



THE
**OCCULT PRESS
REVIEW**

— FIAT LUX —

SEPTEMBER--OCTOBER, 1923

**COSMIC
CONSCIOUSNESS**

By

Frater Achad

Other Features By: *William Millard Barker--Henry Christeen Warnack--Stuart Armour
--Katharine Hillwood Poor*



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Contributing Editor

VOL. III

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NO'S 2 & 3

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THE OCCULT PRESS REVIEW

VOL. III

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Cosmic Consciousness

A Review of Dr. Richard Maurice Bucke's Classical Work

BY FRATER ACHAD

COSMIC CONSCIOUSNESS is a subject of vital interest to every reader of THE OCCULT PRESS REVIEW and the reappearance of Dr. Bucke's great book of this title will be welcomed by many who have hitherto been unable to study his able presentation. This book has been re-published by Messrs. E. P. Dutton & Co. of New York at the very reasonable price of \$6.00. Our thanks are, however, due to Mr. E. P. A. Connaughton of Santa Barbara, who, having purchased the copyright from the original owners, has made arrangements with Messrs. Dutton for its wide distribution at a popular price, rather than put on the market a small and profitable edition at a much higher one.

The term "Cosmic Consciousness" has in these days come to be used as a kind of by-word by many who have certainly never experienced this exalted state, and who in most cases have very little idea of what the term really means. If asked to give the characteristic features of this state of mind, or to define it accurately, they would be at an entire loss. The work of Dr. Bucke is written by a man of true experience, one who had himself a direct knowledge of the subject, and who was consequently able to recognize the signs of true illumination in others. Dr. Bucke was formerly Medical Superintendent of the Asylum for the Insane, in London, Canada. He is therefore not a man who is likely to confuse the ravings of lunatics with the super-normal faculties which are the mark of the true genius. The trouble with many lesser authorities lies in the fact that any abnormality appears to them a sign of degeneration; they are unable to distinguish between the signs of retrogression and those of true progress in the consciousness of their fellow men. Not so, however, in the case of Dr. Bucke, who, understanding both aspects of the problem, was incapable of making this stupid error.

Let me quote his first words: "What is Cosmic Consciousness?" The book itself is entirely devoted to answering this question and in giving examples from the lives of those who have experienced this state

which is a higher form of consciousness than that possessed by the ordinary man. This last he calls self-consciousness, while terming that possessed by the upper half of the animal kingdom Simple Consciousness. "The prime characteristic of Cosmic Consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe. . . . The view he takes is that our descendants will sooner or later reach, as a race, the condition of cosmic consciousness, just as, long ago, our ancestors passed from simple to self-consciousness. He believes that this step in evolution is even now being made, since it is clear to him both that men with the faculty in question are becoming more and more common and also that as a race we are approaching nearer and nearer to that stage of the self-conscious mind from which the transition to the cosmic conscious is effected. He realizes that, granted the necessary heredity, any individual not already beyond the age may enter cosmic consciousness. He knows that intelligent contact with cosmic conscious minds assists self-conscious individuals in the ascent to the higher plane. He therefore hopes, by bringing about, or at least facilitating this contact, to aid men and women in making the almost infinitely important step in question."

The above are Dr. Bucke's own words. His intention is a very laudable one, he

exhibits the characteristic desire of those who have experienced this transcendently wonderful change of consciousness, to share it with others. It cannot, however, be transmitted at will. Each must seek and find it for himself.

Dr. Bucke's theory is that the earliest progenitors of the human race possessed simple consciousness only, that Man later became self-conscious and that his next step is in the direction of consciousness of the Cosmos. Ouspensky discusses this point in his *Tertium Organum* and is of the opinion that in the vast majority of cases self-consciousness has not yet been reached. That is to say, it is not the permanent state of consciousness of the average man, although he may become momentarily aware of the self from time to time. Dr. Bucke fails to take into account man's own power to *progress* or *retrogress*. The possession of personal will and power of choice places man in a different category from the lower animals. There is an upward movement in all nature, which we may call evolution, but in the case of men and nations, the continuance of the upward movement depends upon *Aspiration*, in the absence of which retrogression may set in. Dr. Bucke does not seem to realize this; he thinks of Evolution as continual progress in a straight line, whereas the rise and fall of civilizations indicate that this is not the case.

This idea in the mind of Dr. Bucke may perhaps be accounted for by the fact that his own experience of Cosmic Consciousness was of the sporadic type. It came to him suddenly, unexpectedly, and without warning. It came and went and never returned, although the memory of it, and its influence, tinctured all the remainder of his life.

Let me quote his experience in his own words:

"It was in the early spring, at the beginning of his thirty-sixth year. He and two friends had spent the evening reading Wordsworth, Shelly, Keats, Browning, and especially Whitman. They parted at midnight, and he had a long drive in a hansom (it was in an English city). His mind, deeply under the influence of the evening, was calm and peaceful. He was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around, as it were, by a flame-colored cloud. For an instant he thought of fire, some sudden conflagration in the great city; the next,

he knew that the light was within himself. Directly afterwards came upon him a sense of exaltation, of immense illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic Splendor which has ever since lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving thenceforward for always an aftertaste of heaven. Among other things he did not come to believe, he saw and knew that the Cosmos is not dead matter, but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of every one is in the long run absolutely certain. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.

"The illumination itself continued not more than a few moments, but its effects proved ineffaceable; it was impossible for him ever to forget what he at that time saw and knew; neither did he, or could he, ever doubt the truth of what was then presented to his mind. There was no return, that night or at any other time, of the experience. . . .

"The supreme occurrence of that night was his real and sole initiation to the new and higher order of ideas. But it was only an initiation. He saw the light, but had no more idea whence it came and what it meant than had the first creature that saw the light of the sun. Years afterwards he met C. P., of whom he had often heard as having extraordinary spiritual insight. He found that C. P. had entered the higher life of which he had had a glimpse and had had large experience of its phenomena. His conversation with C. P. threw a flood of light upon the true meaning of what he had himself experienced.

"Looking round upon the world of man, he saw the significance of the subjective light in the case of Paul and in that of Mohammed. The secret of Whitman's transcendent greatness was revealed to him. Certain conversations with J. H. J. and with J. B. helped him not a little. Personal intercourse with Edward Carpenter, T.S.R., C.M.C. and M.C.L., assisted greatly in the broadening and clearing up of his speculations, in the extension and co-ordination of his thought. But much time and labor were still required before the germ-

inal concept could be satisfactorily elaborated and matured, the idea, namely, that there exists a family sprung from, living among, but scarcely forming a part of ordinary humanity, whose members are spread abroad throughout the advanced races of mankind and throughout the last forty centuries of the world's history.

"The trait that distinguishes these people from other men is this: *Their spiritual eyes have been opened and they have seen.*"

I have quoted Dr. Bucke at some length because it is important that we should realize the nature of his illumination and its results. Had it not been for this experience and his desire to understand its inner meaning more fully, we should certainly not have received his valuable book on the subject. In fact he would have been utterly incapable of compiling such a book for he would have been unable to recognize this state in others. Cosmic Consciousness, even for a moment as in the case of Dr. Bucke, gives the true grip and signs of Brotherhood in its higher sense, and one of the peculiar results of it is that whereas before the state has been experienced one may read the works and study the lives of those who have possessed it without comprehension of their real keynote, immediately after the experience one sees all these in a different light, the light of understanding. One has become a member of the great family held together by a common experience which is above the normal comprehension of the uninitiate world. Dr. Bucke states: "A man is identified as a member of this family by the fact that at a certain age he has passed through a new birth and risen to a higher spiritual plane. The reality of the new birth is demonstrated by the subjective light and other phenomena. The object of the present volume is to teach others what little the writer himself has been able to learn of the spiritual status of this new race."

There is one important point to be remembered, viz.: "That all this does not mean that when a man has Cosmic Consciousness he knows everything about the universe." In fact, one who first experiences this new state is very much in the position of a child living in a new world simultaneously with this one. The experience is overpowering, there is nothing in the mind with which to compare it, so there is no opportunity to reason about it. IT IS."

For some years previous to his illumination Dr. Bucke's life had been "one pas-

sionate note of interrogation." We can imagine therefore how determined he must have been to understand this new and higher state of mind. Yet his experience did not return and he had to be content with a comparison of its general characteristics with those recorded and proclaimed by others whom his institution gave him the power to recognize as belonging to the same Cosmic Family.

He remarks that "the reports of those who have had Cosmic Consciousness correspond in all essentials, though in detail they doubtless more or less diverge (but these divergences are fully as much in our misunderstanding of the reports as in the reports themselves). So there is no instance of a person who has been illumined denying or disputing the teaching of another who has passed through the same experience."

And what are the characteristic qualities of this exalted state, according to Dr. Bucke? In the book under discussion he gives a somewhat detailed description of these, which is finally summed up as follows:

- a. The subjective light.
- b. The moral elevation.
- c. The intellectual illumination.
- d. The sense of immortality.
- e. The loss of the fear of death.
- f. The loss of the sense of sin.
- g. The suddenness, instantaneousness, of the awakening.
- h. The previous character of the man—intellectual, moral and physical.
- i. The age of illumination.
- j. The added charm of the personality so that men and women are always (?) strongly attracted to the person.
- k. The transfiguration of the subject of the change as seen by others when the cosmic sense is actually present.

This is really a very able summary of the main features to be looked for in any given case, and Dr. Bucke then takes up many instances of Cosmic Consciousness, such as those of Gautama, Jesus, Paul, Plotinus, Mohammed, Dante, Bartolomé Las Casas, John Yepes, Francis Bacon, Jacob Behmen, William Blake, Honoré de Balzac, Walt Whitman and Edward Carpenter. In addition he discusses many others, some of them lesser, imperfect and doubtful instances. But in every case he refers them to the above standard. Did these men clearly show forth in their lives or writings, signs similar to those enumerated above? If they did, Dr. Bucke is willing to concede that they attained to the state of Cosmic

Consciousness; if not, however great an intellectual giant the person might have been, he remains, in Dr. Bucke's opinion, at some level of self-consciousness.

