



THE
**OCCULT PRESS
REVIEW**

— FIAT LUX —

AUGUST, 1923

FIRST
ANNIVERSARY
NUMBER

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VOL. III AUGUST, 1923 NO. 1

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THE OCCULT PRESS REVIEW, published monthly by New Era Press, Box 1240, Station C, Los Angeles, Cal.
 R. Caswell Werner, President; Henry Christeen Warnack, Vice-President; A. J. White, Secretary; Fae Werner,
 Treasurer.
 COPYRIGHTED, 1923, by New Era Press
 ANNUAL SUBSCRIPTION PRICE, \$1.50; Canada, \$1.75; Foreign, \$2.00. Single copies, 15 cents. Back numbers,
 earlier than current volume, 25 cents.
 SUBSCRIPTIONS may begin with any number of the current volume.
 CONTRIBUTORS are especially requested to put their name and address, legibly written, on all manuscripts submitted.
 ADDRESS all communications, and make all checks, drafts, money orders, payable to New Era Press.
 No manuscripts returned unless accompanied by postage. Not responsible for unsolicited manuscripts.

Entered as Second-Class Matter, February 6, 1923, at the Post Office at Los Angeles,
 California, Under the Act of March 3, 1879

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PERSONAL

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THE OCCULT PRESS REVIEW

"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. III

AUGUST, 1923

NO. 1

Our New Cover Design and Its Symbolism

The present issue of *The Occult Press Review* being our First Anniversary Number, as well as Number 1 of our third volume, is appearing with slightly changed typographical style, a slight increase in page size which insures our subscribers more reading matter to the page, hence a not inconsiderable increase in the aggregate, as well as a new cover design.

The magazine's new dress is more suited, we hope, to the nature of our work. It is our desire, as well as our effort, that the periodical, both within and without, shall proclaim the high standard which is to be expected from "A Monthly Publication Devoted to Higher Thought In All Its Phases."

The symbolism is purely Egyptian for the reason that nowhere do we find a more consistent set of symbols than those which come to us from ancient Egypt. They are as true to-day as they were many thousand years ago, which is a remarkable testimonial to the wisdom of those Ancient Adepts who, foreknowing a period of spiritual darkness through which humanity was destined to pass, contrived various symbolizations of the Truth that had been so far gathered to preserve it through the intervening great period of darkness—to preserve and transmit it in its pristine purity to the children of the New Age.

A few words may well be said in regard to the particular combination of symbols expressed in this instance. There are certain main ideas which, even unconsciously, must appeal to every human being upon this planet.

The Universe as manifested is the product of the One Spirit acting within and through the One Primal Substance. The potentialities of the Spirit being inexhaustible, this Substance may take on an indefinite variety of forms.

The original Substance may be called pre-elemental, and this gradually differentiated as the Four Philosophic Elements usually called Fire, Water, Air and Earth.

This important four-fold division of the Universe has been the basis of a great many important systems. The four letters of the Ineffable Name correspond to these four elements, as do the four symbolic Beasts of the vision of Ezekiel so often referred to in Occultism. These four beasts, the Lion, the Eagle, the Man, and the Bull are seen in the four corners of the lower part of our cover. They suggest the four powers of the Sphinx, and the four fixed signs of the Zodiac, being respectively Leo, Scorpio, Aquarius and Taurus. The Lion represents both Fire and the Father or Yod; the Eagle, Water, the Mother or He; the Man, Air, the Son, or Vau; and the Bull (ruled by Venus), Earth, the Daughter or the final Hé.

Above the oblong space containing these symbols we find some Egyptian Hieroglyphics which being translated read: "I came into being from the primeval matter." These words are found in the History of the Creation of the Gods of the World (Version B) as given by the famous Egyptologist, E. A. Wallis Budge. They suggest the spirit of man rising above matter, for man is a spiritual as well as a material being. His is the power to control the lower elements by means of his intelligent Will. Man, the Microcosm, is usually symbolized as the Pentagram or Star of Unconquered Will, the five points of which are attributed to the four elements crowned by Spirit.

Man, composed of the Elements, directed by Spirit, is, however, capable of receiving the influence from the Celestial Intelligences, usually symbolized by the Seven Rulers of the Solar System. The symbols of these Planetary Intelligences are shown upon the "Phoenix Wand" standing upright on the left hand side of the design. This is the wand of double power, and it is to be seen in the hand of many of the Egyptian Gods, also it is that of a certain grade of Adeptship. It will be noticed that there is a white band at the top, while

the lower end is black. Between these flash the seven colors of the Rainbow, as if to show that all comes from the One True Light which is neither white nor black, but above these partial expressions.

On the right hand side is found "The Lotus Wand" to which is attributed the twelve signs of the Zodiac. Here we have a symbol of still wider circles, outside our Solar System. The mysterious Lotus is above, and within it is concealed the Great Jewel, the Secret Word. This, too, has a white band at the top and a black one below, for all cometh from the One Light. It is the wand of another grade of Adeptship.

Above these, spanning the Arch of the Firmament, is the glorious symbol of the Winged Globe, typifying All Life and its mysterious flight from place to place. In this instance the wings are curved as if to protect all below. The Globe represents the Soul of Man with its concealed and secret Spirit. In a larger sense, it is the Uni-

versal Oversoul. It also represents the Lord of the Aeon, as it is written "The Son of Righteousness shall arise with healing in His wings." But it is something more than the Sun of our Solar System, which is shown on the Phoenix Wand, it represents the Supreme Being. Below this we find the words: "I AM LIFE AND THE GIVER OF LIFE," and below this again in Egyptian characters the signature of Heru-Behutet, one of the greatest and most important of all the forms of Horus, the Ever-Coming Son; he who gained the victory over the powers of darkness and over the lower elements. *The Occult Press Review* and all connected with it, rest under the shadow of those mighty Wings, content to show forth the Light of Truth as it is granted unto them.

It is to Frater Achad, one of our most popular contributors, that credit is due both for the design and execution of the new cover.

READJUSTMENT OF DATE

The next number of THE OCCULT PRESS REVIEW will be mailed on September 25th, and will be dated September-October. Thereafter, the magazine will be mailed on the 25th of each month preceding the one for which it is dated.

The Tarot of the Year

By WILLIAM MILLARD BARKER

PART VII.

We are now come to the "CHART OF THE TRINITY," which contains the *three* aspects of the life; these are first, the Soul-Card (Birth-Card) which is the Card governing the day of the birth in the year (See Part VI for method of finding this); secondly, the Personal-Card, which is in every case the King of the suit wherein the Soul-Card falls if the person considered be a man, or the Queen of that suit if it be a woman; thirdly, the Mental-Card which is the Jack of the Soul-Card suit and is used only for men; women having the intuitional faculty replacing the Mental activity.

There are *three Paths* to be read, one following from each of the three Life-Cards as described above. Each Path is comprised of the seven cards following a Life-Card reading on the "CHART" herein given from right to left as the ancient lan-

guages were read. The first card read to the left of the Life-Card is the Mercury Card of the Path, the second card the Venus Card, the third, Mars, etc.

For example if the 4 of Clubs were the Soul-Card then the 2 of Diamonds is the Mercury Card, the Jack of Spades the Venus Card, the 8 of Clubs the Mars Card, the 6 of Diamonds the Jupiter Card, the 10 of Diamonds the Uranus Card, the 10 of Hearts the Neptune Card. This is the Soul-Path of the Individual through life.

The Paths following the Personal and Mental Cards are worked out in the same way, using the same order of the planets. In the above case if a man, the Personal-Card is the King of Clubs and the seven cards reading left are the Personal Path of the life. The Mental-Card is the Jack of Clubs and the Mental Path is read in the same way. If the person considered be

K King of Spades K			8 Eight of Diamonds 8			10 Ten of Clubs 10		
A Ace of Spades A	3 Three of Diamonds 3	5 Five of Clubs 5	10 Ten of Spades 10	Q Queen of Clubs Q	A Ace of Clubs A	3 Three of Hearts 3		
2 Two of Hearts 2	9 Nine of Spades 9	9 Nine of Clubs 9	J Jack of Hearts J	5 Five of Spades 5	7 Seven of Diamonds 7	7 Seven of Hearts 7		
8 Eight of Clubs 8	J Jack of Spades J	2 Two of Diamonds 2	4 Four of Clubs 4	6 Six of Hearts 6	K King of Diamonds K	K King of Hearts K		
A Ace of Diamonds A	A Ace of Hearts A	8 Eight of Spades 8	10 Ten of Diamonds 10	10 Ten of Hearts 10	4 Four of Spades 4	6 Six of Diamonds 6		
5 Five of Diamonds 5	7 Seven of Clubs 7	9 Nine of Hearts 9	3 Three of Spades 3	3 Three of Clubs 3	5 Five of Hearts 5	Q Queen of Diamonds Q		
J Jack of Diamonds J	K King of Clubs K	2 Two of Clubs 2	7 Seven of Spades 7	9 Nine of Diamonds 9	J Jack of Clubs J	Q Queen of Spades Q		
Q Queen of Hearts Q	6 Six of Spades 6	6 Six of Clubs 6	8 Eight of Hearts 8	2 Two of Spades 2	4 Four of Diamonds 4	4 Four of Hearts 4		

THE TAROT OF THE YEAR. TABLE VI

a woman then the Personal Card will be the Queen of Clubs instead of the King, and the Personal Path will be read the same from that in the manner just given.

There is something that may confuse the student at first about the cards when it is found that certain people have as their Soul-Cards the King or Queen of the suit in which they fall. This really simplifies matters as the person then has but one card to represent both the Soul and Personal Paths, and should find little difficulty in expressing what is in the Soul through the agency of the Personality.

Reference to the articles wherein the meanings and values of the Cards individually are given will enable the student to make, even in the first attempts, a fairly accurate reading for themselves or others. It is advised to begin with yourself and those whose life-values you are familiar with and the meaning of the cards and the astrology already given will become plain as comparison between the symbols and the actualities is made.

Here is an important difference to remember and apply when the "Tarot-

Scope" is made: when the Astrological part of the Tarot-Scope is put up (see Tables I and II) that represents what the Soul incarnating has within it to bring through into actual expression, while the Three Paths marked upon the Triple Chart show the Doorway through which all must be brought into manifestation. Any individual *can* bring through anything that is within him, but the Triple Chart shows that which the individual is *likely* to do in that life.

