer they came to the centre, at last Frater X, his whole being aflame with the ecstasy of the God-head, yet calm and composed to outward appearance, took his seat—and all was well.

Next, it seemed, even minute actions must be equilibrated. Those around, who had each performed a certain task throughout the centuries, performed it for the last time—perfectly. Frater X sat still, for his Office was Silence and Stillness.

Again all was well, but SPEECH remained.

Each had his own WORD to utter perfectly and in proper order, and this they tried over and over again always with some little slip, then the whole process had to be repeated. Gradually even this was perfected, and one by one they dropped out and remained in intense expectance of the End.

Frater X remained still and silent till at last all seemed perfect on the Mental Plane, for, suddenly, the English Language seemed to "rush back to the beginning" and reversed as Hebrew—which is written in the opposite direction—and this was a

great Mystery.

Then came the equilibration of IDEAS and they rushed back and were formulated in the person of ADAM, who appeared opposite to Frater X.

Then the First Man and the Last gazed at each other in a final struggle. The minute point of Light grew ever brighter and more dazzling, and appeared concentrated upon the figure of Adam, first on the shoulder, then moving a little, till it finally settled in one eye.

At this point Frater X gazed. Then, all "rushed back" again, through the animal creation, each animal dissolving into its earlier type, until, at last, as the prototype appeared the common fly, but very large, perhaps six inches long. Then the process stopped for a moment while Frater X gazed at this. Then it became the Winged Beetle, then the Scarab—and Egyptian ideas crowded up. Finally only the point of Light remained.

Gradually he was able to bring this point of Light nearer and nearer, until it almost touched his breast. It touched his breast, it was IN his breast and suddenly—A NEW CREATION. He had reached the BEGINNING, and out of the old elements, he had been witnessing on his return to the Source, a New Design was formed. The same material, but in a different Order. Wonder of wonders, who shall express this Mystery in words? And this happened again and again. English, Hebrew, Greek, Egyptian, Man, Beast and Bird, all yere rearranged and RE-created in new relationship to each other.

And so he understood the Mystery of Change, and how the world is created again and again, forever new, yet ever the same.

And the last WORD he realized, before the FLASH of the New Creation, which when repeated, in a certain manner, seemed to produce these changes again and again, as it were alternating between Nothingness and Creation, was the Holy Word ". . . ." and there was a certain Gesture, not unlike the Sign of the Cross, which was also connected with this miracle.

Does not the above possibly cast some light on the matter in hand? At least one person obtained an experience of a complete transformation of consciousness from the normal planetary type to the Solar.

Did he destroy (or discover) the Central Atom of his own Being? Man is a Microcosm or Little Universe, just as the atom is on a smaller scale.

May it not be that "The World comes to an end" for each one of us when we succeeded in breaking up the illusory atom or "Ego," thus obtaining Cosmic Consciousness or Union with the

Macrocosm?

Is each one of us the result of a WORD, and can we find that Word (which is the True Will) at the centre of our being? If we can, the New Aeon—or Era—will dawn for each one of us here and now. We need not wait for the Scientist to blow up the planet in order to “free the energy” which will make us Free Beings, Masters of the World.

But how about Frater X, did he discover the True Word of his Being? Did he discover his true Will, which is one with Destiny, even with Necessity? That perhaps remains for others to decide, for having penetrated to the root of his being, and discovered, when all else disappeared, this One Word, it

happened to be the missing Key to “Liber Legis”—The book of the Law—written by the hand of another before he had ever heard of the Order which gave it to humanity, but which foretold that “One should discover the Key of it all.” And he did.

My advice to those who read these pages is just this: Find your own Central Atom, break up the limitations of your own consciousness, discover your True Will, Then Do your Will, with one-pointedness, detachment and peace, remembering always that

Love is the law, love under will.

Do not miss Frater

Achad's treatise on “Initiation,” the first chapter of which will appear in the July issue of THE OCCULT PRESS REVIEW.

Original Thought

LESSON LETTER TO A STUDENT

By AGNES MAE GLASGOW

My Dear Mr. Service:

Your good letter of the 20th inst. came in this morning. I am indeed pleased to note that you are getting hold of original ideas, thoughts that you have worked to evolve from the inner source of all knowledge. This is the primary reason that I have all along sought to have you read the words of the affirmations and auto-suggestions that I have given you and then to fit words of your own to the spiritual meaning of the affirmation given.

A woman said to me not long ago that in the beginning she had used the well known affirmation of M. Coue: “Every day in every way I am growing better and better,” with marked benefit but that of late she had not gained the same mental or spiritual uplift from their use as heretofore, and what was worse to her manner of thinking was that she was not getting good results. She asked me what was wrong with the affirmation.

My reply to her was that there was nothing wrong with the affirmation but the wrong or fault was with herself, in having used the affirmation until it had become an automatic effort on her part.

This woman then came back at me with

the declaration that it was I, who had taught her that IT WAS THE HABITUAL THOUGHT WHICH GAINED RESULTS.

Now this woman is right and she is wrong. It is the habitual thought or that character of thought which has become a HABIT OF THE SUB-CONSCIOUS MIND WHICH IS LATER CARRIED OUT IN MATERIAL RESULTS. But it is not the habit of automatic repetition of a set of words which gets results. To gain results it is vitally necessary to go back to the word and seek the spiritual meaning of the words, then to live. LIVE IN THE SPIRITUAL REALIZATION OF THE THOUGHT WHICH GETS RESULTS. My thought cannot help you unless it helps you to evolve original thoughts, thoughts that come direct from your own spiritual Being, of your own. It is not the habit of repeating words but the habit of seeking YOUR OWN SPIRITUAL MEANING OF WORDS that brings the desired material effects. Thus I once gave a man a very simple—at the time he thought it a very silly lesson to learn. It was this:

“Little Jack Horner sat in a corner,

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ELEMENTARY PSYCHOLOGY

By CLARENCE H. FOSTER

Point Six

1. Life is not, and cannot be, made up of an unbroken series of new realizations and lessons gleaned on the way of unfoldment. For every new lesson or realization grasped a great deal of "fill-in" time must elapse, which is apparently of no value whatever. In this "fill-in" time one feels that he is learning nothing and is making no progress.

2. There is not much that one can do to lessen or eliminate this "fill-in" time. One cannot force growth and unfoldment to come at a speed greater than its natural rate. Study alone cannot do it, for you may read and study endlessly, yet only truly grasp it by degrees.

3. Further, it is not possible for us to easily and readily learn from cold bare statements and facts. Like children we learn best of natural laws through analogy and illustration, with later application to the experiences of our own inner life.

4. In all teachings, in all learning, a great deal of time is devoted to "fill-in" and a great deal is devoted to illustration.

5. The "fill-in" is necessary in order that the lessons may not come too rapidly, for it is possible for unfoldment to come at a dangerous rate. The illustrations are to make plain truths more readily clear to us.

6. Then too, in many teachings, much space is given to suitable veilings and parables, the true lesson or lessons being deeply cloaked in allegory and symbolism. This has always been true of the deepest esoteric truths, and is necessary in order that they may be meaningless to the one not yet ready, yet simple enough to him who can read.

7. It is not possible to say that anything contains *only* certain vital points and lessons. For even a statement of the most simple principle will bring many different messages to those who hear. The further one goes the more true this becomes. One may read the same identical sentence at various times over a period of years, and find an en-

tirely different and deeper meaning each successive time.

8. Yet it is always possible to analyze any teaching, and lift out into isolation the simple basic facts which that teaching gives. If stripped of all illustration and argument, the prime points which any large volume of instructions gives, could usually be printed upon *one* page of the book.