While admitting that Dr. Bucke certainly attained to a state of illumination, the writer of this present article wishes to point out that this illumination was on Dr. Bucke's own admission of the sporadic type. He was also a man of a "single experience," and therefore unable to judge very accurately what the cumulative results of a number of such experiences would be. He states in one place that Cosmic Consciousness is "only present for a few seconds to a few hours in any case; then passes away of itself." This is doubtless to some extent true; Mabel Collins makes a similar assertion in *Light on the Path*, but not quite so limited: "The silence may last a moment of time or it may last a thousand years. But it will end."

I think, however, that Dr. Bucke, had he had more actual experience might have talked differently. His own case seems to have been what may be termed one of "Solar Dhyana." This state has been described in scientific terms and with an entire absence of the usual "gush" in an excellent treatise* which treats of methods for obtaining this state at will. It states: "In the course of our concentration we noticed that the contents of the mind at any moment consisted of two things, and no more: the Object, variable, and the Subject, invariable, or apparently so. By success in Dharana (Concentration) the object has been made as invariable as the subject.

"Now the result of this is that the two become one. This phenomenon usually comes as a tremendous shock. It is indescribable even by the masters of language; and it is therefore not surprising that semi-educated stutterers wallow in oceans of gush.

"All the poetic faculties and all the emotional faculties are thrown into a sort of ecstasy by an occurrence which overthrows the mind, and makes the rest of life seem absolutely worthless in comparison. . . . Even when one has become accustomed to Dhyana by constant repetition, no words seem adequate.

"One of the simplest forms of Dhyana may be called "the sun." The sun is seen (as it were) by itself, not by the observer; and although the physical eye cannot behold the sun, one is compelled to make the statement that this "sun" is far more bril-

liant than the sun of nature. The whole thing takes place on a higher level.

"Also the conditions of thought, time, and space are abolished. It is impossible to explain what this really means; only experience can furnish you with the apprehension." . . .

"But, whatever it may be, the result on the mind of the student is tremendous; all his thoughts are pushed to their greatest development. He sincerely believes that they emanate from this "God." He goes back into the world armed with this intense conviction and authority. He proclaims his ideas without the restraint which is imposed upon most persons by doubt, modesty and diffidence; while further there is, one may suppose, a real clarification. . . .

"Dhyana may be false; but if so, so is everything else . . . "We may, however, provisionally accept the view that Dhyana is real; more real and thus more important to ourselves than all other experience."

I have quoted thus fully from Frater Perdurabo in order that the reader might have an opportunity to judge whether or not, from his description, Dr. Bucke has been describing Dhyana as the state of consciousness to which he attained in that one supreme moment of his life, a moment which changed the whole course of his future career.

Yet Dhyana is but the earliest result on the true Mystic Path, and those who stop there are very likely to judge those who have obtained higher degrees of illumination from this comparatively narrow standpoint. In other words we suspect that although Dr. Bucke had the ability to recognize the marks of illumination in others, he had no standard whereby to judge the "quality" or extent of that state.

For instance, he makes a statement that might well be questioned if it really mattered very much, viz.: "Walt Whitman is the best, most perfect, example the world has so far had of the Cosmic Sense; first, because he is the man in whom the new faculty has been, probably, most perfectly developed, especially because he is, par excellence, the man who in modern times has written distinctly and at large from the point of view of Cosmic Consciousness, and who also has referred to its facts and phenomena more plainly and fully than any other writer, either ancient or modern." This is a pretty tall statement to make, and one which, in the present writer's opinion, shows a certain limitation in Dr. Bucke's outlook upon the subject. On the other hand Dr. Bucke relegates Lao-Tze, or Li R.,

*Book 4, Frater Perdurabo. Wiefand & Co., South Kensington S. W.

to the last section of his book, among the doubtful and less interesting cases.

This article is already over long, but the subject is of such vital interest and importance that I trust a few further words will not be amiss. Dr. Bucke, having become illuminated in an instant, and for an instant only, is included to think that this is one of the chief characteristics of the state. He is also inclined to think that this condition only comes to "the elect," so to speak. He may be right, but there are scientific means of producing this state, and those who wish to obtain it should not wait for the long process of evolution, which may take millions of years, to produce it in them. Let them start now, using right means, and much may be done in this present life. There is an Order whose methods are those of Scientific Illuminism, which has amply proved that this attainment may be made by those who truly aspire and are prepared to WORK for it. More, that Dhyana is but the beginning of the Path

to the Stars, and that even Nirvana, which to the uninitiate seems the ultimate Goal of Attainment, is but the First Step on the Road to Infinity.

The present writer can testify to the results possible of attainment by right means, but he has no desire in this place to discuss his own experiences.

One other point, however, may be of interest to readers. Frater Achad is desirous of making a further collection of the experiences of those who have obtained, or think they have obtained, the state of Cosmic Consciousness as described by Dr. Bucke and others. Those who have had such experiences are invited to communicate with Frater Achad, by registered mail, at P. O. Box 141, Chicago, Ill. Their letters will be treated in strict confidence.

To conclude, we advise our readers to study this great book by Dr. Bucke. It will well repay them in a thousand ways.

May All Attain!

The Book Department of THE OCCULT PRESS REVIEW will be glad to handle the orders of any of our readers who may desire a copy of COSMIC CONSCIOUSNESS.

Frater Achad's contribution to the November number will be "THE GREAT STAR-GODDESS." It deals with several important phases of cosmology. One which is particularly important, is that aspect which deals with the attainment of a state of consciousness higher than the Solar—a conception which is held by very few.

Ebb Tide

BY NELL KERFOOT

Time has with fleeting wings
Sped along star-lit shores,
Gathering within the Infinite Wings
Joy, Sunshine, Cloud, Shower.

Now upon the surf in bluegreen raiment
Sparkling in distant memory veins,
Little by little grows the heart's lament,
Love's most beautiful of old refrains.

Return thou immortal Love
And fold within your arms once more.
Comforting, Caressing, Soothing—Love,
Drift me along the Ebb-Tide—Homeward.

Concentration and Meditation

From the Standpoint of Astrology

By STUART ARMOUR

As this issue goes to press, news has just been received that Stuart Armour, the writer of this series, passed through the Great Transition to a higher plane of activity on August 31st last. This will be a great shock to Mr. Armour's readers, and his many students who knew his work and loved him will feel with the Editor of The Occult Press Review, a distinct personal loss.

Part III

By ignoring the web of Destiny in human lives many of the modern teachers of Higher Thought, Christian Science, Mental Science, New Thought, etc., often find themselves in a mental *cul-de-sac* when they claim that man can attain to anything he will by mere power of thought, or simply by faith that it is his already, or by power.

A striking example of this illogical position is furnished by the case of Prentice Mulford, one of the pioneers of the New Thought movement. I quote from Eva Martin's *Prentice Mulford*:

"Passages such as these show that Mulford had undoubtedly grasped the secret of true prayer, which as he always insisted, implies an intense and concentrated activity of mind, rather than an attitude of passive request. At the same time, his recognition of the fact that there is 'a divinity that shapes our ends, rough-hew them as we will,' and that consequently occasions must arise when even the most intense prayer fails to attain its object, is shown clearly enough in his remark elsewhere that 'in a sense you cannot aim your own life. There is a destiny that aims it, a law which governs and carries it;' and 'a Higher Wisdom and Intelligence than ours sees what is really best for us. . . . It may see and deny our wish.' It is a little difficult to reconcile these warnings with his emphatic statements that every man can attain whatever he sets his mind upon, but the confusion of thought is apparent rather than real, for no doubt Mulford's meaning was that a man can either work with the Higher Law and Intelligence that governs his life, or set himself against it, and that the conscious direction of his thoughts is his chief means of assisting its beneficent action."

No student of astrology can escape the

conclusion that there is an overruling Destiny swaying our lives as evidenced by the position of the planets at birth and their directional movements after birth, so it is not necessary to consume space in arguing about Destiny existing. But what some astrological students do not seem to comprehend is that when we admit the large part that Destiny does play in our lives we are in effect admitting that there is a definite design in the universe, rather than a blind Fate, and that we in this outward visible world are collaborators or agents of God with a definite place in the scheme of things. Our latent talents or powers are foreshadowed by our horoscope at birth. It establishes us as links in the chain of sequences. The work we were meant to do is best done by using these latent talents or powers we were born with for the benefit of the Whole rather than just for our own aggrandizement and the piling up of material possessions.

To put this in the words of Professor William James, "We and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled." Or Tolstoy, looking at the question from another angle, tells us, "The meaning of your life cannot consist in your personal well-being, or in that of your family or of your nation, for such happiness can be obtained only at the expense of others. Realize that the meaning of your life can consist only in accomplishing the will of Him that sent you into this life, and who demands of you, not the pursuit of your personal interests, but the accomplishment of His aims. . . . Man in this world is God's laborer. A laborer does not know his master's whole design, but he does know the immediate object which he is set to work at." The problem is, how can we

best open ourselves to this divine influence in order that our deepest destiny may be fulfilled?

The answer furnished us by all investigators, ancient or modern, of all races or creeds, is to get into touch with your own soul and thus in communion with the Over-Soul, or God. When this is done, "the compensation for the loss of personal independence which man so unwillingly gives up, is the disappearance of all fear from one's life, the quite indescribable and inexplicable feeling of an inner security, which one can only experience, but which once it has been experienced one can never forget." The positive benefits of this action will be appreciated by a re-reading of my remarks and quotations in Part II of this series.

"The disappearance of all fear" is a benefit worth striving for alone. I have been a student of astrology for twenty years, and have often been struck with the fact that a knowledge of astrology with some students has rather been a curse than a blessing to them. For months, and often years, in advance they would be in fear of what evils some malific direction or transit that they saw approaching was going to bring them. If fear is the harvest to be gathered from astrology it is best let alone by such minds until they have learned to rely on the "Inner Self." For this reliance, while it does not have the result of wholly cancelling the effects of evil aspects, it does steer us through the rocks of adversity in a wonderful and magical way, and we find after all is over that this so-called evil was a necessary step in our advancement, leading to higher promotion than we had dreamed of. In brief, this "Divine guidance" transmutes the evil into good. As Tagore admonishes us in "Gitanjali,"

"O fool, to try to carry thyself upon thy own shoulders! O beggar, to come to beg at thy own door!

"Leave all thy burdens on His hands who can bear all, and never look behind in regret."