The next issue of THE OCCULT PRESS REVIEW will contain a more detailed account of the method of casting and reading the Tarot-Scope. Nature is One and Indivisible, but Her expressions are multi-form; She can be known by those who see Her under Her garments of Appearances who learn the sciences known of old whereby She is discerned.

(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.)

Concentration and Meditation

From the Standpoint of Astrology

By STUART ARMOUR

Part II

Meditation must never be an end in itself for that leads to asceticism. Its practice must be regarded only as a means to an end, and that end is the knowledge of the powers of our own soul. It enables us to come to some understanding of the depths of our subconscious mind and to make practical use of its magical powers in our every-day business life. It puts our outer conscious mind in touch with "Something within" that solves all our problems for us whether they be trivial or important. It trains us to depend on our intuitions as the only true and reliable guide in all our doings. It gives us an unseen and powerful partner in the game of life. In a recent book, "The Inner Secret," supposed to be written by an American millionaire, this point is emphasized in these words:

"Perhaps the first conception of this strange condition of affairs which came to my mind was that, in addition to my own

conscious mental efforts and powers, there was 'something else at work' in my affairs—something below or above the surface of things which seemed to be working in my behalf and to my interests. I remember distinctly once saying to myself: 'There seems to be a Something or Somewhat taking a hand in this game, and playing as an invisible partner, backing up my own play, furnishing advantageous leads, and playing trumps in response to my own leads.' It seemed that I had a skilled partner in the game, and I soon grew to have confidence in him, in his skill, and in his desire to help me to win."

As a result of my own similar experiences of this "Something within" I made these remarks in an article of mine, "New Thought and Astrology," which appeared in *The American Astrological Student and Adept* last year: "By adopting this method one is caused to feel that life is like a game of chess, though in our moves we are not

left to our own resources, for when it is our move the intuition tells us just when and how to make the move. It is as though an unseen mentor stands behind us and really plays the game through us by a sort of wireless." At the time this was written I had not seen this book, "The Inner Secret," so it only goes to show that every investigator of the subconsciousness will get about the same results.

That this "Something within" was the guiding principle of Emerson's life, plainly appears in the following conversation he had with Charles J. Woodbury: "I do not pretend to any commandment or large revelation, but if at any time I form a plan, propose a journey or a course of conduct, I find, perhaps, a silent obstacle in my mind that I cannot account for. Very well; I let it lie, think it may pass away; if it does not pass away, I yield to it, obey it. You ask me to describe it. I cannot describe it. It is not an oracle, not an angel, not a law; it is too simple to be described; it is but a grain of mustard seed. But such as it is, it is something which the contradiction of all mankind could not shake."

This was the keynote to Emerson's philosophy for he never tires of telling us to "Trust to that prompting within you. No man ever got above it." And, "The soul is the perceiver and revealer of truth."

This knowledge is not confined wholly to the modern members of the various cults, such as Christian Science, New Thought, Higher Thought, Mental Science, etc., but has also been discovered by some of the orthodox church members. This shows it is an universal power open to all seekers of no matter what race or creed.

I am going to quote at length from one of the orthodox. The extract is taken from "The Varieties of Religious Experiences," by Prof. William James. I take this space for the reason that though the description is phrased in the language of the orthodox Christian, the substance of it will be in accord with the experience of every unorthodox and liberal investigator.

"One finds in this guided sort of life," says Dr. Hilty,— "That books and words (and sometimes people) come to one's cognizance just at the very moment in which one needs them; that one glides over great dangers as if with shut eyes, remaining ignorant of what would have terrified one or led one astray, until the peril is past—this being especially the case with temptations to vanity and sensuality; that paths on which one ought not to wander are, as it were, hedged off with thorns; but that

on the other side great obstacles are suddenly removed; that when the time has come for something, one suddenly receives a courage that formerly failed, or perceives the root of a matter that until then was concealed, or discovers thoughts, talents, yea, even pieces of knowledge and insight, in one's self, of which it is impossible to say whence they come; finally, that persons help us, favor us or refuse us, as if they had to do so against their will, so that often those indifferent or even unfriendly to us yield us the greatest service. Besides all this, other noteworthy things come to pass, of which it is not easy to give account. There is no doubt whatever that now one walks continually through 'open doors' and on the easiest roads, with as little care and trouble as it is possible to imagine.

"Furthermore one finds one's self settling one's affairs neither too early nor too late, whereas they were wont to be spoiled by untimeliness, even when the preparations had been well laid. In addition to this, one does them with perfect tranquility of mind, almost as if they were matters of no consequence, like errands done by us for another person, in which case we usually act more calmly than when we act in our own concerns. Again, one finds that one can wait for everything patiently, and that is one of life's great arts. One finds that each thing comes duly, one thing after the other, so that one gains time to make one's footing sure before advancing farther. And then everything occurs to us at the right moment, just what we ought to do, etc., and often in a very striking way, just as if a third person were keeping watch over those things which we are in easy danger of forgetting.

"Often, too, persons are sent to us at the right time, to offer or to ask for what is needed, and what we should never have had the courage or resolution to undertake of our own accord.

"Through all these experiences one finds that one is kindly and tolerant of other people, even of such as are repulsive, negligent, or ill-willed, for they also are instruments of good in God's hand, and often most efficient ones. . . .

"All these are things that every human being knows who has had experience of them; and of which the most speaking examples could be brought forward. The highest resources of worldly wisdom are unable to attain that which, under divine leading, comes to us of its own accord."

The above words with their frequent reference to timeliness and that things

come duly and one after another, appeals to the mind of the astrologer trained, as he is, in the reign of planetary law. This is easier to assimilate than the claims of some of the cults of being able to demonstrate ten thousand dollars out of the atmosphere by the mere power of thought regardless of stellar influences, or the decrees of an over-ruling Destiny.

How far meditation, and its consequent relying on the Inner Self, modifies planetary influence presents a perplexing question difficult of solution. Take the question of health. We all know of cases where sufferers from ill health have been suddenly cured by Christian Science, New Thought, etc. Now, to have ill health one must be under some planetary affliction and if a cure is effected then the planetary influence must either have been overcome by the new mental and spiritual outlook of the patient or else the planetary affliction had passed to permit of the cure. That the first is the more probable is evidenced by the large number of cases who have been sufferers for years but on their change of mental and spiritual outlook they have at once become healthy and have so continued for years. If we claim it was because the planetary affliction had passed that the cure came about we would find a very large number of sufferers who seemed to get well of their own accord in the passage of time, without any help or change of mental or spiritual center, but we know this is rare. Then, too, if we argue that the change of mentality or spirituality had nothing to do with the matter, we are putting ourselves into opposition to all the discoveries of modern psychology, for we are in effect arguing that the subconsciousness cannot be affected by our thoughts or aims. In fact our claims of this kind would be unscientific and absurd.

To illustrate this in another way where health is not concerned: I knew a lawyer in California who had Mercury on the cusp of the 3rd House in square to Saturn but in trine to Neptune with this latter in 11th House. This square of Mercury to Saturn gave him a malicious turn of mind as well as a timid one. When this natal aspect was excited by evil directions he would invariably stir up needless trouble for himself by acts of malice toward those who otherwise would have felt no enmity against him. When they resented this and made it hot for him he would lose his courage and run to his friends (Neptune in 11th) to get him out of the scrape his own malice got him into. He used to rave and

rant about the revengeful enemies he had and seemingly could never understand that these enemies were all brought into action by his own malice or wrong thinking. But let us suppose that this man had been led to take a course in Concentration or thought control followed by the practice of Meditation and had learned to cast out all malicious thoughts. That when thoughts of evil came up in his mind he would banish them with thoughts of love. Under such circumstances would he not be overcoming his evil planetary influences by his mental change and new spiritual outlook and consequently banishing the train of evil arising from the enmity he had formerly engendered?

Perhaps, the true explanation of some of the seeming conflict between astrology and "Higher Thought" lies in this speculation of Dr. C. J. Whitby in his book, "The Open Secret." He is not discussing astrology but predictions in general which have been fulfilled, such as those by Joan of Arc, etc. He writes, "The problem as to how far future events are predetermined, and even pre-existent, is one which will doubtless be elucidated by systematic research, and it may throw important light on such apparently insoluble questions as the true nature of volition, causality, and the like. It might, for example, be found that, while the general course of events, on a given (say, our material) plane, was mapped out in advance, a certain degree of modification by human volitions derived from a higher plane, *in the material sense*, uncaused, or, as we should say, creative, was also discoverable. The ethical bearing of such a possibility is too obvious to need insistence."

That is to say, that when one ceases to function through the changeable personal self and seeks to work through the inner, individual self which is creative, one moves up to a plane where one is freed, to some extent at least, from the afflictions of the planets.

I am not claiming that he becomes entirely free from planetary influence for that would be to ignore the great part that Destiny plays in our lives. But it does seem to be the first step in loosening our stellar bonds, for when we learn to control our thoughts and eliminate fear from our lives it does have an appreciable effect for the good not only on our health but on our careers.

In Part III of this series I will discuss

(Continued on Page 31)

Initiation

By FRATER ACHAD

Part II

My heart tells me that the foregoing section, which I at first intended as a brief essay on the subject of Initiation, is not complete enough to fulfill its purpose. I shall therefore deal with some of the points a little more fully.

Mention has been made of the necessity of being "duly and truly prepared" for Initiation. In one of the exterior Orders the candidate is asked: "Where were you first prepared for Initiation?" He is then prompted to reply: "In my heart!" In another Rite of the Order the same question is asked, but the reply in this instance is: "In Heart, Verily!"

At first sight, or hearing, both of these forms of reply may seem very much alike, and the difference but superficial. Both imply that before seeking Initiation of any sort the heart of the candidate prompted him to do so of his own free will and accord, and that in response to that urge he took the necessary steps toward the end in view.

But there is a subtle difference, which, since the reply was prompted by the guide of the candidate, discloses a greater degree of wisdom in one instance, on the part of that Guide or of those who devised the particular set of rituals. The first reply indicates a purely personal prompting, "In my heart." The second not alone gives the impression of impersonality by the words "In Heart," which may equally well stand for the heart of man, or of Humanity, or of the Universe, but is followed by "Verily" indicating that this was a prompting of "Truth" itself. But there is more than this concealed, for if we notice the initials (and initials are very important where Initiation is concerned), we see that they are IHV, forming the great Triune Name of God and the first three letters of IHVH the Holy Tetragrammaton or Ineffable Name. These three letters are those of the Father, Mother and Son, thus indicating the Trinity which is manifest on all planes, their numeration $10+5+6=21$, that of AHIH the Word of Pure Being; while the letter of the Father plus that of the Mother gives a numerical value of 15

which reduces to 6; that of the Son and of the Heart in which this operation takes place.