9. The broad class of teachings here called "Elementary Psychology" can be stripped of argument, illustration and "fill-in" and will be found to contain three major truths.

10. That we, in our active, conscious, "thinking" mind, are aware of but a very small portion of our total mental activity. That there exists beneath the surface of consciousness a greater, deeper, thinking self which has been termed by some—"Subconscious Mind." Since any person who may read these lines will have already passed beyond this stage of understanding, we will not pause here for long.

11. It teaches, in an abstract way of generalities, that the composite "Ideas" existent in the Subconscious Mind make up the true personality, deeper and more powerful than our conscious self. It teaches that the outer circumstances are but the reflection of the Ideas in the Subconscious Mind. While it is absolutely true that the Subconscious attracts exactly all outer experiences, yet there are many half-truths and even untruths in common teaching which fails to know of the duplex or dual attraction of all Ideas, reaping in many cases the exact opposite of the Idea. But this is of the deepest study of cause and effect which we shall cover by degrees in the years to come. Suffice it now to say that the Subconscious rules the body and the outer circumstances of the life.

12. It teaches of a way whereby the Subconscious may be altered. It teaches of the Law of Suggestion, which is very simple. For one learns that he has but

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SOME RECENT BOOKS

The Public Square. By Will Levington Comfort. 320 pp. Cloth. Price \$2.00. D. Appleton and Co., New York.

There are men in whom articulation is more melody than words. Readers are subtly deceived by the subtlety of those writers whose pens are dipped in a fluid above the energy of ink. They are apt to mistake naive charm, and wisdom in its naive form, for a lack of power because that power is not grossly expressed. Coarse natures encounter a current of storm, and violence breaks out in common brawl where the brutes are expressed by their fists. Others more articulate would fight it out in words with a sort of animal reasoning in the place of the dumb instinct released in a fight. Those who have sight pass over and above the squalor of strife. If they are witnesses because it is there, they are participants never. There is by the same token a type of letters, fiction if you please, which makes no attempt to lose its purity in the whirlpool of muddy personalities. They are of the earth as much as any, but they are of the new earth drawn out of the waters for a new race, or it were better perhaps to say for those remnants of the old race to ascend in themselves to new levels and higher ones. Of such are the Kingdom; and of such is Will Levington Comfort, poet, philosopher and mystic in prose, a man with a story to tell—a story lacking nothing in action or art because of the message it carries.

Any man less the artist, and giving so much of the truth, would forbid rather than invite wearing the garb of the priest. Comfort is a High Priest in the Temple of Letters, whose litanies are songs fit for life, its matter rendered up to the spirit. If you think of vitality as blood and iron you will miss it in some of his work, but if you know it for what it is, the spirit that informs the matter it enlivens, then you will find him surcharged with that pulse and power which creates, sustains and moves the world. You could forgive him if you did know on account of his sincerity, but when you add to sincerity both KNOWING and LOVE, you have in each of his novels a tone of attainment. Whether he is for the multitude in the Heart of Hearts sense and aside from the delightful entertainment his pages offer, is for time, and time only, to tell; but for such as read not with the eyes of flesh, but with the clearer sight of the Soul, he will remain enshrined as one of the gentler spirits who have laid an offering upon the altars of art.

After a long silence, in so far as the world at large goes, he is offering us through the agency of D. Appleton and Company a fresh novel called *The Public Square*, which

broods with patience and insight over the tragedy at Amritsar, India, April 13, 1919, when English troops fired upon a huge and defenseless mob gathered to hear speeches from the disciples of Gandhi, that tragic, heroic and inarticulate mystery-man of the old mother nation whose doctrine of non-resistance surprised the world more than would have a score of battles. If there were no more to the book than the few chapters which cut to the bone of this startling event, it would be a great revealing light to India, to England and to the world. Fortunately its correlating value is superb, and the story beautiful. You will love John Higgins, the hoary old editor of "The Public Square," with all of his foolish wisdom and his quixotic affections. You will marvel at the wisdom of Pidge, the blessedly sound woman of the piece, you will grow along with Richard Cobden and you will want to uproot every weakness in your own cosmogony to be rid of the mockeries and empty ugliness of Adolph Musser and Rufe Melton, all characters well rooted in the clay and breathing with that above it. Of style, Higgins wisely remarks, "Until a man learns technique he is a fool, while he is learning it he is a cripple, after he's learned it and forgotten it he begins to be a workman." Concerning the period of silence, the young Hindu, who is perhaps the soul of the piece more than Gandhi and who bears the name of Nagar, says, "We seek to silence all opinions, all half-truths, all thinking in fact in order to *know*. We postulate of course a center of spontaneous knowledge or genius above the mind. To learn obedience to this, one takes a vow of silence."

Quite apart from the work itself or its fine values, one gets an impression somehow that is the promise of a great deal more, that it is in truth the first of a new and long series of rare books in which we will discover Will Levington Comfort in the days of realization.

—Henry Christeen Warnack.

The Consciousness of the Atom. By Alice A. Bailey. 125 pp. Blue Silk. Price \$2.50. The Lucifer Publishing Co., New York.

Of somewhat different character than her other two volumes, *Initiation, Human and Solar* and *Letters on Occult Meditation*, Mrs. Bailey's *The Consciousness of the Atom* furnishes in a way a worthy introduction to the first mentioned two books. The book consists of a series of lectures delivered by the author in New York during the winter of 1921-22, the purpose of which is stated by her to have been the presentation of the tes-

timony of science as to the relationship between matter and consciousness, to make plain the identical manifestation of these relations and of certain basic laws in successively higher states of Being which would tend to bring about a realization of the universality of the evolutionary process and its actuality; and, further, to deal somewhat with the nature of expanded states of consciousness and the larger life to which all mankind is traveling.

The author suggests at the outset that a unification of synthesis of the three main lines of philosophic and religious thought, which she ably defines as the frankly materialistic, the purely supernatural and the idealistic, which have been put forward in explanation of the cosmic process, will embody just as much of the evolutionary truth as is possible for the human mind to grasp at the present stage of evolution. Outlining the plan of presenting her study, she deals first with the evolution of substances, the study of the atom and nature of atomic matter. From that, she proceeds to the consideration of the evolution of intelligence, and thence to the evolution of consciousness in its many forms, ranging from those types of consciousness which are considered sub-human, on up through states of human conscious to that which may at least be logically posited as *superhuman* consciousness.

In the review columns of last months' issue of THE OCCULT PRESS REVIEW was dealt with a book, which if it did not demonstrate, it at least marshalled an impressive aggregation of personal testimony as to the reality of an experienced state of advanced consciousness. From the foregoing remarks anent the volume at present under review it may be rightly deduced that what one writer has testified by personal experiences as being possible, the other has demonstrated as being a logical probability. The reviewer cannot refrain from here taking advantage of this opportunity to comment that that which is referred to in *New Thought* and kindred parlance as *cosmic consciousness* is more or less badly named. Mrs. Bailey, according to the reviewer's way of thinking, has done much better in positing *three* definite stages of consciousness above that of animal consciousness, namely, individual consciousness, universal consciousness and absolute consciousness. Now what is referred to in Mrs. Moody's book, *We Are Here—Why?* and by the *New Thoughtist* generally as *cosmic consciousness* is but one slight phase or aspect, usually the first touch, of what Mrs. Bailey calls universal consciousness. And from this first phase of universal consciousness to absolute consciousness, that there are many intermediate stages, each higher than the preceding one, goes without saying.