As an illustration of how evil aspects are generally a stepping stone to higher things. I knew a man who, falling under the affliction of Sun square Uranus, lost a very fine position with the government. He was no longer young and this catastrophe seemed for a time to mean the end of things for him. But as matters turned out eventually he secured a much better position with a large corporation, with much larger salary, more powers, and pro-

viding a better outlet for his natural talents. Without this so-called evil aspect he would have doubtless remained with the government and never realized his fullest capabilities. I know many cases of this kind where men were literally "kicked up stairs." So we cannot do without the evil aspects in life, for they are as much the tools of Destiny as the good aspects. This is clearly indicated by one of the modern philosophers, Professor A. Seth Pringle-Pattison in the *Gifford Lectures, 1912-3*.

"And if we complain of the severity of the process, we constantly forget, as Professor Bosanquet urges, that 'if we had our choice of pains, we should rule out our own greatest opportunities.' . . . No deeper foundation of Idealism can be laid than the perception which Professor Royce makes the text of his latest book—the perception of the spirit's power to transform the very meaning of the past and to transmute every loss into a gain, 'finding even in the worst of tragedies the means of an otherwise triumph' which 'but for that wrong or treason had never been. This is the real omnipotence of atoning love, unweariedly creating good out of evil; and it is no far-off theological mystery but, God be thanked, the very texture of our human experience."

I trust my readers will understand that these modern philosophers I am quoting are not arguing from the astrological standpoint, for they probably regard astrology as an "exploded superstition." My reason for using their views on life is to demonstrate that the best of the present mental and spiritual outlook in the philosophical world is in agreement with what we may fairly deduce from our knowledge of astrological laws. Some day when the scientists wake up to the truths of astrology, it will be found that the material proof of many of their theories was right at their elbow all the time, and in ignoring planetary influence they were standing in their own light. They will then realize that "a forgotten truth is not the less true because of the oblivion into which it has accidentally or wilfully been banished."

To continue the discussion of modern philosophy on the necessity of suffering in the evolution of mankind, or as we should put it, the necessity of adverse aspects to enable Destiny to carry out its plans for us. I am going to quote quite freely from Rabindranath Tagore's "Sadhana" in his discussion of the problem of evil. It is appropriate that I should do so in an article on Meditation, for it is told of him that he

rises at 3 a. m. every morning and sits in meditation for two hours on the nature of God. If it is true, as we are assured by the mystics, that answers can be obtained to all our problems by this method, surely this man is worth listening to, especially when we find him in agreement with many of the forward thinking men of our own race.

"The question why there is evil in existence is the same as why there is imperfection, or, in other words, why there is creation at all. We must take it for granted that it could not be otherwise; that creation must be imperfect, must be gradual, and that it is futile to ask the question, Why we are?

"But this is the real question we ought to ask: Is this imperfection the final truth, is evil absolute and ultimate? The river has its boundaries, its banks, but is a river all banks? Or are the banks the final facts about the river? Do not these obstructions themselves give its water an onward motion? The towing rope binds a boat, but is the bondage its meaning? Does it not at the same time draw the boat forward?

"The current of the world has its boundaries, otherwise it could have no existence, but its purpose is not shown in the boundaries which restrain it, but in its movement, which is towards perfection. The wonder is not that there should be obstacles and sufferings in the world, but that there should be law and order, beauty and joy, goodness and love. . . . Pain which is the feeling of our finiteness, is not a fixture in our life. It is not an end in itself, as joy is. To meet with it is to know that it has no part in the true permanence of creation. It is what error is in our intellectual life. To go through the history of the development of science is to go through the maze of mistakes it made current at different times. Yet no one really believes that science is the one perfect mode of disseminating mistakes. The progressive ascertainment of truth is the important thing to remember in the history of science, not its innumerable mistakes. Error, by its nature, cannot be stationary; it cannot remain with truth; like a tramp, it must quit its lodgings as soon as it fails to pay its score to the full. . . .

"When we watch a child trying to walk, we see its countless failures; its successes are but few. If we had to limit our observation within a narrow space of time, the sight would be cruel. But we find that in spite of its repeated failures there is an impetus of joy in the child which sustains it in its seemingly impossible task. We see

it does not think of its falls, so much as of its power to keep its balance, though for only a moment.

"Like these accidents in a child's attempts to walk, we meet with sufferings in various forms in our life every day, showing the imperfections in our knowledge and our available power, and in the application of our will. But if these revealed our weakness to us only, we should die of utter depression. When we select for observation a limited area of our activities, our individual failures and miseries loom large in our minds; but our life leads us instinctively to take a wider view. It gives us an ideal of perfection which ever carries us beyond our present limitations. Within us we have a hope which always walks in front of our present narrow experience; it is the undying faith in the infinite in us; it will never accept any of our disabilities as a permanent fact; it sets no limit to its own scope; it dares to assert that man has oneness with God; and its wild dreams become true every day. . . .

"We have seen that in order to be powerful we have to submit to the laws of the universal forces, and to realize in practice that they are our own. So, in order to be happy, we have to submit our individual will to the sovereignty of the Universal Will, and to feel in truth that it is our own will. When we reach that state wherein the adjustment of the finite in us to the infinite is made perfect, then pain itself becomes a valuable asset. It becomes a measuring rod with which to gauge the true value of our joy. The most important lesson that man can learn from his life is not that there is pain in this world, but that it depends upon him to turn it into good account, that it is possible for him to transmute it into joy. That lesson has not been lost altogether to us, and there is no man living who would willingly be deprived of his right to suffer pain, for that is his right to be a man. . . . Man's freedom is never in being saved troubles, but it is the freedom to take trouble for his own good, to make the trouble an element in his joy. It can be made so only when we realize that our individual self is not the highest meaning of our being, that in us we have the world-man who is immortal, who is not afraid of death or sufferings, and who looks upon pain as only the other side of joy. He who has realized this knows that it is pain which is our true wealth as imperfect beings, and has made us great and worthy to take our seats with the perfect. He knows that we are not beggars; that it is

the hard coin which must be paid for everything valuable in this life, for our power, our wisdom, our love; that in pain is symbolized the infinite possibility of perfection, the eternal unfolding of joy; and the man who loses all pleasure in accepting pain sinks down and down to the lowest

depth of penury and degradation."

In Article IV of this series, which will be the last, the discussion will be continued of how far the findings of modern philosophers agree with the experiences of life as we find them interpreted in the light of astrology.

(The concluding installment of this series will appear in the November number).

The Tarot of the Year

BY WILLIAM MILLARD BARKER

PART VIII

The Universe as a Whole is always presented to the consciousness in terms of SYMBOLISM; and Nature in all of Her aspects is simply a great and well-nigh Infinite ALPHABET. Every molecule, every whirling sun in infinite space and all the phenomena occurring between them are letters and can be read by the same principle which we use to obtain meaning from the printed pages of our books. It was not long ago that one who was able to read and write was accounted a prodigy and a little farther back into the ages such a one was accounted Divine in his development. The definition of Divine means "ability to know" and inasmuch as there is nothing known which explains to modern psychology *how* in reading we gather meaning from signs which represent certain vibrations, called by us sound, and which vibrations, whether we have ever before experienced them in that particular relationship or not, represent meaning to us which is never in the original signs or letters but *somehow* is developed in the mind through its action and attention directed upon the arrangement presented.

Consciousness, then, deals entirely, through all its experience, with Alphabets of the Universe, and the peculiar ability found in the mind to derive values from where they do not apparently exist demonstrates the creative action of the Soul of Man. It is not, therefore, surprising to find that alphabets of Symbols, constructively developed by the Ancient Masters, represent in their characteristic symbolizations natural vibrations of the divine attention that human potentiality, action, fortune, place in the scale of being, and relationship to others, is easily read by those

who know the key.

In this most ancient of recognizable alphabets, the Tarot of the Year, there are *three* elements of value which must be combined in the mind to produce meaning: First, the Character and Symbols of the Card; second, the Number of the Card; third, the position of the Card in the Triple Chart.

It was previously stated that each of the Suits has its meaning: Hearts are love, family affection and represent people in general; Clubs are wisdom, knowledge and learning; Diamonds are values in general and sometimes are symbols of actual money, and Spades are representative of the expenditure of energy, in either the labor and business aspect of human life, or in the direction of the Occult and Mystic. The suit in which a Card is determines its general character.

Cards number in the Suit scale from One to Thirteen, Ace to King, and each number has its specific meaning. ONE stands for the point of departure, the first step, the beginning of each and all things; it represents the Idea of the Absolute in distinction to the Idea of the Many, that state of condition when All that IS was NO-THING.

TWO types the parting of the ways, when the Universe became God and Man; it consequently represents all acts of division through all the breadth and length of being; it also shows how Nature builds, making One and One, Two.

THREE is the result of the reunion of the One and One on one or more of the planes of consciousness; it types both experience and the visible result of the creative process.

FOUR is the number of the First Attainment and types satisfaction in all things.

FIVE is the number of the Builder and types Constructive Change.

SIX is the number of Women, of Gender, and types excellent conditions for the feminine, but slow, though sure, progress for a man.

SEVEN in number are the Veils of the **TEMPLE**. Seven types limitation in a high sense, a great crystallization made aforesaid which must now be broken; foretells Initiation to come.

EIGHT is the number of Power typing Initiation triumphantly passed.

NINE is the number of Finality, the Last of all Digits, and types the greatest degree of completion compatible with human experience.

TEN is the number of Completion beyond human limitation, and while experienced in the Soul, reforms itself in the mind as One, **THE ONE** which is the Alpha and Omega. Ten therefore is the One of the Second Cycle, and the first of the Double Numbers, being feminine in its even aspect of Ten and masculine in its aspect as One when digitized.

ELEVEN is the number of Personality, the second place in the Second Cycle; is also masculine and digits feminine as two.

TWELVE is the number of Spiritual Experience, Three in the Second Cycle, the result of the Soul's action between the Superconsciousness and the Subconsciousness.

THIRTEEN is the number of Spiritual Satisfaction, Attainment and Develop-

ment; it is the Four of the Second Cycle and masculine, digitizing feminine as four.

The numbers, though given in a somewhat mystic sense, are readily applied to the affairs of common life, for there is no distinction between the expression of the Law which Man works through on all the planes. Be practical in their application to your readings and they will return practical results to you.