The above is only given as an instance in order to show how two sets of rituals, seeming to purport very similar ideas on the surface, may vary very much in their essential quality; and that although they may leave a similar impression upon the mind of the candidate at the time he passes through them, may in the one instance end there, while in the other, as his mind becomes more keen later on in life, may still go on working within him, leading him to discover layer after layer of truth as he becomes more truly prepared to receive it.

Real initiation goes on in the Heart just in this way; the ceremony of initiation in a lodge room is but for the purpose of planting the seed. Whether that seed has the germ of life in it or not makes all the difference of course. So does the soil.

Suggestion and autosuggestion are the principal factors in initiation ceremonies of this kind. The method is very scientific if properly carried out.

The lodge room in each degree, suggests, or should suggest, by the arrangement of its furniture, etc., some higher Order of the Universe. The actions and movements of the officers, and those which the candidate is instructed to perform, should all represent movements of the Order of Nature, or the Cosmic Order, or of some higher one. The whole scene should serve to impress the mind of the candidate with a miniature view of that Larger Self of which he is a part and a reflection, or of some important portion of it, so that degree after degree serves to build up a complete picture of the Universe as it IS, not as it seems to the uninitiate.

Each word or token given to the candidate should be strictly symbolic of a further truth, and all should find their correspondence in Nature, God and the Universe. Every word should be a true formula of Power, and the arrangement of the letters of that word, its numerical value, sound and other properties, should all conceal the means whereby the candidate may learn

to continue upon his own INITIATIVE, towards a deeper and fuller understanding of the ceremony than he could ever obtain at the time he first passed through it.

Briefly, during a ceremony of this sort, the candidate is taken out of his normal surroundings, caused to be in a very impressionable state of mind, and then certain suggestions are given to him, which, when accepted, become autosuggestions which go on working in his subconscious mind, perhaps for many years afterwards. Whether these suggestions really do him good or not depends partly on the wisdom displayed in the ritual itself, and partly upon the power of the one who initiates him. A great deal must also depend on the moments immediately following the time when he is symbolically brought to light, and sees for the first time the nature of the lodge into which he has been led. He may carry away the impression of a Nameless Crown of Glory, or of a black stove-pipe hat. It is not his fault if, in some instances, the latter is the case.

Let us turn our attention to a brief survey of a series of symbolic degrees, as they perhaps should be in order to have a real initiatory effect.

The earliest would probably represent some state before birth, such as the choice of the Soul to seek fresh incarnation on this planet. This degree might be simple in appearance, but of great importance. The First Degree, proper, would represent birth and the responsibility of incarnation in the human race. Part of this responsibility must be upon the parents, who in turn should instruct the new born child in the proper actions and procedure. The degree should at least suggest the child's travels with the Moon before he definitely starts his journey with the Sun. Next will come a degree of advancement into life, with all its responsibilities more and more thrown on the shoulders of the individual, and that life should be a preparation for the great change called Death, which to some is a grinning phantom of horror, and to others the crowning point of a well spent career. The Third Degree will show the man who has learned how to live, the proper way to die, and it should show him that there is no death, for the Sun is always shining despite the appearance of night and day upon this planet. It should give him the means whereby death may be overcome in equal combat, and recognized as our brother and friend rather than our

enemy.

Everyone who has been born on this Planet must undergo these experiences and the duty of the lodge is to instruct them in their proper course of action in regard to them.

Then we come to a point where some men are capable of further experience, during this life, which others are not sufficiently advanced and properly prepared to share. For their sake, we should go on if possible, since having obtained those experiences we may learn to *raise* them in our turn. But we cannot expect to do this by our own unaided efforts, so that we find a true knowledge of the Nature of God is necessary in the next degree. Having obtained at least a glimpse of this, and perhaps a true formula or God-Name by which to work, it becomes necessary that we form a Council, for we have at least dimly realized that we are not so much separate individuals as parts of one Great Whole. This becomes clearer and clearer to the true initiate who then becomes prepared to give up his "personality" or "mask" in order that he may unite himself with that Higher Self who is not limited and enslaved in the bondage of matter. There is usually a missing Degree here, purposely such, since a bridge must be builded from East to West, ere the fuller life may be entered upon. Having thus unofficially, so to say, bridged this Abyss, in the next degree the mysteries of self-crucifixion are made plain, so that in truth the initiate may learn to say "This is my body which I destroy in order that it may be renewed." Having learned the secret of Life in its fuller meaning, he then passes through degrees which confer upon him more and more power of expression in every way, until in the final stages he is prepared to bring down the Light to his fellow men in the darkness without, and giving up all the glory of his high office he descends and mingles with humanity in the lowest degrees, caring naught for his own advancement—for on reaching the End he has found it one with the Beginning—except insofar as his Greater Self, the Body of Humanity, advances with him.

So, for the first time he may be considered as an actual initiate, not merely a symbolical one. He is prepared (duly and truly prepared) to begin again.

So he too, may be said to be seeking INITIATION.

Personal Glimpses

I. Edna Wadsworth Moody

Author of We Are Here--Why? A Study of Life's Meaning.

One of the most noteworthy contributions to Metaphysical and Philosophical literature in recent months, has been the book, *We Are Here--Why?* Coming from a writer perhaps little known save in her own immediate circle of friends and acquaintances, the book indeed must possess intrinsic merit to have been accorded the reception with which it was met, and is still meeting, in the scant few months since it was first issued by its publishers. This is one of the reasons why The Occult Press Review has selected Mrs. Moody as the subject for the first of a series of brief personal sketches of some of the most prominent of the workers who are forwarding the Great Cause of Human Progress.

Three forces in the life of Edna Wadsworth Moody contributed towards the ultimate writing of her book, her publishers tell us. They are her ancestry, education and environment. The first two of these forces are touched upon in the brief autobiographical sketch, which Mrs. Moody has kindly furnished us, and which follows this introduction; it is in the description of the last of these three factors that much is told which reflects the real Mrs. Moody, hence it is that phase that is elaborated here.

Spending her summers at a camp on Sebago Lake, Maine, Mrs. Moody came into contact with a group of a half dozen young girls of Grammar School age, just starting forward in the game of life. Always in the habit of lending a helping hand, Mrs. Moody conceived the idea of having these girls meet each week at her camp for purposes of study and recreation. Thus the Osmunda Club was formed. Mrs. Moody prepared lessons each week for her girls, and when the season had closed sent them typewritten lessons each week from her home in New York. This work, with the study and reading which accompanied it, tended to bring Mrs. Moody's religious and philosophic ideas into definite ordered shape. Hence her book, which grew out of her desire to make her beliefs reach a larger audience. She felt that she must put the whole ordered plan of life, as she conceived it, into some permanent form.

Mrs. Moody describes "We Are Here--Why?" as a study of life's meaning. She presents a Divine Plan for the universe and shows how man can co-operate with this Divine Plan. Reconciling Eastern and Western thought, she embraces Christianity and the mystic and esoteric teachings of the East. Her book appeals to the practical man who is looking for the solution of many of the vexing problems of daily life, as well as to the theosophist who is more directly concerned with abstract thinking. Mrs. Moody's text is taken from Edward Carpenter: "therefore go forth, and be in truth thine own Creator, no longer in fear and trembling, but in kingship and power, meeting the mystery of the world" The teachings of Jesus, the Buddha, and the Christian Gnostics form the general background of her philosophy, and she has drawn inspiration chiefly from Dante, Balzac, Browning, Bulwer Lytton, Emerson and Walt Whitman.

Having at one time in her life been an agnostic, Mrs. Moody is now possessed of an unshakable faith. She lives her religion from day to day. She is self-disciplined, her life is Spartan in its simplicity and all her thought and time and work are devoted to the spreading of her religion. No mention of Mrs. Moody's life would be complete without mention of her extraordinary energy and vitality. In her search for truth, she has put in years of incessant study and labor. She has devoured book after book, gathering material in order that she might steadily move forward in the upbuilding of her theory—reading, re-reading, underlining, and even copying parts of books which have helped her particularly. Her wealth of valuable quotations bears striking testimony to this fact.

Even with her scholarly inclinations, Mrs. Moody is by no means a recluse. Her scientific approach to her problem has been tempered with the humanizing influences which have grown out of her girls' club. She does not believe that religion is alone a thing of books, but more essentially a quality which can be breathed from one living being to another. The Osmunda Club now has sixteen members, and Mrs. Moody

is following the older girls through the various steps in their education. For eight years she has not failed to supply the members of the club with weekly lessons which have played such a part in the crystallization of her own philosophy. Mrs. Moody was at one time president of the Woman's City Study Club of New York City, and has continued her interest in this movement. Through her brother-in-law, Gilman Hall, formerly editor of "Everybody's," she is well known in the publishing and literary world, and in company with Dr. Moody she still maintains a vital interest in scientific affairs.

But a more intimate glimpse of Mrs. Moody may be obtained in the following autobiographical sketch, which she has so kindly furnished at the behest of the Editors:

A little friend of ours was told to write a composition on "My Pets." "My daddy has brown eyes," she wrote, "my mother has blue eyes, my sister Esther has big brown eyes. We live in a white house. . . ." and so on. She ended with: "I have no pets." My reaction when I am asked to write my autobiography is the same. I have never saved a town from burning, nor saved a life, except on Fifth Avenue and Forty-second Street—there I have jerked away friends from automobiles taking right hand turns. However, I have been wonderfully happy for by nature I love largely—and that enriches one's life with friends. Happiness is always worth chronicling.

New England registers my birth; my father's people came to America in 1632. They were pioneers—the unafraid—those who felled the trees, broke the soil, fought the Indians—they who begot a new race of hard working, God-fearing human beings. When I hear the immigrants of today—God bless them! contrasted to the pioneers, I picture virgin forests, rocks, severe winters. I see the metamorphosis, fertile fields, and miles and miles of stone walls! There are no such conditions to overcome now. Thanks to my mother I can claim an equally worth-while strain—Scotch. I am more than grateful for the environment they gave me, for the combined background of integrity, honor, righteousness, happiness in work, ambition, and learning. They gave me ideals to strive toward and a capacity for joyousness. As far back as I remember, I wanted to know. I recall distinctly at the High School in Chelsea, Massachusetts, the place of my birth, the thrill of joy that encompassed me when I took in my hand for the first time a book on a new subject—chemistry, astronomy, botany.