Students who have difficulty with a dry and slightly stilted style may find this book of Mrs. Bailey's somewhat hard going, more so than *Initiation, Human and Solar*. But if they stick to it they will find that this in

itself is "good Yoga"—in a certain sense, as Mrs. Bailey points out in one of her chapters, a form of meditation. There are, by the way, some splendid remarks and sound advice on meditation and initiation in the chapter on "Evolution of Consciousness."

This book cannot be too strongly and earnestly recommended to those students who have hazy or misconceived ideas on the attainment of a higher state of consciousness through "union with the Absolute."

—R. Caswell Werner.

Life Study Club Papers. 42 pp. Bound in mss. form. Issued by the Life Study Club, 217 North Satsuma Ave., Eagle Rock City, Cal.

We have in hand, personally to us both and not editorially perhaps, a series of studies from The Life Study Club, sponsored in the exoteric sense by Katherine Hillwood Poor. But since these papers are available to those who apply to the Club's address, 217 North Satsuma Ave., Eagle Rock City, Calif., it cannot be amiss to say a word publicly about them, especially since it has been the full informing privilege of *The Occult Press Review* to offer to its readers a far-reaching view of the Great Work through contributions received at the hand of Mrs. Poor, an instrument whose clarity, sentience and vibrance draws her close to the heart of Truth.

We have found in these papers a rhythm which is singularly advancing to the reader, and a *knowing* that more and more satisfies the hunger of the newly-awakened. We are moved to say that it is both our faith and our sure knowledge that the way of such a work as this is always amply provided for, but it is like the human heart of us to yearn to place it in the hands of all those who have not altogether silenced that tumult of heart and mind in which the Voice cannot be heard by and for the self. Here indeed is peerless instruction for that candidate who is sincere enough to undertake his or her work in finding the dear approach.

It is a work beyond contradiction, and therefore above confusion. Like all good workmanship it assists in building up that mental structure by which it may be rightly entertained. Having heard its truths, whatever you do to make them your own is your sure advancement from where there is no retrogression, and if perchance you accept them in full measure, the reward, though not for measure of men, will be an enhancement of Being.

At present these papers are only type-written, and while no price is placed upon them or could be placed, due to the nature of their ideal content and rich context, nevertheless the editors of *The Occult Press Review* suggest that in writing for them you send some offering, which if not com-

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FROM THE INNER CIRCLE

Talks With Aspirants

Center thy thought in ME: for there alone may be found Peace.

With true motives—work as those who labor for results, that so thy destiny may be fulfilled and thou mayst stand forth free and untrammelled in thy Divine vestures at the end of the long journey.

Place no other God before Me—the Inner God who am in truth thy *Self* to whom all reverence and honor is due, thy Ruler and thy Teacher. Defile not My Temple, that when I come unto Mine Own, I may find ready entrance and a welcome worthy of thee.

Let no word from thy mouth be spoken in vain; for vain speech is of the lower man only and partaketh not of that Holy One whom thou dost most revere.

Train thy footsteps to follow closely the foot prints of the Master who hath gone before thee and Who yet returneth to succor thee, to encourage and speed thee on thy way, and finally to enwrap thee within His mantle. Therefore prove thyself worthy of His endeavors and place thyself and all thou art or shall be, wholly at His service.

No way there is so dark but that a gleam of light may be seen in some direction: likewise, no soul there is so dark that hath not the smoldering ember deep within that shall ignite when touched by the Torch of Flame and kindled to its upward burning. See that thou keepest thy torch well alight—for mayhap—it will be *thy* task to ignite the smoldering ember within thy brother's heart.

See that no stone thou placeth in the way of one of these, My little ones, lest he stumble thereon and fall, for if so, thou fallest with him and thine must be the hand to lift him and set him once again upon the Path before thou canst resume thy own journey, for indeed thy brother's path is thine and thine is his.

Seek to perform thine own service, thine own duty, and meddle thou not unduly with that of another, lest in so doing thou overburden him by thy misjudgment, and thine own performance thereby be delayed.

Lay thy hands upon no man save him thou canst help by so doing.

Call no man thy enemy, but such a man call thou thy brother; look upon him by the light of thine heart and before thee he shall shine forth in his true beauty and holiness of Self. Thou shalt see the REAL and obscure the unreal, and the Brotherhood of All shall be thy truth forevermore.

Let thyself harbor no thought of evil motive; unto thee the evil doer is not accountable and if thou accuseth him unjustly, by so doing thou taketh his evil deed upon thyself.

The Inner Light shall shine o'er all thy way provideth thou feedeth thy lamp with pure oil and maintain it pure and clean.

Look deep into thy brother's eyes and thou shalt sense the yearning heart, the longing soul, and open wide thine arms to give him love, protection and succor and to help him onward in his journeyings.

Hold high before thee always the Light of the Christos within thy soul; regard thyself thus; I AM the Truth, I AM the Way, and in the midst of Life Eternal I rejoice.

Stay not upon thy Path to cast thy gaze backward nor regret thy past wanderings; rather seek to carve out a truer and more righteous Path wherein thou shalt more firmly set thy feet.

Life—more Life, more Light, is the cry, even the world cry in a partial sense which is little comprehended. O Humanity, HOW receive "more light," if you prepare not the receptacles wherein to receive and contain it? Know you not that Light is heat, is Fire, and that FIRE consumes all of lesser purity than Itself? Can you not lift your understanding and KNOW, the Light is there waiting, the warmth of Love-Fire, the Christic Force in all Its glorious essence, waiting to fill your being and mould you into semblance of Itself?

Abroad throughout the world the unrest increases; in ever greater strength the stimulative vibratory force from the

Heart Center is poured forth. Ever increasing numbers feel its impact and respond according to their interpretation of the contact. Many have been given opportunity to become tried and tested instruments in the Universal Christic Service, and effort has been made to stimulate their vibratory rate to the highest possible point of response. A very few have so responded and are becoming true laborers. Many more have utterly failed to grasp the inner meaning of the widespread force, and seek to turn it to the human uses of the separated personality, rather than to impersonal service to the Whole.

Little knows mankind as yet of the true meaning of self-effort; the purification, subjugation and absorption of the little personal self into the Great Self which ALONE can bring spiritual advancement and forms the training through which all must pass who aspire to become true and intelligent servitors.

In varying degrees of strength, the desire to serve is found within the hearts of men, but in how few is this desire accompanied by the understanding of what constitutes true service or of the means to such attainment. Desire is potent to create, and as it is lifted from personal levels and transmuted into Love, Wisdom, Compassion, the little personal will absorbed into the Great Will, the WILL Supreme, so does *recreation* become a Realized Accomplishment and a possible servitor in the Great Christic Purpose is born.

The true spiritual disciple turns his attention to these matters: he seeks to perfect himself as an active working instrument to be used in the service of the Whole under the intelligent direction of the Spiritual Guides and Guardians of the race. Those Who have consciously entered the Spiritual Kingdom through the Gates of Initiation. In this effort there is no selfish personal motive. For

himself as a separate personality he cares not, and desires naught, save as that personality must be brought to be a vital reflection of the Christic Higher Self. He knows himself to be a component unit of the Whole and that upon his individual effort rests the responsibility of raising that unit into a co-ordinated alignment with the Spiritual and Divine Forces brought to bear upon it. Therefore does he concentrate his efforts upon Purification of the personality that it may become a clean and fit dwelling place for the Mighty One to Whom he aspires, blended and absorbed into the Divine Being seeking to take possession of His domain.

