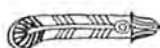
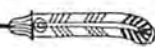




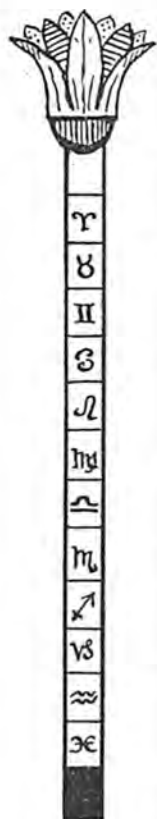
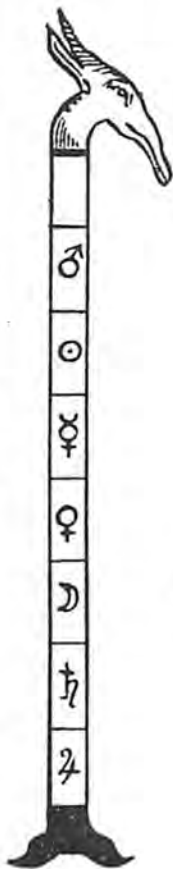
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NOVEMBER, 1923

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# THE OCCULT PRESS REVIEW

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NOVEMBER, 1923

NO. 4

## Evolution, and Race Karma

By KATHARINE HILLWOOD POOR

While Brotherhood is a fact in the Reality of Life, it does not presuppose human equality. Neither are all men born equal save in one sense only, in potential quality and power. In this sense a fundamental principle is embodied in the phrase "all men are born free and equal," but unless properly interpreted, it gives rise to sad misconception.

The laws underlying human racial manifestation may be understood in a general way, but there are a multitude of ramifications, of detail if you will, which are the outcome of human will and its perversion from the true path, which operate in ways incomprehensible to the ordinary mind. A study of the Group Soul Principle underlying differentiated manifestation and operating throughout all Life may explain much if the truth be accepted that this principle operates as Law in the human as well as subhuman kingdoms. As yet this Law governs in a large measure the evolution of form, and will so continue until spiritual man attains supremacy over animal man and rises to his true status as a conscious creator of form and wielder of Law.

In the less developed races and sub races of the present day, particularly in those whose body forms conform to a previous race type, notably the Fourth—for while a few of the later Third Race type exist they are nearly extinct—are incarnated the souls of lesser development, as well as certain groups who have created for themselves certain Karmic conditions necessitating such incarnation. These lower orders of beings—lower as compared to the higher racial types in whom the Higher Mind is beginning to develop and function—inhabiting bodies of denser physical vibration partaking largely of what may be called animal substance, are still to a cer-

tain extent under the general dominion of the Central Group Spirit.

In the sub-human kingdoms we observe the stronger force preying upon the weaker; we observe the cyclic progression of the life-wave and we understand that the various forms animated by that life impulse disintegrate and disappear, the life force itself withdrawing from the form and returning to the Central Group Spirit, plus the experience gained in form activity.

Not until the later stages of the human kingdom are reached does this governing law become inoperative in the sense we describe: not until man human-spiritual overcomes man animal-human and becomes a self responsible being with knowledge of his own powers of creation and the right ability to function them. In one sense it may be said that the majority of the race (numbers of form bodies) are still animal men, because animal vibratory substance dominates body action to a degree; as individual souls they cannot remain static, they cannot—save for spiritual disobedience—retrograde; so they must progress and to a great extent (always in the first stages) this progression occurs under the laws governing the Group Soul as understood in the animal kingdom.

Paralleling all this, at the present day in all races and more prominently in certain ones, may be observed the magnitude of the development of the lower mind in man, the intellectual quality. This occurs *without* the corresponding development of the Love element denoting brotherhood and selflessness, and results in a race or a group excelling perhaps in the qualities of shrewdness, cunning, manufacturing ability and commercialism, and aiming at material power, but without the spiritual element to give it a balanced and equalized development, progressing along spiritual

evolutionary lines. Results, the preponderance of selfishness of the nth degree which if not checked in its outworkings, imperils the world future.

All material pre-eminence based upon material, selfish motives bears within itself the seeds of its own downfall and must finally result in its destruction. In accord with Law by its own self seeking it plants these seeds, whose growth must eventually destroy it. By the emanations it puts forth into the thought world gathering strength if not changed in vibratory force, it calls upon itself the action of elemental forces which in accordance with Karmic and Cyclic Law (considered also as Zodiacal Law) at a certain time converge at a certain point and produce disasters, catastrophies and much material destruction, so-called loss of life (in reality loss of form only for there is NO LOSS OF LIFE, for life is continuous) and consequent suffering. Into this vortex are drawn individuals, groups perhaps, whose Karmic destiny is thus involved.