I did not take the college course; I came a few years too soon to take college for granted

—much to my regret when I was graduated. But in four years I earned a diploma from the Salem Normal School which declared me eligible to teach in any High School in the Commonwealth of Massachusetts. That did not satisfy. I passed off the first year's scientific work at Boston Tech, and matriculated with the Class of 1893, Course V., Chemistry. When I left the Institute I could analyze as well as any of the men students, but that was years ago; girls took positions only if their fathers could not support them; they stayed home until they married. But I married the right man—a perennial source of joy.

We are a college professor; his name figures on the books, but where he is, there am I in spirit. Once upon a time, this virile, capable, learned chemist, under great pressure of work needed an assistant. We could not afford to hire one and I had a brilliant inspiration—wouldn't I do? I certainly would, but did I think I would like it? I believed I would love it. And I did! It was then, in 1909, that I spent a year in the college laboratories. I reviewed my chemistry and analyzed samples to give to students for class analysis. I continued the following season helping to write a book—"A College Text Book on Quantitative Analysis," and trying out methods for analysis.

The next season, I was on hand to start original investigation, but the Man of My Heart could not get time to get me started. Meanwhile the pressure grew stronger and stronger for me to become the President of the Woman's Suffrage Study Club of New York City. After I emerged from that, I studied every conceivable subject that could help me in my understanding of why we are here on earth. Meanwhile I started The Osmunda Club—a club of youngsters near our summer home, and for the last eight years summer and winter I have prepared for them a weekly lesson. Every week they write out answers to my questions. They have become my chief interest in life; their mothers generously share them with me. Some day I will put these lessons on living a constructive life into a book.

Life is different when you have gotten hold of its underlying meanings, people mean more, every individual takes on an added interest, you find more to do, your interests multiply. You feel like answering the call of Edward Carpenter:

"O come with me, my soul—follow the inevitable call, follow the call of the great sky overarching you.

"Disentangling the cobwebs of all custom and supposed necessity—ancient cocoon in which humanity has laid so long concealed.

"Pass forth, Thou, into the serene light: along the hills, by the clumps of overhanging trees, through the doorways of all mortal life, pass thou redeemed, enfranchised."

Do nothing by self-will, but rather conform to the Infinite will, and every-thing will be done for you.

—LAO TZE.

Steps to Mastery

By HENRY CHRISTEEN WARNACK

VIII. The Quality of Radiance

No grace of personality is rarer than that of radiance. We think of the radiant as iridescent, gleaming and beautiful. It is the quality of sunlight, of illumination. In it are gladness and inspiration. It flashes with the vision of soul. It sparkles with the lustre of wisdom, of good-will, and sustains with courage. It gives out of abundance. It receives with graciousness. Radiance is endless in good cheer, and is for ever positive. It possesses the touch of the electric, and sounds the tone of joy. It is the image of beauty, the touch of healing and the word of happiness. Radiance is to be desired above all good gifts. Blessed is he whose character expresses the gladness and strength of the radiant life. In him is peace and no offense. In him is light and no unrest. Every moment of his existence counts to the utmost. Every form of correspondence with him brings us joy.

This problem of radiance is one of vital individual responsibility. We cannot avoid the issue. Every man and woman has a distinctive radiation. We must give forth the qualities of distinctive personality. Therefore, it behooves us to consider what manner of man we reflect. There is not a phase of contact in which we do not give of the life within us to those about us. Every minute of our lives we enumerate radiance. Our grave concern should be the quality of our radiance.

Every sincere man and woman would like to radiate the wholesome and the strong. In like manner do they desire to attract only the lovely and the kind. No attitude will do more to bring us to this than that of good will. This is the very substance of transport—that if we desire what is best for others, only the good can come to ourselves. In this attitude we transcend every experience with joy. In it we radiate peace and good will, and thereby do we attract unto ourselves the good will of our fellows. There is no peace so tranquil and glad as that which follows forgetfulness of self in the requirements of another. When we set a close watch upon ourselves and see to it that no word,

or thought or deed of ours shall hurt one of our brethren, we will find that the good will of all men is flooding our lives with ineffable peace.

In becoming selfless, we only become more positive. Those whose greatness is made manifest to the world seem to lose all sight of self, and yet they do but lay down life to take it up again. They are only the more powerful in their individuality for their unselfishness.

There is no reason why we should not be quick to tally the vibration of all persons with whom we come in contact, and why we should not accommodate ourselves to their vibrations to the point of harmony. This world requires neither super-sensitiveness nor negativeness, but only that selflessness which would let go of intensity and which would render it unnecessary to make so much allowance for the equation of our own personality. Instead of delicately registering the sensibilities of those we meet, we generally do not more than assert our own selfishness. We leave others with an impression of our accentuated egotism and then condone our conscious fault with the sophistry that we have been very positive and that this is necessary to strength of character. Egotism and selfishness are never attributes of the fine, positive character. They only stand in the way of that harmony which we should create between ourselves and those we meet. No man should fail to surround himself with an atmosphere of harmony, and he will do this invariably when he manifests a fine consideration of the feelings of others.

That man who will make himself selfless in the presence of another places the one he greets in an attitude of relaxation, and the two may meet upon a plane of utter harmony, with nothing of the personal to be allowed for. What is more, in those who will do this we always see a clear and pleasant reflection of the best within ourselves. We cannot help greatly liking and fully sympathizing with the man who makes us see ourselves as we would like for the world to see us. In truth, we are

that nobility and that ideality which such a one sees us to be. In the purity and the serenity of his nature we see the perfect reflection of our Real selves. If we can come upon that beautiful habit of clarity, which reflects the good of others, we will go about creating a world of blessed harmony and men shall know us for radiant souls. That we should do less than this when we are conscious of the great power, is to dwell in the lowlands when we belong on the heights. Since we have so great an understanding of those vital principles

which control relationship it is lamentable that we are not always happy and helpful in every relation with people, and that we do not go about radiating peace and gladness. Beloved, if you would be radiant men and women, let go of selfishness that in you men shall see their beauty and your own.

(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.)

Elementary Psychology

By CLARENCE H. FOSTER

Point Eight

1. In the beginning, as we think of the Subconscious Mind simply as the deeper true self or personality, we can easily see how it has a great assemblage or number of ideas and impressions concerning every phase of knowledge or life.

2. As previously suggested, these ideas, impressions and convictions need not be true in any way. They may be absolutely untrue and without foundation, and yet, while they exist in the Subconscious Self, they are absolutely sound to the one who possesses them.

3. The ideas, impressions, convictions and facts which may be called consciousness, or which may influence one in any way, are of two broad classes.

4. Facts, knowledge and general ideas and points concerning objective and impersonal points of impression. These include knowledge of the general appearance of objective nature, the distinction between colors, shapes, flavors, odors and sounds. While all of these points of impression are necessary for one's interpretation of and orientation toward life, nevertheless, they are entirely impersonal and are not that type of ideas, impressions or convictions that guide the emotional feelings.

5. The other broad class of ideas and impressions which one may have are always concerning self. Here are the ideas and impressions as to one's likes and dislikes, and as to the things and circumstances one wishes to have or wishes to avoid. Here, also, will be found the ideas as to what is right for one to do, and what is wrong.

6. The first class of ideas and impressions do not directly affect the emotional self toward pleasure or pain, since they are impersonal and concern externality. The second class directly concerns self, and therefore causes one to feel life's experiences in terms of pleasure or pain, and to struggle toward that which seems desirable.

7. The outstanding point to remember here again, is that it matters not at all whether the ideas and impressions are true or not. Their effect is the same as if true. For instance, one may have a fixed conviction, even a buried and completely Subconscious idea, that in some specific way he is inferior to his fellows. It may be absolutely untrue, and he may be equal to others in every way, yet because he has this fixed conviction, he will suffer as much, in some way, as though he actually were inferior.

8. You are taught in Elementary Psychology that the outer circumstances of the life directly reflect, in every detail, the accumulation of ideas or impressions which exist in the Subconscious Mind. And that some phase of the Subconscious Mind attracts exactly every detail of the outer life.

9. This is the most difficult part for the beginner to understand, for he cannot see "how" the ideas and impressions and desires deeply buried in the Subconscious can attract outer circumstances. In other words, he cannot see any outer means or mechanisms by which such attraction takes place. Later we will approach from various angles, the Laws of Attraction and the

Laws of Vibration.

10. Discussion of Attraction clarifies the understanding of how certain types of causes or conditions will attract certain types of fruit in the inner and outer circumstances of the life.

11. Reflection upon the principles of Vibration will explain how, through vibration, all things become manifest, both in objective matter and in circumstances. All that we see or know as the Universe is but the reflection of an Idea, manifesting to the most minute detail solely through vibration, in various scales, rates and planes. And we realize that we are but a re-creation of the original Fountain of Creation, and as creators we vibrate into outer mani-

festation the composite ideas which we have within us.

12. But in passing, let us drop a hint. Every idea, desire and impression is two-sided. It brings a result which we can see in direct connection, and it brings another result which we do not connect with the cause. Any idea which violates in spirit the "Golden Rule" or which is rooted entirely in vanity or self-love, while it may apparently bring its satisfaction in the outer life, it will also bring a compensating pain. In other words a "black" idea toward others must bring a black fruit to self, and a "white" idea toward others must bring a blessing upon self.

(To be Continued)

Correspondence

Olympia, Wn.

Editor THE OCCULT PRESS REVIEW:

I am one of those who has "read his surfeit of books," as mentioned in your Editorial article, "The THEOSOPHICAL SITUATION," in your August number. Also I am one who wants to go "Back to Fundamentals," not personalities.

So I quite agree with you on your whole article—that is, as much as I understand of it; but after all is summed up, I don't see where you have offered or even attempted to offer any *solution*, and that is what we want; that is, unless your solution lies in the "Back to the Doctrine of the Heart." If so, I would like to ask you to explain yourself, either in another article or a personal letter.

C.H.L.

Reply to Above:

The solution pointed out lies in just what you have discerned, viz: a return to the "Doctrine of the Heart." It is difficult to formulate in ordinary language just what constitutes that. The best enunciation of it that I know is given in Fragment II ("The Two Paths"), of *The Voice of the Silence*, beginning with the 8th Verse. When a person has reached the stage indicated by your letter, his problem is no longer general, but an individual one. If such a one will meditate on the Doctrine of the Heart, and try to *live* it, he will find ways opening up to him—Portals that will remain closed to him so long as he seeks *without* himself—following blindly one leader and then another. "Stand alone and isolated," as enjoined in the 8th Rule in *Light on the Path*, "because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you."