Disciple, swerve not in your allegiance to the Christic Principle within and without, falter not in your effort at subjective and objective preparation for the Great Advent: as each day dawns seek to intensify your effort. Listen ever more closely to the Interior Voices calling; voices unrecognizable to physical sense, yet clear and strong and true in REALITY; seek to truly interpret these insistent suggestions, even commands.

HOW may you know their truth and righteousness? One proof of surety in this regard there is, of unquestionable authority. Hold them before the bar of DISCRIMINATION, of DISPASSIONATE LOVE and JUSTICE, question them thus: are they *selfish* or SELFLESS? Are they *personal* or IMPERSONAL? Do they cater to *me*, the little personal self, or to the GREAT and LIVING WHOLE?

Thus can you, disciple, become fitted to truly serve HIM who comes, and in thus serving HIM, to serve that Humanity which IS HIMSELF, which is HIS KINGDOM: thus you may become a tempered, tested instrument in the Great Work of World Redemption and Program.

—Written down by Katharine Hillwood Poor

Further "Talks with Aspirants," will appear in this department of THE OCCULT PRESS REVIEW in following numbers. Particularly valuable material for the July number is already in the hands of the Editor.

While there is want among men, I can never be satisfied; while one of my brethren is cast down, I can not be lifted up.

I will not enter the City of Light while a child is in darkness; my throne is vacant while one straggler loiters without the gates.—HENRY CHRISTEEN WARNACK in *Life's New Psalm*.

Periodical Literature

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

Astrology, Numerology, Color Vibration, Cryptology

"Around the Zodiac With our Public Men," is an unusually interesting article in *The American Astrological Student and Adept* (Marshall, Minn.), for April, from the pen of Catherine Beach Ely, in which each of the twelve signs of the Zodiac is illustrated by a brief sketch of a modern American statesman, born under and representative of that sign. The statesmen used as examples, are: Woodrow Wilson, Samuel Gompers, William J. Bryan, James Cox, Henry Cabot Lodge, John R. Mott, Calvin Coolidge, Herbert Hoover, William Howard Taft, Leonard Wood, Warren G. Harding and Robert LaFollette. "The Effects of Herschel," are well described by T. Francis Hines. The current installment of M. Cogswell's "A Simple Method of Directing," is devoted to the different methods of house division. The Editor, H. A. Macaulay, continues his "Simple Lessons in Astrology," and there is the usual schedule of days for the month, according to astrological indications.

"Notes on Practical Astrology," by Gladys M. Robinson, in the Astral Ray Department of *Rays from the Rose Cross* (Oceanside,

Calif.), for May, is a discussion of the practical application of astrology with the purpose of making it of value to the average person. "The Children of Taurus," are delineations of children born while the Sun is passing through the sign Taurus of the present year, which will be found a very great aid in making a complete delineation for specific birth times occurring in that period. Two horoscopes of children are also delineated, which will be found to be excellent model charts for the purpose of study.

Much tedium of calculation for those who have no leaning in that direction, is saved by *The Astrological Bulletin* (Los Angeles), in its tables of daily planetary aspects. In addition to these tables there is a complete daily calendar giving detailed analyses of the prevailing planetary influences of the day, with advice as to appropriate conduct to meet them.

"Materiality vs. Spirituality," is the title of Lesson No. 4 of Ruby Remont's course in Graphology in *The Aquarian Age* (Santa Barbara, Cal.), for April, in which is shown how the differing aspects of these attributes are revealed in an individual's handwriting.

Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucianism

The first three issues of *Mercury* (New York), for 1923, January, February, and March, make their appearance combined in one large number. "Musings on the Templars' Tragedy," by Frances Mayer, is a lengthy and intensely interesting article throwing much new light on the underlying causes of the Molay inquiry. Many interesting nuggets of esoteric information are uncovered. One in particular, the essential difference in the two opposing systems of initiation, the Ionic and Doric, will throw much light on present day occult affairs. "The Pythagorean Tetractys—and its Rosicrucian Development," is a Masonic Study by Henry Van Arsdale Parsell. "The Mystery of the Lord's Prayer," selected by the same writer and reprinted from an old volume of "Notes and Queries," is a remarkable interpretation of the Pater Noster. The concluding installment of "Aphorismi Urbigerani," being a reprint of the Alchemical Treatise on the Grand Elixir, by Baro Urbigerus, is printed. "Astronomical Jottings," by Charles Nevers Holmes, will be found of interest by mystics and astrologers as well as those interested only in the astronomical aspect. "A Perpetual Festival Calendar," for the months of January to June, inclusive, will be found an excellent tabulation by all Occultists, Rosicrucians, Hermetists and Freemasons. The Study in Hermetic Philosophy in the present issue, is

sub-titled "The Sacramental System, No. 7, Matrimonium." It has to do with the Divine Union—reflection of the Macrocosmic Unity in the Microcosm. It is announced by the publishers that it has been decided to continue the publication of *Mercury*, in similar form, namely, quarterly, for the remainder of the current year, at least. This arrangement will make possible a more comprehensive series of articles. The present number of *Mercury* reaches a high mark.

Rays from the Rose Cross (Oceanside, Cal.), for May, contains the third installment of Mystic Light on the World War, entitled "Peace on Earth," by Max Heindel. "Boolah," an occult story, is by Margaret Brent. Kittle Skidmore Cowen contributes, "The Risen Lord of the Western Wisdom Teachings," with sidelights on Max Heindel and Mt. Ecclesia. "The Lost Keys of Masonry," by Manly P. Hall, is the first of a series on the esoteric aspect of Masonry. It is announced that the following numbers of the series will be devoted to "The Entered Apprentice," "Fellowcraft," "The Master Mason," and "The Duties of a True Mason." "In Quest of Wisdom," is the continuation of an allegory by Ethne Rayden. There is also a new installment of the "Letters from a Rosicrucian," written to Karl von Eckarhausen, Munich, 1792-1801. "The Pituitary Body and the Pineal Gland,"

is the current month's study in the Rosicrucian Cosmo-Conception, prepared by Kittie Skidmore Cowen, and describes the function of these glands from the occult standpoint. "Peter and his Pets," by Cora Cochrane Graves, and "When the Fairies A-Maying Go," by Matilda Fancher, are stories in the Children's Department. The Question Department discusses such topics as why some people experience difficulty in accepting statements of occult philosophy; what is matter; the advisability of declining to help a person through fear of interfering with his destiny; mundane aspects; the degree of harmony between the occult definition and the electronic theory; the density of the ethers; and several others.

In "Notes of the Month" the editor of the *Occult Review* (London), continues from last month his article on the life story of Laurence Oliphant. Dr. Charlotte Sturm contributes a comprehensive article on "The Christology of Steiner;" "The Soul of the Beast," is by H. Stanley Redgrove; "Myths and Legends of China," are treated in an interesting manner by Regina Miriam Bloch. "The Sacred Heart," by Arthur Ward, is an article of more than ordinary value for students of mysticism. Much of interest is to be found in the Correspondence published in the current issue.

Numbers 1 and 2 of *The Message*, which is issued by the Life Study Club, of 217 North Satsuma Ave., Eagle Rock City, Cal., have reached the desk of the Review Editor, the two numbers being for the months of April and May respectively. This little publication has started on an unpretentious scale, being issued in mimeographed leaflet form, and is sent without price to all who request it. As to its contents, the reviewer is somewhat at loss for words. It would really savor of presumption on his part to endeavor to comment upon it. Sounding

the keynote of Unity, Study, Work, Service, it extends the greetings of Goodwill and of common fellowship in the Great Cause of service to Humanity. Those interested in that Cause will find much inspiration and aid in *The Message*.