The position of the Card which is under consideration is no less important than the Suit characteristics and the Number values. This position is read, first with regard to the line in which it lies, whether Mercury, Venus, Mars, etc., which determines its Major aspect; and secondly as to where it occurs in that line, which is read Mercury if in the first place, Venus if in the second place, etc., forming the minor aspect. The Five of Spades, for example, is Major-Venus, because in the Venus line and Minor-Mars because Mars is represented by the third position in any line. It is read as Venus-Mars, showing Venus as the Ascendant and Mars as the Dependent.

Sincere endeavor to master this ancient among old occult arts will bring development to the Soul and expansion to the powers of the mind. He who runs may read if he has first been content to crawl, to walk, and then to race the Stars in their Courses.

(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.)

Steps to Mastery

By HENRY CHRISTEEN WARNACK

IX. LIVING IN THE ETERNAL

Men are all Masters, but not all are aware of their mastery, and the work of the Knower is to make the consciousness of mastery universal. It is the business of the individual to give the Eternal expression through the temporal. The advantage of human birth is that in flesh the Spirit possesses form through which to demonstrate abiding principles. The will to let the Spirit live in the body is the will of his feet firmly upon the way. When a man

will realize that he is not a person, but is that which lives through persons, then his body and his environment are not longer matters of discipline, but forms of privilege. To know this is to have that sense of position which enables a man to use all form as a means of growth.

When flesh and Spirit meet in consciousness there is support between them and no conflict. Then life no longer seems to be a hopeless battlefield between mysterious

forces, but man rises in his immortal stature and lives in the Eternal. Thus he reaches an end of obedience as a necessity for preservation, and all his deeds are the fruits of reason.

To realize the bliss of such attainment, there must be a free and consistent use of heart and brain. The heart must be pure enough to receive and register all noble impulses, and the brain must be clear enough, fine enough and strong enough to obey the heart's orders and to protect the soul. Thought recognizes a state of order, and the wider our recognition of this right order of things becomes the more extended and wholesome is our natural correspondence. It is through this perception that men find abundant life.

When a man regards himself as a person and lives for comfort, and for that which procures comfort, he is blind to the reason for being, and fails to take a Master's part in glorifying the One through the Many. Evolution has been wonderfully assisted by the introduction of Eastern approaches to wisdom into the West, because in the West men are learning the full use of rich and expressive forms without attachment to or dependence upon them.

Knowing and doing these things is the crown of rebirth. Men have need of a knowledge that is deathless because back of continuity is purpose. To be continued as individuals, or as a race, we must have a purpose worth while. The will to live should be the will to know and to love. Tokens of understanding are the proofs of love, and right living is love's flower.

Merely to know that we want to know is a great step on the way. When we look at a mountain from a distance, we cannot see all of its elements, but we know that they are there. When we look out on life, we do not instantly perceive the details of its great plan, but we either know or feel that they exist, and we live that we may learn them.

We know how far we are from the fullness of realization when we try to apply the simplest of eternal principles to conduct. It is astonishing how difficult it is to receive all impulse from pure feeling within, instead of acting from motives or impressions from without. It is even more astonishing to note the difficulty we experience in trying to control the body by the very brain which seems to be the flower and the fruit of physical organization and which we are in the habit of calling the body's master. Seeing how difficult it is to demonstrate a principle of which we

seem to possess a clear mental perception, it is not hard to take another step and see how the Master in us lies buried deep in the senses, in prejudice, in opinions, in false beliefs, and in personality. When we feel or think or do what is wrong, we sentence the body to death. Suicide puts the sentence into instant execution, but self-destruction is without profit, for, though a man's body were pronounced incurably ill, he should rise above the conviction of pain, through a consciousness of use, knowing that his body will soon enough dissolve when its possibilities of service are exhausted. Lack of sensibility too often permits laying down the body through false impressions.

Our mission in life is to get the highest possible conception of universal purpose and to identify ourselves with that purpose. We do these things by looking for the eternal principle and the particular of Spirit back of each experience and back of every form. Thus do we increase both our integrity and our resolution and so come upon that symmetry in which the ultimate is revealed. If we try to preserve a stainless inner vision and are keen in the desire to serve, it will not be difficult for us to find and do the will of the Most High.

All forms, including the body and its environment, are a visible means of support for the Spirit. Satisfaction lies in recognizing right relations, for it is thus that we learn all that is required to compose and sustain the person as a means for the expression of the Living One. So does God explain Himself to Himself through us, and so does man come into perfect tone.

While all that we are in the body is an outward correspondence of what the individual knows himself to be within himself, there is no bar in this realization to the soundness or to the progress of any man. Life, in the terms of earth and flesh, presents in each experience an opportunity for the individual to take an upright position. The difference between what men call demons and what they call angels is one of attitude. To live in a state of mind transcending sickness, poverty and grief is not only to rise above the injurious and the unlovely, but it is also to ascend to a realm of strength and gladness. Nevertheless, herein is mystery, in that what we endure in blindness is misery, while the pain faced voluntarily is suffering, for then we bear because we understand.

There is a universal I which is upright and eternal, and there is a finite I which is

Editorial Announcement

A New Contributing Editor

The widespread interest and appreciation manifested by the readers of *The Occult Press Review* in the various contributions to its recent numbers by Frater Achad has lead the management of this publication, actuated by the sole desire and purpose to procure for its readers the cream of the output of the foremost exponents and revelators of metaphysical, occult and mystical thought, to take another important step toward this end by effecting an arrangement whereby Frater Achad, instead of continuing only as an occasional and more or less desultory contributor to its columns, becomes definitely connected with its staff as Contributing Editor.

This young writer, young only in years as measured in the terms of terrestrial time, is rapidly rising to the topmost rung as an independent worker along occult and mystical lines, more particularly from the an-

gle of occidental occultism. His recent independent contributions to the literature of the Qabalah and the Tarot has won for him a world-wide distinction in those fields; yet his endeavor is by no means limited in scope to that particular phase; he is deeply versed as well in the lore of Rosicrucianism, Esoteric Masonry, Taoism—to specifically enumerate but one or two subjects, a deep knowledge of which in time will be made accessible to the readers of *The Occult Press Review*.

But to those of our readers who are already familiar with his work, further comment is superfluous; to those who are not, the best introduction is to be found in his work itself. We are, however, appending hereto a letter from Frater Achad, himself, dealing with this subject, which will be found to be self-explanatory.

An Open Epistle of Frater Achad Unto His
ing Editor of THE OCCULT PRESS REVIEW,
the Work of a Contributing Editor.

Excellent Brother, R. Caswell Werner, Manag-
Dealing With Various Matters Connected With

IN THE NAME OF THE LORD OF WISDOM
AND OF UTTERANCE: GREETINGS.

In conferring upon me the honor of the Office of Contributing Editor of THE OCCULT PRESS REVIEW, you have very wisely requested that I make a brief exposition of my editorial views and of the policy I intend to adopt in regard to the readers of your magazine.

I feel very much in the position of our ancient Brother Kwang-tze, who, it is said, "Was walking on a mountain, when he saw a great tree with huge branches and luxuriant foliage. A wood-cutter was resting by its side, but he would not touch it, and when asked the reason, said, that it was of no use for anything. Kwang-tze then said to his disciples, "This tree, because its wood is good for nothing, will succeed in living out its natural term of years." Having left the mountain, the Master lodged in the house of an old friend, who was glad to see him and ordered his waiting-lad to kill a goose and boil it. The lad said: "One of our geese can cackle, and the other can not; which of them shall I kill?" The host said, "Kill the one that cannot cackle."

"Next day, his disciples asked Kwang-tze, saying, 'Yesterday the tree on the mountain (you said) would live out its years because of the uselessness of its wood, and now our host's goose has died because of its want of power to cackle—which of these conditions, Master, would you prefer to be in?' Kwang-tze laughed and said, 'If I said that I would prefer to be

in a position between being fit to be useful and wanting that fitness, that would seem to be the right position, but it would not be so, for it would not put me beyond being involved in trouble; whereas one who takes his seat on the Tao and its Attributes, and there finds his ease and enjoyment, is not exposed to such a contingency. He is above the reach both of praise and of detraction; now he mounts aloft like a dragon, now he keeps beneath like a snake; he is transformed with the changing character of the time, and is not willing to addict himself to any one thing; now in a high position and now in a low, he is in harmony with all his surroundings; he enjoys himself at ease with the Author of all things; he treats things as things, and is not a thing to them—where is his liability to be involved in trouble?"

Should I succeed in following the example of our ancient Chinese Brother, we should all feel satisfied, don't you think?

The above mention of a goose reminds me that, if I am allowed to live, I suppose I shall be expected to cackle a little. But you, as Editor-in-Chief, should probably be considered "The Great Cackler." Lest your readers misunderstand this term I should perhaps explain that He was much respected among our Brethren of Ancient Egypt.

The "Book of the Dead" states: "Hail, thou sycamore of the goddess Nut! Grant thou to me of the water and of the air which dwell in thee. I embrace the throne which is in Her-mopolis, and I watch and guard the egg of the

Great Cackler. It groweth, I grow; it liveth, I live; it snuffeth the air, I snuff the air."

And thus should it be between me and thee; as your magazine expands, I expand, as your readers cry for more, I shall cry for more space in your columns.

There is undoubtedly a great need for a serious and high-grade Occult Magazine in America, and THE OCCULT PRESS REVIEW, with its very broad and tolerant policy, should, without doubt, be able to fill this need and supply a great number of earnest seekers with the "food" they require. We have no need to hand out "stones," for in our Father's House is "Bread" enough and to spare, while in this Aquarian Age we should not lack the Waters of Life or the manifold Fruits of the Tree. But the supply will much depend on our readers' demand. They little know, perhaps, what an immense fund of Initiated Knowledge is available. But since we are living in time and space and have to give things out in succession, they should make known to us their wants by showing their interest and appreciation of the articles which most appeal to them. On the other hand, those who are strongly drawn towards one aspect of the Work, should not forget that in all probability the study of other phases of the great Wisdom

would bring them untold benefit, since EQUILIBRIUM IS THE BASIS OF THE WORK.