Another article dealing with these matters has already been published in our columns, as you know, appearing in the June number. It

handled the situation in an infinitely better manner than the present writer could ever hope to do. To one paragraph therefrom, your attention is particularly directed:

"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."

R.C.W.

San Jose, Calif.

Editor, "THE OCCULT PRESS REVIEW:"

Am a student of Theosophy, and was interested in the long editorial article published in your August, 1922, number. It appears to be a fair discussion; yet I do not quite catch the object of its publication. Would you care to give me any enlightenment upon that?

R.W.H.

Reply to Above:

In a few words, the object of the article was to *stimulate independent thought*. Bearing in mind that *The Occult Press Review* represents

(Continued on Page 29)

From the Inner Circle

Talks With Aspirants

To you who would give precedence to material matters to the exclusion of the spiritual, we would say not so is the way and method of attainment. A wise and balanced view, a right adjustment of values, is of the utmost importance to the spiritual aspirant. Entire attention given in the daily life to physical and material duty is one-sided and must necessarily detract from the higher and finer spiritual duty. Such a one performs not the highest service even though his mentality be fixed upon higher levels; neither does that one who neglects material duty entirely for the cultivation of the spiritual perform the highest service for again such a life is one-sided and without true balance.

Wise judgment, the Light of Discrimination, turned upon these matters to arrange them without partiality or preference but in true accord with the Law of Balance (Justice) and such a programme firmly adhered to, must result greatly. Certain portions of the day or certain days as the case may be, set apart for the performance of certain duties, an ordered and regular life giving to each constituent of the being—physical, mental and spiritual—due attention and training, is work directed along the right lines for true development and consequent well ordered service.

There are human beings whose Karmic earnings are such as to immerse them in hard physical labor, as also there are those who have not interiorly developed beyond this point; this may for the time being exclude them from the finer cultivation of life. In a progressive evolutionary system, this must of necessity form one of the stages, but these persons have rarely reached the point of conscious spiritual aspiration which they will later attain and which will carry them to higher levels of thought and action.

For the wise consideration of the true spiritual aspirant—the *real* student of Occult and Spiritual Science of the present day who seeks to order his life along true and productive lines which will bring fulfillment if persevered in—we present certain truths.

Few there are so placed in material

life—even in the present materialistic age—as to render the spiritual life impossible if it is desired strongly enough. Its beginnings are entirely of an interior character and the student who is to develop into the Christic disciple, inevitably—though unconsciously at first and without clear understanding—seeks within for the Light he dimly sees and feels must exist. DESIRE is POTENT; whether focused upon physical, mental or spiritual levels, it is an impelling force. Desire sublimated into spiritual aspiration and persisted in, becomes a high power. If the WILL is directed to the attainment of this high desire, the whole attention concentrated upon it and the whole guided by Discriminative Love which IS WISDOM and BALANCE, that desire will be attained and as the focal point of that desire force is refined and raised to Spiritual levels, so will the Spiritual Life become a Realization.

Always true spiritual development consists of the building of character, the consequent natural unfolding and growth of the soul-faculties through the expansion of consciousness, the transmutation of selfishness in the lower nature to the Selflessness of the Higher Self. Even in a material civilization, such growth is of possible accomplishment; all depends upon the strength of aspirational desire and the response to the Christic stimulus.

Material values—monetary wealth, position, power—are TOOLS to be used for spiritual good in the construction of the WHOLE, for the service of the WHOLE, and therefore for *selfless* ends, rather than for selfish, personal and consequently separative, ends, save as the latter serves the highest good. As the change of viewpoint regarding life values becomes incorporated into the being of the student, he sees such matters more clearly and more intelligently guides his own course, and only through such development does a human being become a true and worthy custodian of Wealth. Temporal worldly wealth is not of itself evil; according to its USE it is an agent for *evolutional* or *involutional* purposes, *selflessness* or *selfishness*.

The USE of a thing or creature largely determines its value in the Great Plan and

all is comprised in its USE being devoted to selfish or selfless ends and purposes. The same law applies to all conditions in which life values are to be considered, and when the concept of LIFE widens, and humanity grasps as a Realized Truth that LIFE is a Supreme Whole of which physical existence down here is but a fractional part—albeit an important, priceless and indispensable part—the kindergarten or foundational school thereof, fundamental truth is learned and much advance made. We cannot too strongly emphasize the importance of the study of LIFE ITSELF, liberated from its confining forms, giving due attention to its ramifications and the meanings and vital truths to be found therein.

When humanity further learns that Life physical, Life mental, Life spiritual, each demands and should receive its rightful due in wise and balanced adjustment, if individual development is to be normal and balanced, including all and excluding none, and gives these truths practical application in daily individual life, in collective life, then as a race we will reach the near confines of the spiritual kingdom, for such is human destiny which must be fulfilled.

* * *

To steer a clear course through the troubled seas of physical plane life with all its attendant perplexities, taxes the utmost resisting power of the disciple. As he more and more comes into an understanding of the doctrine of Non-resistance in its high meaning, the way becomes less difficult and earth life matters are of less and less import save as subjects for study and analysis, and as ways of service.

Non-resistance is evidenced in ways varying according to the predominating qualities of the disciple. Non-resistance is fundamentally HUMILITY in its true sense (be it remembered that Humility is *not* servility) and its attainment and practice places the disciple far along the Path. True humility is the only TRUE PRIDE there is; all other manifestations of such are but false presentments upon the plane of selfishness. The Impersonal Self—when such Impersonality becomes real, inbuilt quality—presents a solid wall whose non-resisting power is well nigh impregnable. A seeming paradox, you say, yet it is truest Truth.

He who labors always in the name of the Father who sends him, without thought or desire for personal gain of whatever kind save as it may further the Father's work; he who labors without personal bias,

presents to the foes of Light, the weapons of non-resistance which in the end must achieve true victory. Work along the lines of *least* resistance that true humanity—Impersonality—may be the product of your labor and non-resistance win its noble crown.

Direct your footsteps, disciple, in consonance with the above. The Master's criticism is the only criticism you need to consider, even as the Master's praise is the only praise you seek to earn, or which means aught to you. Human understanding is at best, a frail reed, yet all exterior experience is of value. One of the greatest lessons a disciple has to learn is to STAND ALONE, even when "all around forsake." Until this lesson it thoroughly learned and lived, a further great step of progress cannot be taken.

Silence is a defense and a fortress as you already know; nevertheless there are times—crises perhaps—when speech—strong speech the product of silence—becomes necessary. And be assured, that a strong word spoken at the right moment carries its effects far beyond its physical boundaries. Be not deceived by the soft word of sophistry or emotional impulse, nor be moved by the voice of anger or of censure. Look beyond them all with that wise discrimination tempered by the essence of Love which is true Wisdom, and give to each event whether trivial or of seeming importance, its rightful place in your scheme of Life.

As you meet these contingencies, so do you prove your discipleship and so do you approach ever and ever nearer the Central Heart which is your goal. All Life is a battle wherein man must win or lose according to his own merit and inherent soul-strength. The seeming moral decadence of present day civilization calls for unprecedented effort in true labor for the race for in the present cycle Great Issues are at stake, the never ceasing war between spiritual and material ascendancy must reach its apex, the hearts of men arise into the Light or else decline into the shadows.

As the Real Self of individual man arises in the scale of life to an ever higher level, more and more does he evidence forth upon the physical plane his possession or absorption of the personality which more and more sinks into the background as it is transmuted into the Real Warrior of Light, the truly aligned instrument tested and tried, who is a laborer in his Father's Vineyard, sworn to his Father's Service which is the service of the world.

The Reward of Constancy

By AGNES MAE GLASGOW

LESSON LETTER TO A STUDENT

My Dear Mr. Service:

"If ye *abide* in me and my words *abide* in you."

The moment I read your letter this morning, I thought of those words. Especially that one word ABIDE. I wonder if you have thought out its real meaning. Not the dictionary meaning, but that which the Master must have had in mind when he spoke that sentence. Just look around you and see the thousands upon thousands of people who are looking and longing for better things in life. The man who works, aye, toils at bench or desk or along the roadside to gain a mere pittance with which to keep soul and body alive knows the same longing. He even knows a few moments, even hours or days, sometimes weeks of hopeful expectation. That secret feeling that SOME HOW SOME DAY SOME WAY ALL WILL BE WELL. Then along come a few hard knocks and down go that man's spirits again and he grumbles at the hard luck which cast his lot in rough places.

Now Mr. Service, why does that man not achieve his desires? He is worthy, I grant you. He works well and faithfully at his daily task. WHY DOES HE NOT GET ALONG? Why cannot he own the pleasant cottage he has dreamed of one day possessing? Free from debt, free from the eternal rising at dawn and shouldering once more, one more day the heavy burden?

I will tell you, Mr. Service. IT IS BECAUSE THAT MAN HAS NOT BEEN CONSTANT IN HIS LOVE OF GOD'S PROMISE AND I KNOW THIS TO BE TRUE BECAUSE I HEAR HIM GRUMBLING ABOUT THE TASK TO BE DONE, THE FEAR OF FAILURE, AND SO KNOW THAT HE HAS CEASED

TO EXPECT GOD'S GOODNESS—
Ceased to abide in His word. "If ye abide in me my words abide in you." Those were the terms of the promise. To abide, means to stay right with the word. Come weal or come woe. To stand pat. Never to go back on your own expectations. To formulate your desires and then to stick to them, never doubting for a moment that the desired result will be forth coming. In other words, it means just the keeping of your mental house joined together. Never allow a single thought to find lodgement in your consciousness, that is contrary to your desire. Desire largely and fully expect to see ways and means opening up whereby you may be enabled to gratify that desire. Thoughts are things and have a subtle radiance of their own. Look upon the back of a man's head and think strongly about this man and soon that man will turn and look at you. Now then think "This man is my friend. He, as well as I, am, a son of the Most High. He is wise, honorable. He wishes me well and I wish him well." Then watch. When that man turns to look at you he will have felt the warming influence of your friendly thought and he will meet your eye with a friendly countenance. In this way you may pull the serpent fangs of envy, hatred, jealousy, and turn your enemies into friends. THE SUREST ROAD TO SUCCESS TO BE FOUND IN ALL THE WORLD. Be constant in this radiation of good will. It is one of the words of God to abide in. Love your enemies and do good to them that despitefully use you. You can change the character of anyone by cultivating the good in him.