In *The Esoterist* (Washington, D. C.), issue for March 30th, the leading article is "The Message of Easter Time," preceded by a brief text, "The First Easter," which is also the title of a poem by Elizabeth Price, following the longer article. The subject of Meditation is "Easter." "Providence and the Law of Tithes," is the opening article in the issue of April 13th, and is very illuminative. There is a shorter article on "True Proportions." "Soul Sight" is the topic arranged for the weekly Meditation. . . . In the issue of April 27th there appears an article by the Editor on "The Path to Perfection," which should be read and reread by all aspirants. "Humanity," is the subject for Mediation; and there is a very beautiful poem entitled "Prayer."

"The Pentecost," is the subject treated in the two latest monthly lessons issued by *The Order of Christian Mystics* (San Francisco). The subject is treated in the light of Christian Mysticism. Further particulars may be had regarding these lessons by addressing the above Order at 1644 Monterey Blvd., San Francisco.

One of the most interesting and instructive articles in the April number of the *Herald of Light* (Arroyo Grande, Cal.) is "The Seven Degrees," and comes from the Life Study Club. This issue has many other good things under various Departmental headings, among them being, "The Noon Communion," "Brother-Sister of the Third Degree," "Old Mother Earth," "Reciprocity," "The True High Priest," and "Resurrection."

Ethics, Philosophy, Scriptural Review

The serial, "Ellice, or Life in the Spiritual World," which has been running in *Divine Life* (Chicago), for some months past, reaches its conclusion in the issue for March. Its author, and editor of the magazine, Mrs. Celestia Root Lang, begins a new series on "Reincarnation," in the same number. "Union With the Higher Self," is a very good article with a self-descriptive title which emphasizes the doctrine stressed by all schools belonging to the Doric system of Initiation. In view of this article, it is somewhat disappointing though not greatly surprising in view of the vitriolic controversial matter that has been admitted to the pages of this journal in the past, to turn to the article, "Worshipping the 'Golden Calf,'" by the same writer under a *nom de guerre*, in which she tacitly but fully aligns herself with the great Irish Catholic journalist who is with little doubt the greatest single power for evil in this country, if not on the entire planet today.

It is a relief to turn to the article, "And the Lord Spake by the Mouth of" by Martha Elizabeth Webb, which is constructive even if not literary.

The March issue of *Broadcast* (Los Angeles), while not as bulky as some of the issues, is perhaps the best number of this publication that has appeared so far. "The Bahai Message to Humanity," is reprinted; "The Spiritual Life," is an original article by Reynold E. Blight; part of Will Levington Comfort's Seventy-Sixth Letter is reproduced, and in addition to this eulogy of Gandhi, there are also tributes to this striking figure of modern India from the pens of Mrs. Annie Besant and Dr. J. H. Holmes. "Little Mother," is a child's story by Elaine Helmer. "The Will of God," by Jessie W. Boerstler, is continued from the January issue. "Self-Control," is reprinted from *Spiritual Unfoldment*. There are several shorter articles and many poems.

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

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"Being Practical," by Christian D. Larson, is one of a series of lessons on the use of the mind, in *The Golden Rule Magazine*, (Chicago), for April. "The Changed Selling Conditions," is the subject of the current installment of James Samuel Knox's series on "The Psychology of Selling." "Offensive and Defensive Thinking," is the title of the eighth lesson of Dr. McKeever's *Studies in Human Analysis*, which is intended as a method for placing Psycho-Analysis on a permanent basis. "Why Some Men Get Ahead," is by Bruce F. Richards; Julia W. Wolfe contributes "The Pursuit of Possession." "Listening In On the Day-Dream," is No. 6 of Frederick K. Davis' series on Self-Discovery. "The Darkest Hour Means Dawn Ahead," is from the prolific pen of Agnes Mae Glasgow. "Meditations," are shown by Rev. John P. Sala to be the search for the Temple of the Most High within the soul of Man.

"On Our Way to Jerusalem," is an Easter Meditation by Charles Edgar Prather, in *Power* (Denver, Colo.), which appears in a somewhat larger form with attractive appearance enhanced. "Are You the Man," is by Edwin Goforth Dean. "The Awakening," is by Elsie Gibbs. There are many shorter articles and several departments.

"Time and Space are False Beliefs," by A. L. Ramon, appears in *Forerunner of the Light* (New York), for April 14th. "The Action of God," is by Mrs. Edward H. Burmester. "The Immensity of Space—Why All Matter Must Short-Circuit Itself," is a very interesting article both from metaphysical and physical standpoints. There is also another installment of supplemental treatments for Mr. Rawson's *Treatment, or Healing by True Prayer*.

"This Freedom," by G. A. P., is an installment of "True Prayer in the Daily Round and Common Task," in *Active Service*, for March 24th. "Between Two Thieves," is by Beatrice O'Connor. There is also an installment of "The Herb Gatherer," by Gertrude M. Bradley. The two series referred to continue through the issues for March 31st and April 7th. There are short articles on "Easter," by Derek, "Life Eternal," by D. E. Scotter, "The Real Cross," by Beatrice O'Connor, and "Luck" by E. G. Benedict, in the issue for March 31st. In the number for April 7th, Suzanne Olga Verchoore contributes "Raised and Upheld," and "Go Ahead" is from the pen of Gertrude M. Bradley. There are several departments, "Signs of the Times," being par-

ticularly of value, containing many valuable and interesting correlations.

"Notes and Comments" by Charles Fillmore, being the editorial column of *Unity* (Kansas City, Mo.), for April contain a number of good things which may be taken to indicate that the school he is leading is playing an important part in the advancement into the New Era. "Laying Hold of Life Eternal," is by May Whitney; "Bringing the Real Man into Expression," is by H. T. Wiegel; Chapter IV of E. V. Ingraham's "Creation and Re-Creation" deals with the Sun, Moon and the Stars. Imelda Octavia Shanklin contributes "Resurrection," and there is the usual number of departments.

"How to Acquire a Good Memory," is No. 5 of Eleanor May Cantor's series on Practical Psychology, appearing in *The Conqueror* (Los Angeles), for April. "Eliminating fear," is by Joel E. Smith, and the same writer also contributes "Heaven and Hell," and "In a Mist of Maze." "Would Ye Serve, or Be Served?" and "The Infinite" are by Jesse M. Emerson. "Earthbound" is a poem by Jeanne Stanley Gary, and "Release from Bondage," is by Margaret Pearl Yates.

"Why Are We Here?" by Louise B. Brownell, is the opening article in *The Aquarian Age* (Santa Barbara, Cal) for April. George B. Brownell writes of "The Healing Hand." "On the Edge of the Woods," is an inspiring contribution by Adelaide L. Gaffney. "Bread Upon the Waters," is a Little Journey Into Success story by Agnes Mae Glasgow. "Dorothea Trudell," is the translation of an article from a German magazine, which tells of some marvelous healing through spiritual power.

"Pleasures for Evermore," is the transcript of one of Annie Rix Militiz's practical noon-day talks in Los Angeles, appearing in *The Master Mind* (Los Angeles) for April. "Reuben and Joseph," is this month's subject in the series of Scriptural Interpretations under the general heading, "The Pass Key to the Bible," by the same writer. Richard Whitwell's biography of the great Mystic, "Francis of Assisi," is continued. There are many departments devoted to the Home of Truth work.