Under Evolutionary Law these are all cleansing and purifying and progressing processes and should be so considered and understood by those who seek true enlightenment. While all possible aid should be given to all suffering wherever and however found, yet its underlying causes should be observed and rightly comprehended in the cause of human advance. Those whose hearts go out to all human anguish in love and sympathy, must not allow themselves to be submerged by world burdens, but must control the emotional quality if they are to become true and effectual servers of humanity. This, rightly understood, results in a higher and deeper sympathy because an understanding one. All students of spiritual science should know there is a true and just cause for all

outer manifestation of whatever kind, which they can discover if they seek earnestly and intelligently.

Because a semi-individualized soul (from the spiritual point of view) inhabits a form of human shape, by no means indicates its true evolutionary status, for there are multiple exceptions to all rules, induced by the outworking of interwoven individual, national, racial and planetary Karmic Law. Races and sub-races, and subdivisions of these overlap and interpenetrate each other and through them all may be traced the law of Group Soul incarnation, operating in each Life kingdom by the method peculiar to that kingdom and vibratory level. Only the immutable workings of the Supreme directing law can bring true Order from existing Chaos.

So in the prophesied wars, famines and pestilences, disasters and upheavals, which must increase as the purifying, transmuting evolutionary forces work on in cyclic progression, seek earnestly to understand the underlying Law operating to eventually bring all Life home to its true center, Realized Brotherhood. He who would rightly understand the glory of true Brotherhood must seek such understanding upon its proper level, not in the perverted outer life manifestation of the present day. When found and its principles absorbed into the individual being, must begin the effort to bring them forth into exterior life, for by objective instruments must be performed the building of an objective Life structure. Long and arduous in terms of Time may this process be owing to human material blindness; nevertheless Evolutionary Law must bring all into eventual harmony and the fulfilment of the Christic Promise; the final attainment of the Love-Wisdom consciousness by our Solar Humanity.

---

*Vengeance is not in me; that love by which I am sustained chides not those whose way is in darkness.*

*My love hath conquered bitterness; on whom shall I be avenged, when my brother and I are one? Shall my right hand be at war with my left? Nay, but it shall fortify it.*

—HENRY CHRISTEEN WARNACK in *Life's New Psalm*.

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 Great Star Goddess

BY FRATER ACHAD

The subject of our present essay is the *Great Star Goddess*, or in other words Nuit, Lady of the Starry Heavens. The idea of such a being may appear strange to some of my readers, but I wish to point out how fundamentally important such a conception is, particularly in this New Aeon.

As has already been explained in *The Egyptian Revival*, the beginning of mythology with the Mother and Boy, with the Son preceding the Father, is of most ancient origin. It represents the old Sutyphonian tradition and is still to be found in the Mother and Child of Rome at this present day. Not until a later period did the early Egyptians account for creation by means of the Father, and then only in a limited manner. The true Father of All, being absolutely invisible and spiritual, remained unrecognized, while the sun, originally recognized as the Son of the Mother, became looked upon as the Father and Creator and worshipped as such under the name of Ra or Atum-Ra.

The Great Mother was in the most early times symbolized as the Hippopotamus, but soon afterwards—still in the pre-dynastic period—She was recognized as the Mother of Heaven, the Great Star Goddess. The idea of the sun as Her Son was much nearer the truth than the later conception when he became looked upon as the Father of the Universe, for this is both unscientific and incorrect and represents a much narrowed view of the matter.

We must realize that the sun is the Father of this planet; it is only when we stop there that we become restricted in our ideas. Yet upon this basis practically all the present forms of religion have been built.

While people held to this conception as a basis of religion, the tendency was for them to neglect the consideration of even grander and wider ideas, but since the sun and his attendant Solar System is one of the most readily understandable *Symbols* of God, it is not to be wondered at that the *Symbol* should have gradually taken the place of the *Reality* in the hearts and minds of men, or, to put it another way, that they should have failed to grasp the

Reality when such a splendid Symbol was ever present in nature.

Although this Solar Symbolism is the basis of so many religions it has also, in course of time, tended to become concealed under less natural symbols, and this, in most instances represents a further degeneration. For true religion must have a natural as well as a spiritual basis combined with a human one; and the human element must proclaim and show forth in life and work, the truths of both Spirit and nature.