Loyally yours,

Agnes Mae Glasgow

Another of Mrs. Glasgow's constructive and illuminating "LESSON LETTERS TO A STUDENT," will appear in an early number.

The Astrological Forum

The Solar Eclipse

(Courtesy Llewellyn Publishing Co.)

The New Moon of September 10th at 3:44 P. M., Washington, D. C., occurs at 1:08, clock time in Los Angeles where it is seen as a total eclipse of the Sun.

It has been a great many years since a total eclipse was visible in Southern California and it will be a great many years before the same phenomena is seen again.

It occurs when the luminaries are in the 17th degree of Virgo, where it was said by the Ancients to denote "scarcity of the fruits of the earth, chiefly of corn (wheat) and such things as are sown annually." Hence it seems to indicate that the yield of such crops will fall short of the amount anticipated.

It is also said that when eclipses occur in earthly signs (such as this one in Virgo) "they portend barrenness and scarcity by reason of excessive drought."

Happening in the second dekan of Virgo, the ancient Astrologers said that the eclipse presignified sedition, pestilence and shortage.

Among modern students of Astrology it indicates decreased yields of foodstuffs due to droughts; earthquakes, seismic disturbance, depression in oil well business and some mining disasters.

From the beginning to the end of the eclipse the duration is five hours and six minutes which gives it an influence extending over a period of five years. As Virgo is known as a "Common" sign the effects of the eclipse will be liable to interruption, that is, they will continue for a time, cease, and then commence again.

It is quite likely that this eclipse will effect the labor situation acutely, as well as the Japanese gardener problem, especially along the Pacific Coast where its shadow travels.

Virgo is the "House of sickness," so much sickness will be prevalent of an epidemic nature; increased mortality among the lowly.

It would seem advisable to develop irrigation systems; spread information on dehydrating processes so as to conserve foods at normal prices and insure sufficient supplies of necessities; teach the rules of hygiene everywhere, so as to maintain health and diminish the causes of pestilence.

No Cause For Alarm

However, there are modifying planetary influences, which do much to mitigate or neutralize the effects of the eclipse. For instance, Venus will be near the luminaries with her pacifying and benign influence, while in signs on each side of the "lights" Saturn and Neptune stand in friendly aspect. Mercury and Jupiter also are near. The Sun

and Moon are just leaving the beams of the ruddy Mars, and has just passed the opposition degree of Uranus, the upheaver. So in all of these positions we see that the eclipse will not be as malignant as otherwise.

Has A Constructive Influence Also

In fact, taking a general survey of the sky map, it will be seen that from an Astrological standpoint, (aside from the deterring effects mentioned) in the West Coast of North America, and particularly Los Angeles, whose birth month sign is Virgo, will come into a period of great prosperity.

Development, prosperity and construction to a marvelous extent are indicated by the position of Jupiter in the midheaven at the time of the eclipse, and its beneficent trine aspect to Uranus which is posited in the second section denoting a beneficial change concerning financial conditions.

Learn irrigation, learn hygiene, learn dehydrating, thus offsetting the malign tendencies and be the better prepared to take advantage of the growth and expansion denoted by the benign influences set up at the time of the eclipse to operate for several years.—L. G. in *Astrological Bulletin*.

Astrologer Predicts Civil War

NEW YORK, June 14.—Civil war in the United States during the years 1942-44 is prognosticated by Evangeline S. Adams, astrologer, who returned today on the steamship *Homeric*, after a two months' honeymoon in Europe. Miss Adams is the wife of George E. Jordan, Jr.

Though the stars indicate the future war there is no immediate cause to worry, she said, as "President Harding is under good conditions and the nation is benefiting."

Miss Adams has predicted many events, among them being the 1907 panic, the Windsor Hotel fire, the death of Caruso in his native land and the death of King Edward which came to pass. While abroad she read the horoscope of Stanley Baldwin, the new British Premier.

—*Los Angeles Times*.

Questions

QUESTION No. 6

To the Editor Astrological Department:

Regarding the value of the Dragon's Head and Dragon's Tail, differences of opinion seem to be prevalent among astrological authorities, some contending that these points should be disregarded in horoscopes. Raphael, I believe, still maintains that they are fictitious positions. Nevertheless, I agree with remarks in Sim-

(Continued on Page 31)

The Hall of Judgment

Some Recent Books



The Egyptian Revival. By Frater Achad. 134 pp., with folding plate. Price, \$5.00. The Collegium ad Spiritum Sanctum, Publication Department, Chicago.

On mystical subjects proper we have revelators and exponents who are writers. Over and above these we have in rare instances one whose being is a living exposition, but who does not write. Men like Dr. Bucke, and women like Mrs. Moody (*We Are Here—Why?*), are revelators. Men like St. Paul and Walt Whitman are exponents, for while they announce an illumination to be attained, their very expression reveals the processes through which and from which their own experience was derived. Jesus in his Being was the completeness of that consciousness which other great ones have only attained in fragments, and have retained but variably.

There is an unformulated and unconscious recognition and grasp of these degrees of power to which the human substance may either bear witness or attain, in the new book by Frater Achad entitled "The Egyptian Revival." In this remarkable work our brother has offered a most valuable addition to the past effort of all true servants of the Eternal in the further uncovering, discovering, preserving and building of the positive increments in human tradition. Nothing is more important for progress than a knowledge of the best works of man that have gone before. It is impersonal to the writer of this brief review and to the author of the book that is being reviewed, that Universal Law and the function of natural forms makes the first prerequisite of the highest human progress the reconstitution of the manifold reflections of Divine Reason in the human mind. The best thoughts, systems, processes, illustrations, adaptations and embodiments of other peoples in other lands and other ages, insofar as they can be brought forward, compensate for the lack of a race memory that includes human experience and its results in other lands and other ages. With our lost, impaired or improperly interpreted traditions, our sincerest and most original workers today

are often in a position of repeating work that already has been done, and perhaps better done. Tradition restored means the opportunity to proceed from foundations that would otherwise require the best of a scholarly and earnest life-time to produce. That is why works like this by Frater Achad are to be received with joy, quite regardless of individual appetite for the particular aspect of the Great Work which the book itself may touch.

There is comfort to the student and rich promise to the race in the fact that such works are today afield. It may or may not be happily named, because it gives the reasons back of the Egyptian revival without touching upon current indications or present or future results of that revival. It is a vastly better book for the average reader than any previously published work on the Tarot, for the same reason that the Being of Jesus is greater than any gospel founded on or written from that life by another. Frater Achad breathes his own experience and this gives it a quality of livingness not possessed in other studies of this valuable key.

In his own mind he has associated the Tarot with the Qabalah and offers what purports to be a brief review of his recent important contribution to mystical studies in the little book called Q. B. L. This he does in the second chapter of the present work, but there is very much in this chapter that is not in the book it epitomizes. That is because he takes occasion impersonally to present segments of eternal and Universal Laws that are reflections to the Divine Reason and that offer working formulas for the grasp of the human substance upon this infinite relationship. These Laws and their statement may or may not be properly associated with the Qabalah or the author's book about the Qabalah, but their introduction at this point seems to have encouraged Frater Achad in further parallelisms in the study of the Tarot that makes it more delightful, more richly speculative, and more intellectually communicative than it could otherwise be, and far more so than any of his other works. He has given up to an elasticity and to hints at melody

which not only his books but all other books on such subjects usually lack. As a result, his work is satisfactory as a human document along with its great wisdom, and he has made for us both the Qabalah and the Tarot instruments more human than they must have appeared to many students in the past. His style in this instance and for this reason opens to many new readers pages that must have been previously closed. Also this work does a great deal toward bringing about, in warm human conceivable statements, spiritual truths of that high nature that escape the exact formulation possible to either scientific or practical expression.

—Henry Christeen Warnack.

The Days of King Tut. Compiled by A. F. Futterer, 49pp. Antique paper. Price \$1.00. Renee Beeman, 610 Union League Bldg., Los Angeles.

This is an interesting and rather remarkable resume of Egyptian history based on the 18th and 19th dynasties, combining sacred and profane history in the light of the account given by Balaam, the Magician, son of Bosor, who, he claims, was "the world's greatest magician of all time, who lived about 220 years, and . . . was contemporary with King Tut as well as Moses, and his successor, Hosea-Joshua."

The story is written in narrative form, as being told by Balaam, in which, it is claimed,

he exposes the secrets of mystic Egypt, King Tut's life, and others with whom he lived during the 18th and 19th Dynasty of Egypt. It is interspersed throughout with Biblical history, and accompanied by many descriptive plates of much symbological interest. There is a brief but interesting appendix in which the compiler concludes: "Prophetically can it therefore be said that just what began 'In the days of King Tut' will begin in the 20th century; and what finished in the days of Moses, will finish in the 20th century. In this case history will repeat again. One may see it coming by the present world-wide Egyptian tendencies since the discovery of King Tut's tomb."

The index to the story constitutes in itself a brief dictionary of Egyptology concerning "the days of King Tut." H.A.S.

Books Received

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

Reactionism; the Science of You. By John D. Boyle. A description of the fundamental principles of thought, and an analysis of human existence and nature, outlining a daily method of self-development and understanding. G. P. Putnam's Sons, New York. Price \$2.00

Current Periodicals

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

One of the most timely articles of the month is the discussion of the Solar Eclipse to occur on Sept. 10th, which appears in *The Astrological Bulletin* (Los Angeles) for July, August, September. "The Undercurrent," under the heading of "Current Events," is a most illuminating discussion by Llewellyn George of radicalism and labor unrest, from the standpoint of current astrological influences, Uranus being the prime moving factor in the present upheaval. "How to Determine Who is One's True Soul Mate," answers a question astrologically, which many will be interested in. "Sensitive and Other Points," is a brief but valuable discussion by Arthur Mee, of some very vital elements to be taken into consideration in delineating a life-chart. "How Your Name Relates You to Planetary Color Currents," by Artie Mae Blackburn, B. L. I., gives us but too brief a taste of a fascinating topic from a writer who evidences much erudite mystical knowledge. There is a tribute to the late Editor of Zadkiel's Almanac, Mr. Alfred J. Pearce, by Arthur Mee of Cardiff, Wales. The regular monthly features which

comprise delineations covering the general outlook for the quarter, interpretations of the lunations for each of the three months, and the monthly tables of detailed analyses of prevailing conditions on each day in the quarter, appear as usual.