Courage, "A Magazine Unique," (Washington, D. C.) for April, contains an article on "Self-Control," by M. Aubrey Ashe; "The Price Men Pay to Be Men," by Miles O. Brooks; "Sleep Well, You've Done Your

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Best," a poem by M. Aubrey Ashe; "Money," "Concord Musings," and several other shorter and pungent articles and departments by the Editor, Earl Wayne.

"Telepathy," is No. 6 in the series of Demonstrable Psychology, in *Now* (San Francisco) for April. "Multiple Personality," is one of the series on "The Cell Theory of Body Building," by Dr. William Franklin Kelley. "The Faith That Demonstrates," is by Henry Victor Morgan. Charles Hine Hubbard contributes "The Human and Divine."

"Realizing Prosperity," by Eugene Del Mar, is one of the leading articles in *The Business Philosopher*, (Memphis, Tenn.) for April. "Mental Attributes and Contentment," is the second of two articles of Contentment by the veteran New Thought writer, Horatio W. Dresser. "According to the Viewpoint," is by Luella F. Phelan. Agnes Mae Glasgow contributes "A Man's Reputation." Harry Van Demark advances some ideas on "Measuring Your Brain Power." Orison Swett Marden writes on "Making Today a Success." Charles Clinton Hanson's department, "The Principle of Service Viewed from Many Angles," is a splendid compilation of quotations from many divergent sources, all focusing on the one thing—Service!

One of the best things in *May Nautilus* (Holyoke, Mass.) is "How to Conserve Energy," by Claude William Chamberlain, in which the author discusses what he calls the most important things in psychology—that is, how to increase and multiply one's

personal energy to such an extent that there is plenty for any achievement. Other articles in this issue are "Self-Consciousness But the Desire for Unselfish Action," by Brown Landone; "In Spite of the Years," by Orison Swett Marden, which is written for the man (or woman) of sixty or older who desires success; "Making One's Way," a little lesson in self-reliance; "Actions Speak Louder Than Words" a new treatment of an old subject illustrated by a personal incident; "The Pursuit of Things," by Lucile Perry Ames, who maintains that it is better to occasionally "stay your haste and make delays" rather than become a human "Twentieth Century Limited;" "Adolescence," by Margaret Cutting Ives, showing how to deal with children of 14 and 15 from the New Thought viewpoint in such a way as to safely carry them over what is usually considered the critical period of life; "Love Never Faileth," and "Harmonizing Tone," by Alberta Carter; "The Man with the Vision," an outline of the New Present that is following the world war; and "Mechanical Belief," and brief lesson in the value and method of developing faith. Elizabeth Towne's Editorials include a most interesting and instructive series on her experiences while attending two Emile Coué lectures together with her estimates together with her estimate of the worth of his teachings; and William E. Towne's Views and Reviews include "The Law of Reversed Effort," "Science and Metaphysics," "To Insure Success in Auto-Suggestion" and "The Power of Attention."

Electronic Science, Health, Dietics, Rational Living

"Purifying the Inner Temple," is the title of Lecture No. 2 of Fred W. Tilney's series on "Fasting for the Cure of Disease," in *Scientific Natureopath* (Hartford, Conn.) for March-April. "My Personal Experience with Tobacco," is contributed by Ray C. Endicott, and is recommended to many who are kidding themselves. "The Development of Will Power," by Crespino should have been noted under the heading of Psychology. It is well worth-while. "Proper Posture," is another contribution of Fred W. Kilney's. "Auto Intoxication," by Dr. Robert Keashen is a continuation from last issue. There are many splendid recipes, menus and tables in the Material Department, under which

heading L. K. Russell also tells of "The Benefits of Milk and Vegetables." "Curing Cancer Through Natureopathy," will interest many.

"The Inside Bath" is continued in Letter No. 4 of Sander I. Christensen's series, "Vita (Life)" in *The Vegetarian Magazine* (Jullietta, Idaho) for April. "Progress of the Movement," and "The Vegetarian Table," are departments, the latter containing many helpful recipes and menus for those desirous of following the vegetarian diet. There are a number of short articles and paragraphs devoted to the humanitarian movement. *The Vegetarian Magazine* is doing good work.

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"Food Selection," is Article No. 3 in Dr. James Faulkner's series, "How to Get Well," appearing in *The Golden Rule Magazine* (Chicago) for April.

Part 2 of Dr. Ernest J. Stevens' series "Electro-Radiant Energy and Chromo-Therapy" appears in *The Aquarian Age* (Santa Barbara, Cal.) for April. In the department, "The Care of the Body," Chas B. McFerrin covers "The Rhythmic or Success Breath." George B. Brownell describes the "Effect of Diet."

In the department, Nutrition and Health, in *Rays from the Rose Cross* (Oceanside,

Cal.) for May, the feature articles is "A Private Still," by Augusta Foss Heindel, describing the manner in which the digestive organs of the body may act as a still for the creation of stimulating toxic poisons. Vegetarian Menus are also given in this department.

In the issue of *Boston Ideas* for March 24, Dr. George Starr White demonstrates "The Blood Test Fallacy." In the issue for April 14 a number of valuable selections are given from "A Perfect Life and How to Live It," by Dr. Henry Hoffman.

Spiritualism

"The Heart of a Mystic," is a very interesting column by Dr. Guy Bogart, which appears in *Boston Ideas* for March 24. Much is told about "Astraria" with an attempt to describe what it is. Harrie Vernette Rhodes, "Dictograph Corner" in the same issue contains some very beautiful poetry, as also does the issue for April 7. The subject in the same department for April is "Nature's Inspiration."

The "Message from Roosevelt from Beyond the Border," appearing in the April number of *The Aquarian Age* (Santa Barbara, Cal.) is entitled "A Bit of Advice."

"Our Dead," in *Theosophy Today* (New Orleans, La.) for April, is an extract from "The Heart of Things," written down by E. C. F. "Over the Inter-Space Wireless," is from *A Communication in Light* (London). "Survival," is a brief article from the pen of Sir Oliver Lodge.

The May-June-July number of *Reason* (Los Angeles), one of the leading Spiritualistic (but devoted to other lines of thought as well) magazines of the New Era, has just reached the desk of the Review Editor. It will be reviewed in full in the next issue, as sufficient time is not available to include a careful review of its contents in this issue.

Theosophy

In the Theosophical column of *Boston Ideas*, in which is being worked out in the light of the Wisdom Religion the scriptural stories of the Old Testament, the subject of "David and Nabal" is treated in the issue of March 24. "The Reconciliation of Saul and David," is covered in the issue for April 7, and "The Song of David," in that of April 14.

"Bridging the Gulf," which concerns Biology in Evolution, is an article from the pen of Weller Van Hook, originally appearing in *Reincarnation*, is reprinted in *Theosophy Today* (New Orleans), for April. "Observation of Dr. Strong," (on the Abrams system of diagnosis) also appear. "Karma and the Life Motive," is from the pen of Ida M. Alexander.

"Initiations, True and False," are some

extracts from a letter by Fritz Kunz, in *The Messenger* for April. "The Ideals of the T. S. Order of Service," by C. Jinapadasa, is from an address delivered by the Vice-President of the Society upon the occasion of the consecration of the T. S. Order of Service. Headquarters, London, November 4, 1920. There are the usual departments pertaining to the official business of the Section.