In the case of Jesus, for instance, we find a Great Master who was able to make every detail of his life symbolical of the Solar processes, even to the extent of being crucified in the same way that the sun is "crucified" upon the cross of the Heavens. Thus, too, the death and resurrection of the sun, in the day and in the year was typified in the death and resurrection of this Master so as to show mankind by example the truth of the doctrine of the Microcosm and Macrocosm, and that "That which is above is like unto that which is below."

So our own lives should conform to nature's processes. Every man and every woman is like a mirror or reflector of the Great Universe. Each contains, at least potentially, the possibility of becoming a perfect image of the All. Otherwise it would be impossible for any man to say "I and my Father are one" and it would be but a foolish admonition: "Be ye therefore perfect even as your Father in Heaven is perfect." We accept such statements because they are in the Bible, but do we always realize that we are expected to carry them out? We shall not be able to attain to perfection until we have become like unto our Father in Heaven, our "Thought World" must conform with the Divine Ideas in the Universe around us.

But we shall not be able to accomplish this while our conceptions of the Universe are distorted in any way; we must learn to deal with the Universe as it is, not only as it appears.

At the time of the founding of the Christian religion, and of many earlier ones based on similar ideas, science had not advanced as far as it has today. In



those days people, even the most educated, believed the sun moved around the earth, so that when he disappeared at night it became a matter of faith and hope that he would reappear again the following morning. People realized how tremendously important the sun's influence was to the children of earth, how in truth he is the giver of life to this planet, as well as the dispenser of Light and Love among men.

Thus the earlier peoples made sacrifices to the sun. They knew that in human beings the "youth" was very virile, they realized how as old age approached the life forces declined. They thought this too might apply to the sun, that perhaps someday he might fail to rise in the morning, so they sacrificed human life to the sun in order to regenerate and strengthen him. Sacrifice of some kind became a religious duty, and this gradually took the form of self-sacrifice until we find the great Osirian formula "This is my body which I destroy in order that it may be renewed," taking the prime place in religion as part of the great mystery of the ever renewed life force of the sun which has its counterpart in the body of man himself.

Thus in the Christian religion we have the Holy Communion or Eucharist wherein it is believed the Body and Blood of God may be communicated to man for his upliftment.

It may well be, when the Inner Mysteries are fully understood, that a race of beings will arise who are capable of renewing their physical bodies and of greatly lengthening life on this planet. In the distant past there was a tradition of very long-lived people, and there may be some foundation for this belief and a possibility of re-discovering the secret. In fact it may never have been entirely lost and our failure to understand it may be on account of our lack of understanding of natural processes as symbolized in the Macrocosmic Sphere. We cannot expect to live the Universal Life unless we first learn to conform to universal processes.

When Copernicus introduced the theory that the earth revolved on its own axis and rotated around the sun, he met with the opposition which is the portion of all forerunners of truth. Galileo, who supported his theory was subjected to the Inquisition. Yet today their ideas are accepted as facts without question. But we can readily understand that those who knew the basis of their religion in Solar

Symbolism must have fought hard to prevent such a conception being given to the people.

Since then people have gradually realized that the testimony of the senses is insufficient, that is to say all things are not what they seem. Thus some have looked upon the Universe and Matter as an illusion, going to the opposite extreme. The Idealists of which Bishop Berkeley is a great example have brought forth such teachings as Christian Science, which some think neither Christian nor Scientific. Yet they have a part of the truth though they are too narrow to see it fully.

Religion has not kept pace with science in all respects. The old Sut-Typhonian tradition of the Mother and Child, the Great Star Goddess and her Son, the sun, was in many ways more scientific and correct than the later ideas of the sun as God the Father.

Compared with the thought content of the mind of "the man in the street", such conceptions as those of the Solar system and the possibility of Solar Consciousness are very great and wonderful. The majority of people are so busy thinking of themselves and their own small affairs that they are unable to enter into the life of their city, still less of their country, and much less of the life of the planet in its relation to the sun and other planets in the Solar system. To obtain a view-point equivalent to that of the sun; to look at things from his point of view, would indeed seem the goal of life to most people; but even this is but partial and while we are content to stop at that possibility we cannot hope for the most perfect illumination. The flower of the past race have succeeded in this attainment in many instances, but little mention has been made of a goal beyond. Humanity was not ripe for such a teaching, and it remained for this New Aeon to herald it.