The united efforts of the Editorial Staff should enable THE OCCULT PRESS REVIEW to supply those who are interested in Attainment, Alchemy, Astrology, Bahaism, Buddhism, Cryptic Science, Ceremonialism, Dharma Yoga, Divination, Esoteric Teachings, Figureology, Gnosticism, Geomancy, Hatha Yoga, Healing, Initiation, Jainism, Jnana Yoga, Karma Yoga, Logic, Masonry, Magic, Mysticism, Mantra Yoga, Numerology, New Aeon Methods, New Thought, Occultism, Psychology, Palmistry, Platonic Philosophy, Qabalah, Ritualism, Raja Yoga, Rosicrucian Philosophy, Science, Spiritualism, Thelema, Theosophy, Taoism, Unity, Vegetarianism, Vedanta, The Way of Will and Wisdom, Xianity, Yoga, or Zoroastrianism, with, not alone further Light on their own systems, but with the true relation and correspondence between one and all, which leads to the Supreme Goal of UNITY and the ability to fulfill the True Will and Purpose of existence.

May the Blessing of the Most High be upon you and your Co-Editor, Brother Warnack.

Yours in the Bonds of Brotherhood,

FRATER ACHAD.

Steps to Mastery

(Continued from Page 13)

prone and temporal. The upright I of Spirit expresses itself and solves its manifold issues through the I of form, which is prone. Through a sound and alert correspondence with the terms of earth man solves the issues of what he calls God and of what he thinks himself to be. Through the perceptions of time and place and sense the soul functions, using the brain as a shield for its pure knowing. It is thus that we are born into a greater and richer consciousness of our eternal being and that we discover for ourselves the right to use all terms as expressions of truth. The world without is full of knowledge, but wisdom lies within the Self. Through comprehending and obeying the law by which the inner man is brought without, man leads up to the consciousness of that word which becomes flesh and which alone endures.

From the moment we are willing to let the One be expressed through us, we begin living in and for the Eternal. We are lifted to a spiritual mountain top from which the vision is broad and clear. It is then that we perceive how the One is the dominator, the numerators of which are all things that seem apart from the One. Any life which conspicuously relates the divisions of the Many back to the One is safely removed from confusion.

The goal is not afar off, but we travel a circuitous way to reach it. True knowledge of any eternal principle makes it unnecessary for us to demonstrate that principle in the numerous details of tedious environments. When we know what is true about anything and have no motives in our hearts to keep us from living that truth, we touch the Divine at the point of its Eternal Presence.

(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.)

The current installment of Clarence H. Foster's series, ELEMENTARY PSYCHOLOGY, was unavoidably crowded out of this issue owing to lack of space. This valuable series will be resumed in the next number.

From the Inner Circle

Talks With Aspirants

So small are we, O Master, so weak and impotent.

So small you are, and yet so great. The magnitude of your task lies not in its swift accomplishment, but in the steadiness of persistence which alone will bring you to your goal: in steady and purposeful adherence to fundamental principles; due attention to all parts which together constitute the whole, and a consistent looking within the Form for that which it contains. The great lack among would-be disciples is a balanced view of life: bear in mind that Devotion alone without the balancing quality of Discrimination brings not full achievement, for it is blind and unreasoning and of uneven value.

* * *

The vision of the Way, O Master, is so vast; shall our puny strength suffice?

If your building is accomplished along correct lines, the necessary reinforcement of strength will always be at hand. View your goal as a point of synthetic achievement that must include all lines of effort. View your work as a synthetic whole which must include all viewpoints, all human differences, which therefore belongs to no one separated aspect of Truth, but includes them all in acceptance and comprehension. Thereby comes Tolerance and a greater Love.

A great world need is a truer understanding of the innate nature and essence of Love; therein must be learned the distinction between selfishness and Selflessness, between the self and the SELF; personal and Impersonal. Here, as ever in spiritual teaching, are found the apparent contradictions. Through the life experience of human selfishness, its dual aspecting through personality expression, is found the Path to Spiritual Selflessness; human lessons learned upon human levels, Egoic heights are attained upon spiritual levels.

* * *

When we look outward, Master, upon world conditions; they seem so dark?

Emphasize this point: neither depression nor undue exaltation serve the purpose of true growth nor aid the cause of humanity. These should not be given place in your en-

vironment. The burdens of the world are borne by all, and will be lifted only by the wise concerted effort of All intelligently directed. The spiritual disciple must exercise a wise understanding, knowing that all is within the Eternal Plan of the Supreme Consciousness. Limited human view comprehends but a fractional unit of the Plan. The disciple must attain a poised and level viewpoint, a stable attitude of mind, and thereupon maintain himself in steadiness, if he is to truly and effectively serve. His immediate task is concerned with himself and with those he most closely contacts. To transform himself into a responsive working instrument and to build himself into his own place within that Plan requires a balanced synthetic effort, unremitting endeavor, fully understood by none save Those who have acquired the power of synthetic vision.

Unswerving adherence to duty from the standpoint of the spiritual life, means that duty exists upon all planes within the three worlds which form the field of human operation, and that such duty must be expressed in right proportion upon all planes if true life balance is to be attained. This requires a nice distinction in thought, feeling and action. Undue weight must be given to neither aspect, but each must receive its just proportion and be brought to harmonious adjustment in external expression. Ponder the concept of duty expression upon physical, emotional and mental levels in the vehicles appropriate to these levels; visualize the personal self as a synthetic co-ordinated instrument, a receiver of the Egoic and Christic Force currents from the Egoic and Intuition levels, truly responsive thereto—and what have you? A being standing at the threshold of the Spiritual Kingdom, not cast down by what he has left behind nor by the pulling chords of the earthly life; with a balanced and level view of life and its meaning, and some comprehension of the fuller life yet to be attained.

Think you—those beings called Masters—are beyond human joy and sorrow, that They bear not human burdens? If They bore not human burdens, how comprehend them? Why else Their unceasing labor in humanity's behalf impelled by LOVE

Itself to lift those burdens, that Life may express in fulness? Their Power, Their Love and Their Activity must be expressed in consonance with Law, the knowledge of which Their Consciousness embraces.

Strive to build higher and purer vibration into your being; strive by this building to reach the Master Consciousness; to cognize the greater working of the Supreme Plan and to labor in harmony with that Plan: and so to become a potent factor, a spiritually individualized unit of the Christie Life Civilization.

It should be the spiritual disciple's attitude of life, not to blindly and unquestioningly obey superimposed authority, but to wisely and intelligently follow a wisely ordered and super-physically intelligent direction: to seek the fundamental bases of Truth and to rest his conception of life upon those bases rather than upon the personal expounders or revealers of that Truth: to unswervingly pursue basic Truth and when found to adhere firmly to its ideals and principles regardless of personal inconvenience, annoyance or suffering.

It should be the spiritual disciple's attitude of Life to eliminate from his mental vocabulary the terms I—MY—MINE, in a personal sense. In a densely materialized world it is impossible to avoid the use of these words in physical speech; nevertheless much may be accomplished by steady effort in the acquirement of the impersonal viewpoint. Thus and thus only is achieved *Spiritual Individualization*. The more quickly and surely is brought about the crucifixion of the personal self and its absorption into the Real Self, the more quickly is born a true servitor of the race. Thus is accomplished the transformation of selfishness into selflessness—the new birth into the Spiritual Kingdom.

As the Great Enfolding Consciousness expands ever more and more to include all

who respond to its impacts, more and more is felt the necessity of the impersonal life: the submerging of the personality as a separated unit into the Wholeness of All. It is true that each differentiated unit must become self-perfected in order to produce a perfected and integrated Whole: in this work of self-perfection, an active physical instrument of expression (the spiritually awakened being) of true value in the Perfectly Ordered Supreme Plan allows neither an exalted nor accentuated personal self to have place; to truly serve, the servitor must become absorbed into his performance of service. Whatever may be gained of material means or of worldly prominence is used to subserve the Integral Purpose, to further the evolutionary processes of ALL.

Only the Greatest can become the Least: only those may enter the Halls of the Divine Kings and don the royal robes, who have learned true humility; who have earned the right to serve; who transcend personality and thereby attain somewhat of the Selflessness characteristic of the Christie Life, of the Christie Love-Compassion.

If you can look into your brother's heart, though it be black with sin and heavy with self-aggrandizement and personal ambition, is it not that you may thereby give love and comprehension and withhold condemnation? For your condemnation but adds to the blackened and smouldering mass, a fagot of your own making, increasing the amount of fuel to be burned upon the death pyres of the lower self by the transmuting flames.

If your brother sins it is your part not to weakly condone the sin, for so doing you would share it, but to love him more and by that act purify the atoms of yourself that enter into him, by so much aiding him to see the light, to burn away the barriers and free the prisoned god within his being.

—Written down by Katharine Hillwood Poor.

Further "Talks with Aspirants," will appear in this department of THE OCCULT PRESS REVIEW in following numbers.

The first installment of a valuable two-part article by Katharine Hillwood Poor entitled, *EVOLUTIONAL LAW*, which follows the same series as her *THE GREAT WORK, THE SOLAR CYCLE*, etc., appearing in recent numbers of THE OCCULT PRESS REVIEW, will appear shortly. Watch for it.

The Astrological Forum

THE DEATH OF THE PRESIDENT

The September number of *The American Astrological Student and Adept* which has just reached the Editor's desk, contains an interesting article by H. V. Herndon, discussing the influence prevailing at the time of the demise of the late President Harding. The writer states that "it might safely be said that his death was a surprise to practically all astrological students." On another page of the same issue appears a short note by T. Francis Hines, quoting the copy of a forecast he had sent a close friend of the President, several weeks before his western trip, in which he foretold sudden illness with the possibility of fatal termination on August 5th. As it turned out, the forecast was three days late.

On receipt of the news of the President's death, the Editor of THE OCCULT PRESS REVIEW took up with Secretary George J. McCormack of The American Academy of Astrologians, and received the following interesting data:

The sudden loss of President Harding confirms our judgment that he would not fill out his term in view of the Jupiter-Saturn conjunction occurring during his administration. This occurs every twenty years and in verification of the rule we may cite the following deaths of presidents:

Harrison, elected 1840.
Lincoln, elected 1860.
Garfield, elected 1880.
McKinley, elected 1900.
Harding, elected 1920.
(?), elected 1940.