"Personality vs. Individuality," is an article by Stuart Armour, appearing in *The American Astrological Student and Adept* (Marshall, Minn.) for June-July, which correlates from the standpoint of astrology two phases of spirit's manifestation, which as a general rule one finds dealt with only in the philosophy of theosophists and that of higher mysticism. The astrological factors corresponding to these two phases are very important to know, and endeavoring to develop it and place it more widely before students of astrology, as well as others, is most laudable upon the part of Mr. Armour, as it is not until a thorough knowledge of these is at the student's finger tips will he be able to deal with more than a superficial phase of the science. "The Truth About the Moon's Nodes," is told us by Sam Bartolet—at least an installment of it. The Editor

writes of a very interesting and enjoyable vacation. Incidentally, he refers to THE OCCULT PRESS REVIEW as "the coming occult periodical of the Pacific Coast." Why limit us, Brother Macaulay? We are already on the Pacific Coast: the WORLD is our oyster. "The Great Seal of the United States of America," is an interesting reprint from "The Sphinx," by Catherine Howard Thompson. "The Voice of the Heavens," is interpreted by T. Francis Hine; followed by a daily calendar of aspects for July.

Coffman's Decanate Message (Los Angeles), for July, delineates the last two decanates of Cancer, and the first one in Leo.

In the July number of *The Beacon* (New York), is printed a letter from Howard Underhill, Vice-President American Academy of Astrologians, in which is given a list of astrological books suitable for those who wish to take up the study of the subject. While of course it cannot said to be a complete bibliography, it really constitutes a bibliography of astrology for the student—it is a veritable key to its intelligent and orderly study. The list is probably the most complete compilation, arranged in right order for study, that has ever been printed.

"Our Wandering Pole," by Roland D. Johnson, in *Rays from the Rose Cross* (Oceanside, Cal.) for July, is the second in the series entitled, "The Scientific Probabilities of the Prophecies." The article is devoted to a discussion of the wobbling motion of the pole and its production of the precession of the Equinoxes, also various other phenomena which have an occult interpretation. The children born this year while the sun is passing through Cancer are delineated, as are also the horoscopes of three children.

Article Two in the series, "Numerology—The Science of Letters and Numbers," by Luella F. Phelan, appearing in *The Business Philosopher* (Memphis, Tenn.) for June, is devoted to Numbers—The Four Aspects: General, Constructive, Destructive, Negative. It is perhaps another of the signs of the times, that a cryptic science is being put to practical use and given an exposition in a periodical of practical application, such as is *The Business Philosopher*.

The sixth lesson in Ruby Remont's Course in Graphology, running in *The Aquarian Age*, (Santa Barbara, Cal.) appears in the number for July-August. It is devoted to "Significant Sign Posts."

Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucianism

The July-August issue of THE OCCULT REVIEW (London, England), edited by Ralph Shirley, is of particular interest. NOTES OF THE MONTH by the Editor contain two sections (1) Interplanetary Problems; (2) Zoroastrian Polemics. The first of these points out that "From the religious point of view of antiquity our world was the centre of the universe and the only inhabited planet, and the basic ideas of all ancient religions, whether Christian, Roman, Greek, Persian or otherwise, start on the assumption that the Deity, as far as relates to his creation, is concerned alone with this world and its inhabitants. Christianity, for instance, never contemplated the salvation of the inhabitants of innumerable different worlds in innumerable different solar systems, nor did the Persian sunworshippers contemplate the worship of more than one sun, the sun of our solar system. The realization of the fact that these solar systems are legion and that in all probability one or more planets in each of them are inhabited by beings, in many cases more highly developed than our own human race, leads to an entirely fresh orientation of the intellectual outlook, an orientation in which large portions of the old creeds entirely lose their meaning." This larger outlook is of great importance and represents one of the differences between the old past Aeon and the New. Readers should look out for the article on "The Great Star Goddess" appearing in our next issue,—the thought is evidently "in the air." . . . ATOMIC ENERGY: ITS SECRET AND MAN, by F. A. Lamprell; speaking of the theories of the possible release of the force of the atom, Mr. Lamprell remarks:

"The secret of the disintegration of the atom must be coincident with some knowledge of its cause and effect. . . . I am claiming for the atom an imperceptible something beyond its motion and energy. . . . It appears to me that there are two courses open to man in his search for the atom. One is materialistic, and the other is through his abstract or higher faculties; in other words, through the medium of the Divine link between man and the atom. . . . The forces of nature at his disposal are in proportion to man's knowledge of how to use them. This is inviolable because an absolutely essential law, and it therefore seems to me that the mystery of the atom will not be divulged to the many until the many are ready to understand the responsibility involved in the knowledge. . . . the real knowledge of the atom lies beyond even its wonderful force, and it is to that knowledge that man should direct his thought." . . . CHATS WITH A PROFESSIONAL MEDIUM, by Stuart Armour, while showing that some mediums are quite genuine and remarkably good kind souls, also indirectly shows the dangers which are likely to beset the best of them. Mrs. Seal in an unguarded moment has a sudden, almost uncontrollable desire to drink a large quantity of brandy; she discovers that a 'spirit-friend' is on the lookout for an astral jag. Lots of mediums fail to resist temptations of this sort, and soon go to pieces. Herein lies the danger of lending one's valuable instrument to any Tom, Dick or Harry who desires to use it. The Astral Plane should be controlled, its inhabitants should never control us. Therein lies the difference between true and false

"magic." THE ESSENCE OF THE PRACTICAL QABALAH, by Frater Achad gives the gist of the Qabalistic System in clear and concise form. This article is also to be found as one of the introductory chapters of "The Egyptian Revival" just published. We regret to note a printer's error in spelling the Word of the Aeon, which should be ABRAHADABRA, not Abracadabra, as in the article. Such a slight change makes a great difference when dealing with such an important Formula as that whereby Humanity is being Initiated on this planet at the present time. ANCIENT MAN IN BRITAIN, by Lewis Spence; A NIGHTMARE, being a chapter from "The Dreams of Orlow," SOME THOUGHTS OF OCCULTISM, by R. M. Sidgwick, are all of interest, but space does not permit a detailed review this month. There is some interesting correspondence on PSYCHISM AND OCCULTISM, THE ALLEGED COMMUNICATION FROM MADAME BLAVATSKY, A TILT AGAINST ORTHODOXY, THE AKASHIC RECORDS ONCE MORE, ETC., also the usual Reviews. Our readers should obtain this number, it is worth while. —C. S. J.

The February issue of the *Kalpaka*, "India's only Psychic and Spiritual Review," (Tinnevely, India) just to hand, contains the concluding article on "The True Post Vedic Philosophy," by K. K. Gongulee, in which the author points out some very interesting examples of the "Law of reversed effort" as applied to the higher life. He writes: "You will thus see that in your endeavor to renounce, you are really welcoming — attracting, and more intensely and in a more bitter form—the very thing you are afraid of. In your anxiety to get rid of Evil fully and absolutely by primarily renouncing 'Women and Wealth' which you think to be the most potent and prolific cause of sorrow, to be the essence and soul of the naughty world,—you are really making it and the causes of it, of course, unwittingly, the only object of your undivided attention and sincere devotion." There are a great many people over here who are suffering from similar troubles (not perhaps so much in regard to wealth) and this explains the failure of "Reforms" in general, which are very unscientific attempts (when genuine) to get to the root of the trouble. Mr. Gongulee advises: "When a thing has to be got rid of, learn to leave it severely alone. . . . draw up your programme as if it did not exist at all." He also questions which is the most powerful—"the fear which

lurks behind the most sanguine hope, or the hope which flashes upon the lowering cloud of despair"? and points out that in most cases Fear wins. He preaches the gospel of Free Will as the way out of our difficulties. We might remark that although in most cases the "Sorrows" and "Fears" are stronger than our "Hopes" and "Joys," this is largely due to our failure to "Refine our rapture," thus enabling ourselves to "bear more joy." —*Aleph*.

GOD'S CHOSEN PEOPLE, by Max Heindel, in *Rays from the Rose Cross* (Oceanside, Cal.), for July, is a discussion of the Jewish race, and draws certain lessons therefrom relative to the necessity of making our practice correspond to our preaching. THE FIRE-LIT-FACE, by Florence Dorsey Welch, is an occult story which brings in the memory of a preceding life. THE SPIRIT OF EL CAPITAN, by Percy E. Naylor, is an Indian legend regarding the granite dome in Yosemite National ark which bears this name. The following articles are continued from preceding issues: THE LOST KEYS OF MASONRY, the current issue being devoted to "The Fellowship," by Manly P. Hall; ELEMENTARY PSYCHOLOGY, by Clarence H. Foster; LETTERS FROM A ROSICRUCIAN, translated from the Spanish by Mrs. N. W. Caswell. THE DUCTLESS GLANDS: THEIR FUNCTION FROM THE OCCULT STANDPOINT, by Kittie Skidmore Cowen, is the topic for the current month's study of The Rosicrucian Cosmo-Conception.

FUNDAMENTALS, THE VIRGIN BIRTH AND EVOLUTION, by the Editor, Agnes E. Marland, is the feature article in *The Esoterist* (Washington, D. C.), for June 8. "The Disciple," is the topic arranged for the fortnightly meditation. WE SHAPE OUR FATE, HE LOVES AND CARES, ASPIRATION, are poems. . . . IS LIFE WORTH LIVING AFTER ALL? by Henrietta Heron, is the feature of the issue for June 22. The Meditation is entitled, "The Building of Character." THE THINKER, and WE THANK THEE, are poems.

The Message, being the monthly paper issued by The Life Study Club (5219 Satsuma Ave., Eagle Rock City, Cal.), has grown to six pages for August. FINALITY is the title of one of the topics which is treated. The entire issue is a collection of occult and mystical miscellany, all of which is of the highest value. *The Message* will be sent to all who ask for it.

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

The June issue of *The Golden Rule Magazine* (Chicago) is a more than interesting number of this excellent periodical. It is a difficult task to decide just which is the most noteworthy article, but "The Mystery and Possibilities of Dreams," which is the eighth of a series by Frederick K. Davis, described in an editorial note as a combination of Applied Psychology and Psychoanalysis, is rather remarkable if considered as a production from the Applied Psy-

chology field. Mr. Davis very correctly points out that there are many dreams which are not explainable by the Freudian dream theory, although the followers of Freud have draped about the founder of psychoanalysis the mantle of absolute wisdom so far as the explanation of dreams is concerned. There are three paragraphs in italics in Mr. Davis' article (page 27) that we wish space was here available to quote—an opinion and a prophecy which the writer

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states may sound bizarre and unthinkable. And so it may to the psychologist and metaphysician, yet to the *real* occultist these are already matters of *experience* instead of conjecture, and the neophyte knows them to be his definite goal or object of attainment, when he enters consciously on his course of training, but seeking them not for the experience itself but that it will make him a fitter instrument for service in forwarding the progress of humanity. But Mr. Davis has so aptly described the results of the occult life of meditation in terms to be grasped by the laymen, that this article is commended to all. In addition, a description of a series of dream experiences constitutes the best corroboration of the laws of *reincarnation* and *karma*, in material plane experience, that has ever come to the attention of the reviewer.