Jesus Christ lived the Solar Life, but he said "No man cometh unto the Father but by me" and he meant that he was but the half-way station between man and the Secret Father. People have been content to stop at the Son or sun, without desire to go on to the Father, the Spiritual Sun behind the sun.

The light from our sun, who seems so important to us, takes but eight minutes to reach our earth. The Light from even the nearest of the other stars takes a great deal longer than this, and in some instances 1000 years or more is required for their



light travelling at the rate of 186,000 miles a second to reach us on this tiny planet.

This will give us a glimpse of the extent of the Great Star Universe, the Body of our True Mother the Star Goddess, Nuit. Our sun is but one of the smallest of Her children, how could he be the father of the whole Universe?

It is only since the incoming of this New Aeon that the Adepts have clearly formulated this idea in regard to religion and have discovered the lost Father. It is now possible to return to the pre-dynastic doctrine of the Great Mother, for the problem has been solved and a perfectly scientific conception become possible.

We realize that the Mother is Infinitely Great, Who then is the Father? **THE INFINITELY SMALL!** The Invisible Centre of All, who is everywhere Present since the Circumference of the Universe is Infinitely Great. Who then is the Son? **THE WHOLE MANIFESTED UNIVERSE** in TIME and SPACE. The CHILD of Two Infinites. We call the Father Hadit, and He is the "Flame that burns in every heart of man and in the core of every star." We call the Mother Nuit, for She is Matter in the deepest metaphysical sense. We call the Son Ra-Hoor-Khuit, the Lord of the Aeon.

We cannot grasp the Infinites, they are both invisible to our understanding. If we seek the Hidden Self—the Father within us—He escapes us and all we are able to perceive is the light of the Son, our Starry Nature. If we seek the Infinitely

Great, our minds fall back and all we can comprehend is but a glimpse of the Star Universe. The Stars are Children of Light, our Brothers and Sisters. Beyond and above is the Great Mother—the Universal Substance. Yet She is everywhere present, everything in Time and Space is made from the substance of Her Body, acted upon by the Invisible Spirit—the Father of All. And we are each one of us their representatives; we, the Crowned Children of the New Aeon. Each is an unique unit in the great Body of Ra-Hoor-Khuit, the Crowned and Conquering Lord.

And so, as we come to understand the Universe we begin to comprehend the Son and through Him the Father who is the very inmost essential Self of our being. We cannot see that Self for we ARE manifestations of IT. For Hadit tells us "I am Life and the giver of Life; therefore is the knowledge of me the knowledge of death." We shall never know death for we are the Children of Life, Light, Love and Liberty. But we may know and look up to our Great and Glorious Mother whose message to the children of earth is this "I give unimaginable joys on earth; certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Is this not good news, children of earth? Arise and claim your inheritance as children of the Invisible Father and of the Mother of Heaven, the Great Star Goddess!

## The Tarot of the Year

BY WILLIAM MILLARD BARKER

### PART IX

The system of "The Tarot of The Year," outlining as it does the plan from which Nature works, offers to those interested in the theosophical and occult-philosophical aspects of the world an instrument unexcelled for investigative purposes. It does more than appeal to the theoretical, however; it offers a method of applying in practice this system of knowledge to the problems of life. Illustrating this feature a date has been selected of a person well known, whose peculiarities are more or less common knowledge, and a reading of a brief sort made.

ABRAHAM LINCOLN was born the 12th day of February, 1909. The following represents the principles of the TAROT-SCOPE.

The Soul Number is an important factor in reading a Tarot-Scope. It is obtained by digiting the number of the month in the year, the day of the month and the year, of the birth date. Digiting means to add them together and to continue this process until the sum is reduced to a digit, i. e., any number below ten.

The Soul Number, 12 plus 2 plus 1809 equals 1823, equals 14, equals 5. This

number bears a very definite relationship to the cards as they are read. Five is the number of the Builder and types constructive change.

The Soul or Birth-Card we find to be, as we might have suspected, owing to the character of the man, a King of Diamonds. Here is a case where the Birth-Card and the Personal-Cards are the same and are to be read in combining the meanings usually divided into the two paths, that of the Personal Path and that of the Soul Path. We can see at once that in a case of this sort, the Soul would find ready and facilitated expression through the Personal part of the life, and this, indeed, we know to have been true.