We had made a brief examination of Harding's chart a year ago and noted solar square to Neptune, also Saturn directed to conjunction of the afflicted Sun in 8th. He was ill last spring when the transiting Sun opposed place of the latter aspect; became ill again when Sun, transiting sixth, squared the radical Saturn, and died when it squared Saturn's progressed position over radical Sun. Jupiter also transiting radical Sun and progressed Saturn, and ruling his ascendant (Pisces) may explain, by its presence in the 8th, his fear of death and his forethought of putting his affairs in order before the fateful journey. While away on my vacation I felt that some disaster would be met by him on his journey to Alaska. Jupiter over the Sun gave confidence and indicated promise

of his recuperation but we sincerely believe that it contributed toward the final shock which caused his death. Arterial obstruction and consequent apoplexy, and his Sun besieged by Mars and Saturn in 8th at birth showed heart was afflicted. Strange to say, no lunar afflictions were operative in the chart at death, save the transiting Uranus squaring place of progressed Moon. The progressed Moon in Gemini (third) which rules San Francisco, and he was on a journey. I mention this merely as a point of interest.

It may be noteworthy to observe that, at the time of Harding's death, Saturn was transiting the radical ascendant and its radical place (14.50 Libra) in the U. S. Horoscope (refer to the *Astrosophic Principles*, p. 111, by Hazelrigg). Roughly computing the progressed position of the Moon in the chart referred to, I would estimate that the lunar orb would also be forming a conjunction with the radical Saturn.

Of Calvin Coolidge who succeeds him as President, Martin Green in the *New York World* some months ago wrote as follows:

" . . . He is five feet nine inches tall, slender and straight, with blue eyes, dark hair, and sandy colored eye-brows. A modest dresser and home man. He uses the same clear forceful English as President Wilson, and he is a phrase-maker."

ANOTHER BLOW TO ASTROLOGY

The following announcement, by E. H. Bailey, appears in the *British Journal of Astrology* for August—

It is with the deepest regret that I have to announce the death of Mr. Robert T. Cross. His death, coming so soon after that of Mr. A. J. Pierce, and less than two years after the demise of "Orion," the compiler of the Almanac of that name, will be a great blow to Astrology, not only in this country, but to students in all parts of the world. His genial personality will be missed by all who knew him, and none the less by the little band of loyal and assiduous workers who assisted him in the heavy and onerous work of compiling the Raphael's Ephemeris. Probably no one can write with better knowledge of this than myself, as for nearly twenty years Mr. Cross availed himself of my assistance in connection with his astrological work.

Astrology will lose a staunch champion by his death. His works will ever remain a standing tribute to his industry and untiring perseverance. He spared neither time nor money

TRANSCENDING ONE'S HOROSCOPE is a fascinating article by a writer new to the readers of THE OCCULT PRESS REVIEW, which will appear in the November number. Astrology is treated from a novel angle, with its Qabalistic correspondences worked out and illustrated by a remarkable chart, "The Astrosphere."

to make the Ephemeris of the fullest possible use to students, and enlisted the services of qualified calculators in order that every possible chance of error should be avoided. His numerous works on the science, produced at a price within reach of the poorest student, and written in a simple and concise manner, free from all abstruse calculations and mathematical formulae, brought home the truth of Astrology to many.

Mr. Cross was born on May 15th, 1850, at 2:35 a. m., with Saturn and Uranus rising in the sign Aries. His photo-horoscope appeared in the Ephemeris for 1913.

I know I am voicing the feelings of all readers of the *Journal*, and of students of Astrology all the world over, in tendering their and my own deepest sympathy and condolence with his widow and members of his family in the sad loss they have sustained.

Those who are left behind to carry on his great work will, encouraged by his devotion to the cause of the science, continue to work with the same industry and perseverance, with the one object in view that the Ephemeris will continue to be produced with the same care and accuracy as hitherto, and be made in the future even more useful to students and as a standing memorial to the greatness of its deeply lamented editor.

* * *

After the above was in type, news has been received of still another blow to Astrology. Reference is made on page 8 of this issue to the passing of Stuart Armour.

To Editor, Astrological Forum:

For purpose of future record, this is to advise you that Calvin Coolidge, in succeeding as President of the United States, took the oath of office at Plymouth, Vt., on August 3rd, at 3.47 a. m. His birth date is given as July 4, 1872, at Plymouth, Vt., the hour not known. The noon positions at birth were as follows:

Sun	12.43.52	Cancer	Jup.	4.35	Leo
Moon	28.54.00	Gemini	Sat.	18.22	Cap. R.
Merc.	23.46	Cancer	Uran.	0.21	Leo
Ven.	9.28	Cancer	Nep.	26.10	Aries
Mars	0.07	Cancer	D. H.	12.53	Gemini

—MACK.

Answers

QUESTION NO. 4

John G—

Talent, while depending basically on the type of Individuality (Sun sign) and Personality (Asc.) and their aspects, is to be seen from

the aspects of Moon, Mercury, Venus and Mars, as to whether they take the lines of observation, thought, art, or mechanics and their extent, breadth and depth by which of Neptune, Uranus or Saturn may configure the line of talent so indicated. But if Jupiter is in the configuration it will by whatever planet it best rays indicate the most "lucky" talent to develop, even though Jupiter is mediocre.

Tact or its lack is to be read mostly in the position and aspects of Venus; intuition by the position and rays of Neptune, and the same for inspiration; while genius always implies a powerful Uranus, especially so in science, invention and engineering. The genius of art, music and fiction, however, is more often seen in the position and rays of Neptune, Neptune being to Venus what Venus is to Mercury.

If there be a planet highly elevated above the rest it will "color" the environment and opportunities to such a degree as to generally bend all the qualities inquired of to its *uses* whether the native likes it or not.

QUESTION NO. 5

A. S.'s question is not clear as to whether primary or secondary directions are referred to. Tables of houses are not accurate for close work as they seldom are computed for the *exact* latitude one must use in each case, otherwise the two statements, as I understand the inquiry, come to the same thing, since the actual degree rising is obtained from the oblique ascension (M. C. R. A. +90°).

L. Edw. Johndro,
Cedar Lodge,
Blackpool, B. C.

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The propensities of ARIES people were pictured in the sky by the Ancient Masters as a Ram; TAURUS people were represented by a Bull. There are 48 ancient constellations, each picturing the temperament and the possibilities of one of the 12 signs, or one of the 36 decanates, of the zodiac. This is fully explained in our two books just issued, which will enable any astrologer greatly to increase the accuracy and detail of his delineations. They will also enable those unfamiliar with astrology to give much better delineations from the birthday alone than hitherto has been possible. The information contained in these books has never before been published.

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Contributions to the ASTROLOGICAL FORUM are invited from all of our readers; and it is hoped that interested Astrological students will make free use of this department which is dedicated to forwarding the science and art of Astrology.

The Hall of Judgment

Some Recent Books

Bahai Scriptures. Selections from the utterances of Baha'o'llah and Abdul Baha. Edited by Horace Holley, and approved by the Bahai Committee on Publications, 1923. Published by Brentano's, New York, \$5.00.

The gradual but widespread interest in the Bahai Movement, which dates in this Country from the year 1893 when the cause was first declared at the Congress of Religions, is becoming more and more manifest at this time, when a teaching implying the underlying unity of all religions has become so vitally necessary in order to bring together the numerous conflicting factions of humanity in the bonds of brotherhood without unduly interfering with their individual freedom of expression.

The recent publication entitled "Bahai, the Spirit of the Age," a Message of World-Unity from the pen of Horace Holley, has been followed by the present large and comprehensive volume which "brings together, in convenient form and helpful arrangement, that portion of the Bahai writings already available in various books, magazines and also manuscript translation, selecting from them sufficient material to supply the reader and student a larger perspective upon these principles and teachings than any single work has yet accomplished in the English language."

This work fills a much needed place and must tend towards a better understanding of this significant movement. For one thing the misconception under which some have labored as to the principal source in human form of the Bahai teachings, has been removed, for the debt owed by Abdul Baha to his father, Baha-o'llah, from whom he derived a great deal of his wisdom, is clearly stated and explained. The utterances of Baha'o'llah are given in the first part of the book, followed by many interesting passages from the words and writings of his son, Abdul Baha. The occasion of these is also given so that we may trace with interest the places visited and the dates when these utterances occurred, also in most instances the group or Society before which they were delivered.



The book contains chapters on "The Interpretation of the Holy Books"—"The Great Message"—"The New Age"—"The Degrees of Devotion"—"The Inner Significances"—"The Covenant and Testament of Baha'o'llah"—"The Cause of God"—"The Loom of Reality"—and "The Divine Civilization."

In regard to the Divine Civilization it is stated that "The Bahas are ordered to establish the oneness of mankind; if they cannot unite around one point how will they be able to bring about the unity of mankind?" The idea seems to be to establish such a point within the Mashrekol-Azkar or divine edifice in America, from whence will proceed the spirit of the teaching that will permeate to all parts of the world. Such a centre would indeed be a blessing to mankind. The great danger of the movement, as seen by the present reviewer, lies in the possibility of the edification of the leaders of the movement and a corresponding falling away from the "True Spirit of the Work." If this is avoided successfully, there is little doubt that the work will prove a most valuable one.

This book, being sufficient in itself to give the reader a comprehensive grasp of the Bahai teachings, will be welcomed by many students as a treasure and constant companion. Verily those that seek therein shall find, and having found, will actively engage in the work of unification which is the outstanding feature of this new Aeon, which Abdul Baha proclaims to be "A new cycle of human power."

—Achad.

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

This book purports to be an analysis of human existence and nature wherein the author describes the fundamental principles of

thought; how mind operates, how it develops, what happens to it after death. He outlines what is stated to be a daily method of self-development and understanding, covering every important faculty and emotion (except self-forgetfulness) which should lead to a new sense of power and a new faith in the reward of obedience to fundamental laws.

My first Reaction in regard to this book was favorable. It's a good looking volume, rather large, well printed on good paper, good margins; a book one might expect to be priced at \$3.00 instead of \$2.00.

After reading the book, which is more than some reviewers might have done, I am sorry to say my reaction was not so favourable. The author, one may suppose, means well, but he has a peculiar way of expressing himself. For instance, under the heading of "My Will" we find: "Since the strength of my will is the sum of every slightest use of it in all my life, I recognize that weakness of will in any single act reduces its total strength to the same degree. When the idea of self-indulgence is accompanied by a higher force of will than my idea of duty, I will dodge my duty, and lay the foundation for evading it in the future."

Those who are capable of understanding the meaning of this involved statement, will find other interesting psychological puzzles in the book itself. To quote the author once more: "Hope is more than a vain emotion to color the murk of a half-seen reality. Hope exists." —ME.