"The Psychic Chart" is Lesson XII of Dr. McKeever's series, "Studies in Human Analysis." "The Miracle of Faith," by the same writer is a vivid and interesting story of the work and accomplishment of Charles Fillmore with his great Unity School. Space limitation prevents mention of several other worth-while articles.

"Mode," is a very interesting presentation of certain principles of conduct and right management of business, by the Editor, A. F. Sheldon, in *The Business Philosopher* (Memphis, Tenn.), for June. "The Practice of Success," by Martin L. Zook, is a biographical sketch of Orison Swett Marden, "wherein is related how the man who tells others how to be successful has 'practiced his own preaching.'" "The Inherent Power of Mind," is one of Agnes Mae Glasgow's "Little Journeys Into Success." "Our Attitude of Mind," is an article by A. C. Grier in which he makes lucid answer to the questions, "Why do we not always succeed in demonstrating the Truth? Why do we not do as good as we know?" Reference to Mrs. Phelan's series on Numerology is made under the proper heading.

In the article, "Steps to Mastery," in the issue of *The Aquarian Age* (Santa Barbara, Cal.) for July-August, Louise B. Brownell enumerates Deterrants to Progress and Helps to Progress. "As a Man Thinketh," is by George B. Brownell, who also contributes "A Treatment for Health." "Soul Dominion," is by Adelaide Gaffney, and Mrs. Glasgow has another Little Journey Into Success in the current number.

"Some Interesting Studies of Mental Phenomena," are given in *Forerunner of the Light* (New York), in the issue for April 21. "The Shape of the Earth," is an interesting article in the number for May 26. "When to Do Things and When Not to Do Things," is No. 8 of Miss Nybloc's Talks, appearing in the issue dated June 2. A series of Questions and Answers by Mr. Rawson, runs throughout; as do also several installments of supplementary Treatments to his recent book "Treatment, or Healing by True Prayer." There are many interesting shorter articles and paragraphs.

"Truth for Ever Our Joy," "Paul's Theory of Relativity," "Art, Nature and Right Thinking," are titles of a few of the articles appearing in

Active Service (London, Eng.) for April 14. "Paths to Truth" is a two-part article beginning in the issue for May 19. There are the usual departments: "Signs of the Times," being particularly interesting.

"The Law of Giving and Receiving," by Dr. Andrew J. Hornung, is the feature article in *Boston Ideas* (Boston, Mass.) for June 2. "Ethical Revelation of the Old Testament," by Dr. John Squires, begins in the same issue. "A Strange Deliverance," by Bertha Gordon Weeks, is a story in the number for June 9. "Is It Safe to Have Your Dreams Come True?" asks Dr. Alex. Emil Gibson in an article in the same number. In the New Thought Column, Dr. Hornung discusses "Fear."

The World Helper's Magazine (North Windham, Maine) for the 4th Quarter, 1923, contains an interesting variety of contributions along their particular line of helpfulness, among which are "Her Realization of Trust," by the Editor, Editor Moore; "Faith and Works," by Charles Hine Hibbard; "If a Man Die, Shall He Live?" by Joseph Farrington, and "The Law of Freedom," by Eugene Del Mar. There are also several departments and poems.

Power (Denver, Colo.) for June contains "The Path to Honor," by the Editor, Charles Edgar Prather; "Integrity," by Edwin Goforth Dean; "The Elixir of Youth," by Elsie Gibbs; "Finding Your Own God Center," by Henry Victor Morgan, with shorter articles and several poems.

Now (San Francisco) for June presents Lesson 8 in Demonstrable Psychology entitled "Concentration." Part 2 of "Are You Haunted by Ghosts?" by Dr. Alexander James McIvor Tyndall, "Some Affirmations," by Charles Hine Hibbard, and "The Pattern in the Mount," by Henry Victor Morgan, "The Aura of Your Being," by Agnes Mae Glasgow, together with various excerpts and poems.

Much worth while material is expressed in *Unity* (Kansas City, Mo.) for July. Besides the usual departments there are helpful articles, "The Christ Way," by W. I. Hoschouer; "The Spirit of Happiness," by May Whitney; "The One Thing Needful," by Columbus Bradford; with several others, timely and of service, if applied. There are poems and quotations, and the usual monthly lessons.

"The Gentle Art of Being," A Meditation, by Annie Rix Millitz, is the leading article in *The Master Mind* (Los Angeles) for July. Various Biblical interpretations are also given by the same writer and there are representative contributions to all the usual departments, together with several poems. "Francis of Assisi," Chapter X Richard Whitwell is herein, and Notes on the Tenth Annual Congress of the I. N. T. A. held in Washington, D. C., are included in this number, a fuller report of which will be published in a latter issue.

One of the best things in July *Nautilus* is "Fear—Your Greatest Enemy," by Dr. Orison Swett Marden, which shows the unconscious

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handicap under which the vast majority of people struggle and the way it can be eliminated. Other good things in this issue are: "Desire-Power and Self-Direction," by Claude William Chamberlain; "Doubt is But the Evidence of the Soul's Faith," an eye-opener to those who think in the ordinary channels; "Power of Will and Power of Truth," by Rev. George C. Golden, who is an orthodox minister with a genius for making things plain; "What to Think for Health," by Elisha Wallace, whose splendid articles are creating widespread interest; "The Power of the Hidden Spirit," which is a guide to business success and other desirable things; "A Song of Peace," by James A. Edgerton, which is a prophecy that is coming true; and "A Fresh Formulation of Faith," by Mary E. T. Chapin. Elizabeth Towne's Editorials include a series on "The Jewel Thought," which give you a better opinion of yourself and your abilities, and William E. Towne's Views and Reviews include "Faith a Necessary Quality in Human Life," "To Free Yourself from Mental Loads," "Auto-Suggestion a Cure for Stage Fright," and "Look Within for the Cause of Your Troubles." To celebrate the Silver Anniversary of its publication *Nautilus Magazine* has cut the subscription price in two. It is now \$1.00.

Spiritualism

"Psychic Phenomena Worth While," by Ida Lewis Bentley, is continued in *Boston Ideas*, (Boston, Mass.) in the issue of June 2, Stories Number Five, Six and Seven being included in that number. The Dictograph Corner, being devoted to inspirational writings by Harrie Vernet Rhodes, is continued as usual. The same department in the issue for June 9, details a very interesting personal experience, under the title, "My Little Brown Bungalow." "Light Carriers," by Katharine Hillwood Poor, appears in the issue for June 16, dealing with some of the higher forces operating on spiritual planes, is a well worth-while article.

"The Unity of Life," is reprinted from *The Spiritual Life in Theosophy Today* (New Orleans, La.,) for July. On the first page of the same issue under the title, "Coming Events," is printed an account of some rather remarkable phenomena witnessed by Major Cross on his recent Tibetan expedition. This is reprinted from *Times of India*.

Under the sub-title, "Pernicious Thought Forms," the London, Eng., magazine, *Active Service*, for April 14, in the department, "Signs of the Times," details some interesting experiences with a "ghost" which occurred to an 18-year-old girl in Moorewood, Pa.

"Modern Spiritualism," by Richard A. Bush, is continued in *The Kalpaka*. (Tinnevely, India), for June. "My Trip to Vuttam Lok," is an account received through the trance-mediumship of V. Narasimha Rao. "Spiritualism in India," is an interesting account of the new spiritualistic movement in India, under the

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Theosophy

In *The Canadian Theosophist* (Toronto) is discussed the late Educational Conference in the Dominion. Under the title of "Personalities" is printed a letter by Mr. Ronald V. Garratt which discusses the present situation in the Society in a very sane and level-headed manner. Most of the space in the present issue is given over to the official business of the Section, dealing with the recent nominations and other matters.

The June issue of *The Messenger* (Chicago), is for the most part given over to the speeches of notables at the late convention, some of the titles being, "Theosophical Attitudes," by A. P. Warrington; "The Work of the T. S. in the World," by J. Krishnamurti; "Misdirected Energies," by L. W. Rogers. The Annual Report of Mr. Rogers is also printed.

In *The Beacon* (New York), for June, we find immortal truth embodied in a quoted instruction from "Light on the Path," which all students would do well to absorb. This number contains the continuation of the President's Address to the 3rd International Congress, and a list of Astrological books contributed in a letter from Howard Underhill, the Vice-President American Academy of Astrologians. A valuable letter from Alexander Fullerton is reprinted from "The Path," for Nov. 1893 and endorsed by Wm. Q. Judge. It embodies much valuable "common sense" to all students of Life, as advocated, taught and emphasized by H. P. B. We would draw special attention to the excerpt under the heading "From the Correspondence in the Editor's File," as setting forth true wisdom, also the article, "Are you Discouraged," containing, "Why do Theosophists Fight all Psychic Power," also valuable. This issue contains a chart taken from Mrs. Bailey's forthcoming book, "COSMIC FIRE," depicting the Evolution of a Solar Logos and of interest to all theosophical students.

Theosophy Today (New Orleans, La.), for June, brings forth a valuable reprint of a portion of "Through the Gates of Gold," given through the instrumentality of M. C., and published in the first years of the Theosophical Movement: also a quotation from "Man: Fragments of Forgotten History," entitled "Teachings of a Master," which to our mind, embodies true Wisdom. Various other excerpts and quotations of interest are found in this number.

Correspondence

(Continued from Page 15)

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See also remarks in answer to "C. H. L." above.

R.C.W.

The Astrological Forum

(Continued from Page 19)

over either point in one's horoscope will afford ample testimony that each is worthy of recognition.

My own experience with these points confirms a given rule that the Dragon's Head expresses a quality similar to that of Jupiter and that the Dragon's Tail's influence is similar to that of Saturn. The former in the ascendant of a natal figure is averred to increase the stature, and the latter similarly posited tends to moderate the height.

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—Dhanus.

New York, June 20, 1923.

Concentration and Meditation

(Continued from Page 8)

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