"The Way" is a beautiful fragment by Cavé, reprinted from *The Theosophical Forum* of March, 1899, in *The Beacon* (New York), for April. "The Catechism of Fire," by Alice Bailey, consists of a dialogue between the Master and His disciple, and we are told that it is incomplete, owing to certain portions of it being inadmissible for publication. What is given, however, is worthy of the most serious study and pro-

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found meditation by the earnest aspirant. The quotation, "Do Not Work Merely for the Theosophical Society But Through It for Humanity," is used as the caption for a level-headed article by Foster Bailey. "Organization; Disorganization; Reorganization," by J. D. Buck, and "Cautions in Paragraphs," by Wm. Q. Judge, are timely reprints of articles from *The Theosophical Forum* and *The Path* of some years ago. Under "Hints for Students," are given The Divisions of Time, according to Hindu terminology, and also the meanings of the ten

numeral symbols. The thirteenth outline lesson on the *Bhagavad Gita*, by Alice A. Bailey, is prepared from the sixth Discourse. An interesting and valuable Chart given by H. P. Blavatsky to some of her early pupils is reproduced; and there are some very interesting extracts from Mrs. Bailey's volume, "Letters On Occult Meditation." As usual, *The Beacon* is far in the vanguard of all Theosophical publications for the month. However small in bulk it may be, the distinguishing element of *Life* seems to pervade it.

Steps to Mastery

(Continued from Page 66)

bitter because there is no one or no thing to be bitter against except ourselves. If we are not right with Self it is not the fault of any other person or of any outside agency. You are your own clearing-house and things not desirable are to be rejected and not entertained. When conditions do not make for harmony and when circumstances do not make for happiness, throw them off and do not incorporate them within yourself, to your pain and confusion. Get RIGHT inside, and keep RIGHT within. Don't blame exterior relations for a failure to adjust yourself to SELF and to your radicals. They are at fault in nothing which concerns you. There is no occasion for bitterness. If you make mistakes don't quarrel with somebody

else about them and do not condemn yourself. Let reason be your control. Calmly and dispassionately seek to locate wherein you are not giving heed to Principle. When you have found the issue of neglect, correct it with that sweetness with which you conducted your search for it.

Not only do men make the mistake of blaming others for their failures, their disappointments, and their unhappiness, but we even hear them cursing inanimate objects. They exclaim against that which is without sentience, and which has no consciousness. We relate ourselves to things inanimate, but they are powerless either to lend themselves to or to rebel against the adjustment we order. If our knowledge and application of the required forces are inadequate to the control sought, impatience is folly and bitterness is self-

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deceit. Moreover, impatience and bitterness rebound to ourselves and rest within us. It is dangerous for any man to send forth these vibrations. They belong to the personality from which they emanate, and they return with accumulated force.

We should be infinitely patient, because the virtue of patience is a charity extended to ourselves. We are being patient only with ourselves when we seem to be patient with others or with animals or objects. We are concerned about people or things only in so far as they are related to us, and that relation can only be determined by our own attitude. What or who, then, is profited by our patience except it be ourselves?

To be patient should not be difficult if we are sure of our own intent. We know that we have, not only all there is of form to help us on the Way, but at our command is all there is of Thought, which begets form, and all there is of Spirit, in which Thought rests like a Sea of Light. Shall we,

then, fail in patience toward our own endeavors to come up on the key to the Eternal Storehouse.

All large and vital issues are certain. Nothing else counts. Wherefore, then, is the call of impatience? Clearly, it belongs to the inconsequent detail of the personal and the temporal. Let the Self which is above these things assure you, Beloved, and in all things let it keep you sweet.

(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.)

Books Received

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

Directing the Imagination for Success. By Benjamin Johnson. 50 pp. Brown Castilian. Price \$1.00, including Chevreul mentality test, consisting of Chart, Bob and Cord. Purdy Publishing Co., Chicago.

Editorial Shop Talk

The growing interest in the series of articles from the pen of Frater Achad being published in *The Occult Press Review*, which is being manifested by its readers, as well as the interest stimulated by the Editor's note in last month's issue, in which he raised the point that the term "Initiation" is one that is being misused, has inspired Frater Achad to prepare a series of articles dealing very comprehensively with that subject. These articles are to form the first chapters of a book, under the same title, which the author will publish in the Fall, further announcement of which will be made when ready.

The Occult Press Review has secured from Frater Achad the serial rights to these articles which, as noted above, are to form the first chapters of the book. These will be run under the title of "Initiation," in two parts, immediately following Frater Achad's "Gambling With the World," which appears in the present issue.

These articles throw considerable light on this much misunderstood subject, and those readers who are in any way interested in the topic are urged to be on the lookout for the series. By all means, do not miss it!

* * *

Are you noticing the manner in which Agnes Mae Glasgow is driving home certain psychological truths in her series, *Lesson Letters to a Student*? The one in this issue is an exceptionally good one. She does it in a way that gets it over. Mrs. Glasgow's work is widely known, and is appearing in differing forms concurrently in many other magazines. She is always constructive, and is always presenting some new aspect or phase of psychological teaching, but *The Occult Press Review* is beginning to congratulate itself on getting the cream of her work. There will be no doubt of this if subsequent letters reach or surpass the standard of the one appearing in the present issue. Even if you are not particularly interested in that form of the truth called Applied Psychology, or Mental Science, you are missing something good if you pass this article by.

* * *

As announced in the previous issue, Stuart Armour's series, "Concentration and Meditation from the Standpoint of Astrology" will begin in the July number. This is the title of a series of articles that should be kept in mind, regardless of whether interested in Astrology or not, because no knowledge of Astrology is necessary in order to acquire the lessons that are embodied in them. Metaphysical and psychological students will find available here many pointers and much valuable information; and to those readers who are As-

trologers, either full-fledged or embryo, these articles will prove themselves invaluable.

—The Editors.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUG. 24, 1912

Of *The Occult Press Review* published monthly at Los Angeles, California, for 1923. State of California, County of Los Angeles, ss.

Before me, a notary public in and for the State and county aforesaid, personally appeared R. Caswell Werner, who having been duly sworn according to law, deposes and says that he is the editor of the *Occult Press Review*, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher New Era Press, Box 1240, Station C, Los Angeles, Cal.

Editor, R. Caswell Werner and Henry Christeen Warnack.

Managing Editor, R. Caswell Werner.

Business manager, none.

2. That the owners are: New Era Press, Box 1240, Station C, Los Angeles, Cal., R. Caswell Werner, Henry Christeen Warnack, Fae Werner, Box 1240, Station C, Los Angeles, Cal., Edward Van Bergen, Exeter, Cal.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgagees, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

R. CASWELL WERNER.

Sworn to and subscribed before me this 4th day of May, 1923.

GEORGE GOODE.

(My commission expires Feb. 24, 1926).

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

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Some Recent Books

(Continued from page 75)

mensurate to the great value you receive will nevertheless pay for the typewriting of your own copy and possibly assist others less fortunate than yourself in receiving a needed copy. —The Editors.

Egypt and the Holy Land Today. By Thomas Rees. 404 pp. Cloth with gold stamping. Illustrated. Price \$1.50. The State Register Co., Springfield, Ills.

One of the pleasures of the month to the editors of *The Occult Press Review* is the receipt of *Egypt and the Holy Land Today*, the charming 404-page narrative of a journey to that far place, by Thomas Rees, publisher of the Illinois State Register, and author of *Spain's Lost Jewels*, *Sixty Days in Europe*, and other works. Mr. Rees looks at the world with pleased as well as studious eyes, with a vision that misses none of the big things. It is a part of the charm of the man that he misses none of the lesser things that make the delight of the world, and also that he preserves through a chaste and fluent style an engaging sense of humor.