Crystal Vision Through Crystal Gazing. By Frater Achad. Boards. 12 mo. 128 pp. Illustrated. Price \$2.00. Yogi Publication Society, Chicago.

In this little book the "art" of crystal gazing has been lifted from its ordinary level of fortune telling to one of higher spiritual truth, and from this angle the work has our unqualified liking and endorsement. The whole outline of the underlying truths of spiritual development as indicated in that part of the work which is Frater Achad's own presentation, is of super-excellence, simple, clear and to the point, and is productive of much satisfaction as definitely stating what crystal gazing OUGHT to be and to what noble heights its true practice should lead. The author appears to be a very deep student and fine exponent of the methods of mediæval magic, but one questions if the spiritual student of today—

of the "New Aeon"—will or should take readily to these methods which, though fitted to their time and to the Alchemical Labor of that past, are perhaps not so well adapted to the present day and to the average western student whose race type of body and mind demand a simpler and more direct presentation of the methods of spiritual development. Much space in the book is devoted to quotations from various sources which, in the reviewer's thought, add nothing to the value of the work. We find, however, values of a high order in Frater Achad's own work descriptive of the acquirement of "Crystal Vision," and feel that a general acceptance of the truths therein conveyed will prove of great benefit to students, if taken in that light.

—K. H. P.

The Gist of Coue. By Genevieve V. Aram, Elizabeth Towne and Wm. E. Towne. Paper. pp. 25 cents. The Elizabeth Towne Co., Inc., Holyoke, Mass.

An account of Miss Aram's experience in visiting M. Coue's clinics. For one year Miss Aram was a regular attendant at the Coue clinic in Nancy. She gives, in few words, what purports to be the gist of the method of self-healing taught by the famous Frenchman. Elizabeth Towne adds her own and "improved" formula for treatment. William writes a brief paper on will and imagination in auto-suggestion.

Books Received

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

Tutankhamen, Amenism, Atenism and Egyptian Monotheism. With hieroglyphic texts of hymns to Amen and Aten. By Sir Ernest A. Wallis Budge, Litt. D., Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Dodd, Mead and Company, New York, \$3.00.

Consciousness, Life and the Fourth Dimension. A study in Natural Philosophy. By Richardson Eriksen, Ph. D. Alfred A. Knopf, New York, \$3.50.

Nature and Human Nature. By Hatley Burr Alexander, of the University of Nebraska. The Open Court Pub. Co., Chicago, \$3.00.

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

The combined Sept.-Oct.-Nov., 1922 number of *The Astrological Magazine* (Yelahanka Post, India), now in its eighteenth volume, is the first number of this interesting and worth while magazine to reach our review desk. Although nearly a year old it merits an exten-

sive notice, its calibre and scope and character of contents indicating a periodical that has no parallel among similar publications in America and Europe. "The Planetary Cabinets," for the next five years are first given, they being planetary rulerships of respective "depart-

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ments" in the planetary government for each of the cycles indicated. "Combinations for Eunuuchs or Impotency," "Remedies—As Useful Factors in Human Existence," "Times for Nuptials," "Astrological Principles of Reproduction," "Determination of Birth Place and Direction of the Door, Etc.," "The Art of Disguising," "Evils of Selfishness," "Drawbacks in Sciences," "Female Horoscopy," and "Composition of the Human Body," are some of the other major subjects treated. The last named article indicates a method by which a person who has no knowledge of the time of his birth, may, by the exercise of his physical senses, ascertain the planetary period and sub-period through which he may be passing at the moment and thus establish a basis for the rectification of his birth time. The principle involved is that during the period of a certain planet, the characteristics attributed to that planet becomes visible and predominant and easily discernible by the particular sense represented by that *Mahaboota* . . . It is the Hindu angle of the science, of course, that is presented by this periodical.

The bulk of *The American Astrological Student and Adept* (Marshall, Minn.), for August is given over to "An Open Letter," from M. Cogswell, which might be well sub-captioned, *Mundane Versus Zodiacal Directions*, which has much valuable explanation and bearing upon that writer's series, "A Simple Method of Directing," now running in that periodical, and which contains an earnest appeal for more accurate work upon the part of all astrological students. The article is to be commended despite the fact that it would have a more effective appeal had it been penned in a less controversial vein, and with less of the element of personality. There is one passage worthy of emphasis, and which we herewith quote: "There is no one system of directing advocated at present, and in our present state of knowledge, which is entirely reliable and which gives perfect results. We are but finite and mortal in our knowledge, as in all else, while perfection in an attribute of the Infinite. For this reason, I advocate the use of ALL the known systems of directing in Astrology; a careful balancing of the current conflicting influences in our judgment; and lastly, and most important, a painstaking tabulation of these various directions and influences and a rigid comparison of them with the events which coincide. By the use of this method we may hope to arrive at the truth." The current installment of "A Simple Method of Directing," is omitted to give space for this letter . . . In "Cedar Lodge Broadcasts," L. Edw. Johndro reports further on the "Purp Family," the horoscope of which he dealt with in an earlier issue; and shows they are still running true to form. Weather Rules, Stock Markets and other miscellany are dealt with in the same contribution. . . . "What Are Dreams Made Of?" is from the pen of Margaret White Boyd, and the usual daily calendar for the month also appears.

In "America's View of the Two Eclipses," by Robert E. Martin, in *Popular Science Monthly* (New York City) much valuable data

is given on the lunar eclipse occurring August 26 and the solar on Sept. 10, of interest to students of astrology for the physical phase presented . . . On page 92 of the same issue are given directions for easily making a perpetual star map—something which will prove invaluable to those students who wish to add star-gazing to their theoretical studies.

In the article, "Keping Government in Debt," in *Prophecy* (Manchester, N. H.) for Aug.-Sept. the change of influences or forces, due to the precession of the Spring Equinox into the Constellation Aquarius, from that of Pisces, is discussed. It is pointed out that the present system is due to fall. "What is Death?" "A Scientific God," "Prophecy and Healing," "Astro Mathematics," "Health," are some of the other subjects treated. Interpretation of the phenomena of the "Autumn Quarter, 1923" is given under the usual department; and the usual tables, "Daily Guide," "Daily Moon in the Zodiac," "The Weather," and "The Agricultural Department," are included.

"How to Prepare a Name for Character Analysis," is the subject of the current installment of Luella F. Phelan's series "Numerology—The Science of Letters and Numbers," in the August number of *The Business Philosopher* (Memphis, Tenn.) Mrs. Phelan is treating this science from a new angle, and in a manner that is effective.

The September number of *Science and Invention* (New York), is "Astronomy Number." Students interested in the physical phase will find a wealth of valuable material therein. On the editorial page is answered the question, "What Good is Astronomy?" "Popular Astronomy," by Isabel M. Lewis, M. A.; "The Planet Mars," by Prof. William H. Pickering of the Harvard College Observatory; "The Largest of the Smallest Planets," by Charles Nevers Holmes, accompanied by some interesting charts; "Variable Stars," by Rufus O. Sutter, Jr., also accompanied by charts; "Star Clusters," by Basil Newcomb, of the Harvard College Observatory, and illustrated by photographs; "Man and the Stars," by J. S. Dow, are but a few of the titles. There is also an interesting article, "Einstein's Restricted Theory of Relative Explained On a Model," by Vladimir Karapetoff, which is illustrated by charts and diagrams.

Much tedium of calculation for those who have no leaning in that direction, is saved by *The Astrological Bulletin* (Los Angeles), in its tables of daily planetary aspects. In addition to these tables there is a complete daily calendar giving detailed analysis of the prevailing planetary influences of the day, with advice as to appropriate conduct to meet them. Besides these regular features, there are several special articles, which will be reviewed in another issue.

Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucianism

The August-September issue of the *Occult*

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Review, (London, Eng.), edited by the Hon. Ralph Shirley, is largely devoted to the subject of psychical research. 31 pages are given to this matter against 10 to Occultism, and 2 to Poetry containing a mixture of both. In addition we find the usual section devoted to Correspondence, Periodical Literature, Reviews and Advertising . . . "Notes of the Month" by the Editor, are devoted to a review of Professor Richet's "Thirty Years of Psychical Research" recently published by W. Collins' Sons and Co., London. He points out that "The evidence of the identity of communicants from the other side has been one of the most vexed problems of psychical research." Mr. Shirley agrees with Professor Richet that "the incarnate souls, to use the spiritist phrase, are manifestly very different from that which they were in earth life. Nearly always they show very moderate intelligence indeed, and give utterance to commodes of a special kind with a 'spiritoid' complexion." On the other hand, Mr. Shirley thinks the Professor goes too far in some of his statements, and discusses a recent "communication" from Oscar Wilde, which in his opinion contains some evidence worth heeding. "The Return of Oscar Wilde," with an introduction by Hester Travers Smith, forms a separate article, which is, however, not entirely conclusive. "Communications and Controls" by "A Clergyman" gives the experiences of one who is afraid to dabble with the matter since the odds are against obtaining "communications" from "spirits" of superior type. He should test the "spirits" as St. John advises, by the use of "Ceremonial Magic." "Psychic Mining" by Stuart Armour tells of "hunches" which come to certain miners, which he thinks may be from the "other side." "The Magus," by Charles J. Whitby is a poem not very complimentary to "The Magus" if the term is used in the higher sense. It seems to represent a mixture of the Eliphaz Levi type of exorcism with some rather spiritistic ideas. "The Occult Life," by P. H. Fawcett, is not a bad article, somewhat tarred with the "theosophic" brush in places, but containing some good ideas such as "Weakness can only be banished by personal effort" and other practical advice. The Leadbeater-Hare controversy continues in full force.

—ANUBIS.

Reason (Los Angeles) for the months of August, September and October, presents "Samuel's Appearance to Saul;" "Ectoplasm," "Sir Arthur Conan Doyle's Great Mission;" "His tory, Achievements and Death of the Devil;" all by B. F. Austin. Of these the paper on *Ectoplasm* is of notable and timely interest. "Spiritualism for the Young," by Alfred Kitson begins in this number, and there is a discussion by Miriam Milner French on "Do Human Thoughts Generate Earthquakes?" Many messages from the Unseen World finds place in this issue as well as several shorter articles and poems.