Equally commendable, and indeed greatly to be desired in the multitude of writers who have it not, is the author's capacity for facts. It is quite as important and indeed much more so to learn that the Egyptians have race courses and how they are run, and that they have good moving picture theaters with sub-titles repeated in different languages, as it is to know who is the head of their government and how it operates.

Mr. Rees quite consciously and cheerfully strikes the stride of the good reporter who knows his business to be the gleanings of facts portrayed in the garb of entertainment.

—R. Caswell Werner.

Original Thought

(Continued from Page 72)

eating a Christmas pie. He stuck in his thumb and pulled out a plum, and said, "What a good boy am I."

Sounds silly, does it not? But this particular Jack Horner had a difficult, and as he thought, an ugly problem to face. I told him to take the words in that nursery rhyme and see if he could not fit them to meet his own needs. I knew that there were some good plums in that problem if he would only busy himself looking for them. He did and the next day he called me up and told me that he had found a wonderful big juicy plum and that this plum was just "Patience." Patience resulted in learn-

ing that his problem was very much like a Christmas pie filled with many unexpected surprises and good things. The child-like amusement of classing his intricate problem with a pie of many ingredients helped him find—he called it *originating* a way to solve his problem. He told me later that he was going to take up M. Coue's affirmation again and *every day in every way he was going to seek to know more ways of bettering his and his family's condition*. No longer was he going to use the mere words but while using them he would mentally CANVASS the field and see *how, where when, in what way he was growing better and better*. And while he was doing all this he was going to do his best to *feel with Jesus that his "words were Spirit and they were life, did accomplish that where unto they were sent and did not return unto him void."*

So you see that this man did evolve something out of his own Thought Centers and originated a personal way of applying the affirmation. I recommend his method to you, my dear Mr. Service.

Loyally,

Agnes Mae Glasgow.

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By Edna Wadsworth Moody

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Astrological Question Box

Editor "The Occult Press Review:"

I notice on page 28 of the March issue a correspondent, A. H. Ridsen, asks whether the progressed planetary positions should be placed on the Radix map, or a map specially calculated for the progressed year. Some modern authorities advise a Progressed Chart, but Raphael in his "Key to Astrology," and in his "Guide to Astrology," advises the Radix Map. I have been a successful practitioner for over 50 years and have used methods recommended by Alan Leo, Sepharial and a dozen other good authorities on the Science, but I find Raphael's method and rules will bring forth the most accurate predictions and judgments. I am sure that *experience* is the best authority. The Radix is the root of a man's life. My advice is the same as Raphael's, and the older authorities before Raphael was ever known. Many of the modern rules are arbitrary and empirical. Mr. Ridsen should give Raphael's "Key" and "Guide" rules a fair trial.

Another correspondent, Chas. H. Wolfram, asks why Taurus is called feminine. The answer is simply because Venus is the Goddess of Love, and Venus is a mythological female God. The "Bull" is merely a symbol of the Constellation Taurus, and so-called because the cluster of stars comprising that constellation resembles a Bull. "Leo" was named after Constantine.

Geo. W. Walrond, D. A., F. A. S.
1717 Clarkson St., Denver, Colo.

Correspondence

April 12, 1923.

Editor Occult Press Review:

With reference to the article "Prophecy by Aaron" by W. J. Bryan, M. D., I would like to point out that the time has come, not "is yet to come," when people are worshipping God Almighty instead of materialism.

There are a series of interesting prophecies of Joel in the second chapter from the 27th to the 32nd verses. He says: "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else." During the last three years people have been finding out that the only reality is God and God's perfect world, and that what we call the material world is only a false counterfeit sense of this world of reality.

Lately in the Daily Express, one of the largest papers in England, is an article on the present scientific position, it says, "Is the world on the verge of the greatest scientific triumph of the Ages? Is the world on the verge of extinction? We are on the eve of scientific discoveries of so sensational and so far-reaching a character as to render Einstein's theory, by comparison, child's

play. The underlying factor in the conquest of the atom is that remarkable affair, the "Quantum Theory." "The Quantum Theory proves that we have a cinematographic existence consisting of a series of discontinuous jumps. We shall have to revise all the laws of physics as accepted from the days of Newton onwards—for the simple reason that if applied to atomic phenomena they are not only inadequate, but utterly wrong." This is the present scientific position.

In the 28th verse of Joel 2, it says, "It shall come to pass afterward, that I will pour out my spirit upon all flesh." All over the world people are seeing that they are really spiritual beings, perfect beings in a perfect world, governed by a perfect God. The middle half of this verse also is being fulfilled, namely, "Your sons and your daughters shall prophesy." Everywhere people are finding that they can see the future, and when they know how to think rightly, the evil disappears out of these pictures of the future as the mist disappears before the rising sun, and one sees God's world more as it really is.

Yours sincerely,

F. L. RAWSON,

15 East 40th, New York City.

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Elementary Psychology

Continued from page 73

to implant *new* ideas in the Subconscious which will bring their fruit, or which will replace older negative Ideas already existent in the Subconscious.

PROGRESSION AND REGRESSION

In all phases of nature you may come to observe the procession of opposites following upon opposites, endlessly and eternally. The ever shifting panoramic scene is but an unending series of shuttling alternating opposites.

And, as it is certain that one side of each of the pairs of opposites will manifest, so is it also certain that the other side must follow in turn.

You observe in the opposites the positives and the negatives, the night and the day, the winter and the summer, the rise and the fall, action and reaction, reception and expression, movement and inertia. You also observe that the smaller cycles of alternating opposites are contained in larger cycles, and again, repeating endlessly.

There are many ways in which an observation of these facts may be helpful to you.

For you come to realize that the intensity of the departure from the neutral point between the pairs of opposites is compensated for, or equalled on the *other* side of the neutral point.

The greatest lesson which life has to offer us is that we should attain, as far as possible, a neutral frame of mind, neither elated nor depressed by the passing events, and that the more nearly we find and follow the "middle of the road" the more continuously do we reap peace, plenty and harmony.

For it is a truth that for every shade of *emotional* joy, conceit, etc., over the passing events at some time we must experience an exactly equal compensating shade of emotional pain. There is absolutely no way to evade or circumvent this automatic compensation in nature. It profits one to reflect upon this.

One also finds peace in connection with temporal and material progress by studying the path of growth in every phase of nature. The botanists tell us that in all vegetable life, growth is made up of an endless series of cycles of progression, or expansion and growth, followed by regression, or shrinking back.

The same holds true in all growth, and in your own progress in life in all ways. The era of progress is always slightly greater than the era of regression.

In all growth there is the unending rise and fall, or gain and loss, and the advance is always slightly greater than the decline. As you look back over your own life, you can readily observe wherein you have made progress, and other periods when you seemed to have lost all that you had gained before. Yet you have always gained in some way more than you have lost.

Again and again this will repeat, in every phase of your life, and in the times of decline and loss you may despair. Yet, in time you come to observe that the cycle turns again, and once more you find the way of progress, more beautiful and expressive than before.

Remember always, when you feel that you have lost, that throughout all nature, inertia is followed by action, and regression is followed by renewed and greater progress. Then will you rest in quiet peace in the hours you spend crossing the valley or idly waiting, for you know that if you but work and wait, the cycle turns and again you find your feet upon the open road, unhampered. Better fitted by your time of rest and by the lessons you have learned.

And too, you must learn anew, that even as you have *received* your lessons, so must you fulfill the law of opposites, and give, express, and pass them on again.

Steadily, unmindful of apparent loss and gain.

—Clarence H. Foster.

(To be Continued)



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