Rays From the Rose Cross (Oceanside, Calif.) for September contains "The Secret of Success," by Max Heindel. "Liberty for Langdon," is a story by Minerva Hunter depicting the departure of a soul from its physical embodi-

ment. "The Present Work Crisis," by W. J. Darrow is Part 1 of a discussion concerning present world conditions, showing the world need of Lightbringers of Spiritual Truth, and of a co-operative, unified working order in the Cause of Human Progression. "Old Rob. Crusoe," is a pleasing allegorical sketch by Ion Wolfe. There are contained articles; "Elementary Psychology," by Clarence H. Foster, and "The Lost Keys of Masonry," by Manley P. Hall, and the various departments of Questions, Astrology, Healing and Health, all of interest. A new building is announced to be constructed at the Headquarters at Oceanside to accommodate the increasing number of visitors at the Fellowship, for which special contributions to the building fund are solicited.

The Message, issued monthly by the Life Study Club (5219 Satsuma Ave., Eagle Rock City, Cal.) has for its opening subject in its September number "Angel Ministers." "Truth Versus Materiality," and "Meditation," are titles of other articles, in addition to which there is much other valuable material.

"The Christic System of Life," is an unusually worth-while article appearing in *The Herald of Light* (Arroya Grande, Cal.) for July. "Come Unto Me," "The Mystery of the One and the Many," "The Crime of Currency Deflation" "The Noon Communion," are title of other articles and departments.

"I Am the Vine; Ye Are the Branches," is a very creditable article appearing in *The Divine Life* (Chicago) for July-August. "Living the True Ideal," "The Spiritual Man," "Dawn Song," "The Celestial System: or Higher Evolution," "Misdirected Charity," are titles of others, and there is a reprint of The Fellowship Forum's revelation of the Roman Catholic Political Party's activities in America.

The Kalpaka (Tinnevely, India) for June presents as leading articles, the continuation of "Swami Vivekananda, and His Role in Modern Life," by A. Srinivasachari, B. A. "The Art of Attainment," by Uriel Buchanan; "Modern Spiritualism," by Richard A. Bush. There are several shorter articles of interest.

The Esoterist (Washington, D. C.) for July 20, presents the subject of a building campaign for the consideration of its readers and solicits assistance in the matter of establishing a Head Center for the work of the Esoteric Brotherhood. It also calls for capable lecturers. There is "Meditation Success," by A. E. Marsland, and a paper on "Harmony," by P. D. S.

Boston Ideas (Boston), July 21, contains a description of "Lausanne" by Marie Widmer; "Character Building in Public Schools," by Roger W. Babson. We note an interesting contribution from "Elthurla to Bishop Orzodo," the transcript of a message received by Dr. Guy Bogart. There are the usual "Literary Ideas," by Caroline T. Pillsbury; "Dictograph Corner," by Harrie Vernetter Rhodes; New Thought Corner, by Dr. Andrew J. Hornung, and Theosophical Column, by Grace Evelyn Brown.

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The Temple Artisan (Halcyon, California), for June-July-August appears in a new cover and enlarged form. It contains "The Seventh Breath," Temple Teaching No. 186; an interesting article on Temple Symbology entitled "The Temple," by Ernest Harrison; "The Message of the Temple," by Fred Whitney, together with the usual "Editorial Mirror," signed W. H. D. We note a new department "Blavatsky Department," conducted by Miriam Milner French, former Editor of *Fohat*. This is timely and should be appreciated. The departments of "The Temple Builders" for the children, and "Temple Activities," occupy their usual space. The Light of the present issue we find embodied as "Meditations" (Being unpublished extracts from the diary of Franca A. LaDue (B. S.) written down many years ago, and read at a memorial service at Halcyon, July 20, 1923. May we have more of such "Meditations."

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Keeping fit to do the greatest thing we are capable of doing is "The First Commandment of Success," according to Orison Swett Marden, in *The Business Philosopher* (Memphis, Tenn.) for August, and the writer handles his subject in his usual effective manner. In "As a Man Thinketh," Frank Edwards Hinkle points out that we become what we choose to make of ourselves by the exercise of our thinking powers. "Trusting God the Only Way to Freedom," by Agnes Mae Glasgow, is the story of how one man earned freedom. "The Principle of Service Viewed from Many Angles," Charles Clinton Hanson's department, is always worth while. There are many other articles pertaining more particularly to business conduct.

Reality (New York) for August contains several articles of value, among them we note: "The God of Tradition and Experience," by Ulysses G. B. Pierce, D. D. "Adaptability of the Bahai Movement," and "As a Man Thinketh," by Harrison G. Dyar, "The Economic Aspect of the Bahai Movement," by Edward H. Young; "Perfective Laws of Personal Development," by Luella F. Phelan; "Observations upon the Science of Astrology," by G. V. Ronalds. There are quotations from the Words of Baha'o'llah entitled "What is a Bahai?" and several other shorter papers.

The Golden Rule Magazine (Chicago), for August, is replete with articles, quotations, opinions and hazards anent the long suffering and much abused subject of "Psychology." There is a personal sketch of J. Ross Deamude, Pioneer Healer and Teacher of the New Psychology, by Guy W. Bilisland, and Dr. McKeever gives us Lesson XIV on "The Creative Mind," in his series on "Studies in Human Analysis." The same writer also contributes a sketch of Carleton Everett Knox, Poet, Philosopher and Business Man, and in this number announces his retirement as editor of this magazine to enter another field of work. Guy W. Bilisland succeeds him as editor.

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The Master Mind (Los Angeles) for August-September contains "The Merry Heart," A Prayer, by Annie Rix Millitz; Scriptural Interpretations and Commentaries, by Mrs. Millitz. Leading articles are "Man's Spiritual Home," by George Crouch; Francis of Assisi, Chapter XI, by Richard Whitwell; "The Creative Power of Love," by Helen Riker. There are several poems of worth and the usual departments.

Now (San Francisco) for July has for leading articles the following: "Demonstrable Psychology," (arranged from MSS of H. H. B.) Lesson 9, on "How to Concentrate;" "The Germ Theory of Disease," Part 1, by Dr. Wm. Franklin Kelley; "More About Breathing," by J. A. Elchwaldt; "How to Be Rich, Tho Not," by Chas. Matt. Berkheimer; "Vibration-1, Sound-Color Thought," by Eugene Del Mar, and "Perpetual Renewal," by T. W. Butler, Ph. D.

In September *Nautilus* you get: "Personality," by Nellie Ripley Harris, explaining that mystic quality that makes men liked and that gives them power to move other men, and outlining very clearly the actual process by which personality is developed; "Grinding Everything Into Paint For Your Masterpiece," by Dr. Orison Swett Marden, written especially for those who worry and feel the weight of past failure; "Pain Is Always the Voice of Divine Protection," by Brown Landone, telling why we undergo pain and the way to perfect harmony and freedom from pain; "The Ultimate Form of Oral Treatment," by Rev. George B. Golden, which opens the way to a realization of the power that gives substance to all living; "Beating Coue to Couism," by Herbert Coolidge, an article that will deeply interest the parents of small children and "The Usableness of the Ninety-First Psalm," by Alberta Mastin Carter. There are several poems and the usual departments.

In *Forerunner of the Light* (New York) for June 9 and June 16, we find "Channels in Consciousness," by E. S. J.; "Miss Fix-It," by Alice Bowne; the department of "Questions and Answers" by F. L. Rawson continues, and there are various excerpts, letters and poems. In the issue of June 30, *The Forerunner* as title replaces *The Forerunner of the Light*. Besides the usual departments we note an article by E. S. J. on "Inspiration," and various notes on earthquakes occurring in various parts of the world. The issues for July 7 and July 14 contain "Success" by Elizabeth Shearman King; "Man Has No Power of Himself to Help Himself," by C. Beal; "Divine Transparency," by Lulu D. Hazard, with the usual letters, notes and lessons.

Active Service (London) is the weekly organ of the Rawson work. In the six issues now at hand dating from June 9 to July 14 inclusive, we note many lessons by Mr. Rawson. "The Spreading of the Knowledge of True Prayer," by G. A. P. continues throughout the six numbers. There are various departments, Signs of the Times, Readings, Correspondence, Questions and Answers, and Announcements, and also short papers and paragraphs by various writers.

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Unity (Kansas City Mo.) for August contains its quota of constructive matter. Leading articles are "The Twins—Eating and Drinking," by Charles Fillmore; "Our Responsibility in Thinking," by William S. Eldredge; "Individual Disarmament," by Francis J. Gable; "The Lord's Share," by Theodosia De Witt Schobert; "The Straight Line Co-operation Company," by Amy L. Moffett; "The Third Person in the Trinity," by J. C. Sinnigen. There are various shorter articles, many quotations and poems and the usual departments.

Spiritualism

The reviews of Spiritualistic literature are included under Alchemy, Esoterism, Mysticism etc., which see.

Theosophy

The Canadian Theosophist (Toronto) for June presents Part II *Method*, of "Theosophy in Action," by Roy Mitchell. A quotation from "Man; Fragments of Forgotten History," pages 145-162 on "Chelaship" is of profound value to all aspirants to spiritual life. This number contains various quotations, notes and correspondence of interest to Theosophical students.

Theosophy Today (New Orleans) for July offers the usual collection of excerpts, letters and quotations. The opening paper is "Coming Events," by the editor, Alice Boyd.

The Messenger (Chicago) for July contains "The Theosophical Society as an Occult Organization," by Bishop Irving S. Cooper; "Brotherhood—The World's Need," by Fritz Kunz, and the Address of Welcome to the Thirty-seventh Annual T. S. Convention, by Walter G. Greenleaf. There are various editorial notes, a Convention Resume, Lodge reports and Book reviews.

In *The Beacon* (New York) for July we find under the title "Magnetisation, Vibration, Stones," by *The Old Professor*, a keenly interesting series of instructions embodying various matters of importance to students, particularly those whose opening spiritual faculties are beginning to afford them glimpses of Inner Planes and truths emanating therefrom. The "writing style" of the "Old Professor" is clever, kindly satiric and most enjoyable. In this issue is a valuable reprint from Bibby's Annual by Rev. P. R. Grove, under the heading "Who Are the Masters?" and several other reprints and quotations; also a compilation entitled "Sensation and the Senses," prepared from "Serpent Power," by Arthur Avalon. Outline lesson XVI on the Bhagavad Gita complete this issue.

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