The Jack of Diamonds is Lincoln's Thought-Card and of course the Thought-Path follows from that in the seven succeeding cards.

To begin with the inner development of the Soul, we find by reference to the Astrological Charts previously herein given that Lincoln's planetary significations are outlined as Mercury-Neptune-Mercury and read as Major Mercury, Minor Neptune, Sub-Minor Mercury. Major Mercury denotes a messenger of the gods to man; Minor Neptune represents an extended and spiritual application of that meaning, the value of Neptune being scope, distance and spirituality; and Sub-Minor Mercury re-appearing the Soul of Lincoln as being a messenger from man to the gods.

How well the life of Lincoln bears out these planetary values we all know. Remember that the Soul found an almost perfect expression in the higher realms of the life, the humanitarian and service activities, because of the *co-ordination* of the Soul-Card and Personal-Card in the single card, the King of Diamonds. He shows very clearly the God-Man and the Man-

God.

The place of the Soul and Personal-Card in the Triple Chart is Mars-Venus and denotes a business or professional man, often wealthy, perhaps a financier. If he is developed to the higher planes of his nature he will be found dealing in the same way with super-sensual values. He makes a kind, consistent but not "Love me, love my dog" friend.

The number of the card is 13, the number of the spiritual satisfaction, attainment and development; it is the Four of the Second Cycle, is both masculine as 13 and feminine as 4. Represents one who has passed from the outward value of things to that of the inner world, and has attained to the fourth place in the world of Soul, which is the *first* attainment in *that* world.

The Thought or Mental-Card is the Jack of Diamonds and represents the mental life of Lincoln. The numbers are 11 and 2, masculine and feminine. In the Triple Chart this card is Uranus-Neptune showing extremes of action between the physical and Spiritual under Uranus, and great scope of action, also likely to be of a spiritual value, under Neptune.

The Soul and Mental paths will be fully delineated in the next number of THE OCCULT PRESS REVIEW. Careful study of the Triple Chart in relation to the values given in this present article will prepare the mind for the further reading of the TAROT-SCOPE of Abraham Lincoln, some day to be recognized as one of the latest of the Masters controlling human destiny.

(To be Continued)

(The complete exposition of "The Tarot of the Year," began in THE OCCULT PRESS REVIEW for December, 1922. Back numbers, while they last may be obtained from the Circulation Department.)

## Elementary Psychology

By CLARENCE H. FOSTER

### POINT NINE

1. It does not matter how great the accumulation of debris and rubbish may be in the Subconscious Mind. If the desire to overcome the negative elements be great enough it can be done. And even if there is but a faint desire this may be strengthened until it is an all-powerful driving

force.

2. The negative ideas and impressions which may hold one back and down are, as we may see them, of three simple classes.

- a. Ideas or impressions of poverty.
- b. Ideas or impressions of inferiority.

c. Ideas or impressions of ill-health.

3. Ideas or impressions of poverty are simply the natural result of an environment wherein all of those surrounding you had, or have, a "poverty" psychology. This causes one to think of self only on a low financial plane, and while he thinks that others can deal and work in an atmosphere of plenty, he thinks that he, himself, is not of that plane. And quite naturally, while he automatically thinks of himself on the lowest financial plane, the external circumstances of his life only reflect his own creation. Obviously the thing for him to do if he seeks wealth, is to elevate his own money psychology.

4. Ideas or impressions of inferiority concerning self as compared to others, are of a few broad classes:

- a. Physical inferiority—strength.
- b. Physical inferiority—charm and beauty.
- c. Physical inferiority—sexual.
- d. Lack of knowledge and education.
- e. Poverty.
- f. Inferior parentage and home.
- g. Moral and religious inferiority.
- h. Lack of social qualities.
- i. Inferior clothing, etc., etc.

All of these will be taken up later, and their roots shown, etc., but the first step to overcome them should be with constructive Suggestion.

5. Ideas or impressions that one must have ill-health of some type, are usually from certain causes:

a. Because one in ill-health receives attention, sympathy and protection which they would not otherwise have, many cling to ill-health.

b. Because sickness has been in the family for generations and therefore, of course, ill-health is to be expected.

c. Because one actually has had pain and sickness most of the life, and has come to feel that well-being is impossible.

d. Because, throughout the life, others have given negative Suggestions of sickness, and have assured one that he or she is certain to have bunions, etc.

Every fixed conviction of ill-health is of one of these classes as to cause. In the first class mentioned no help is possible. They may tire of it in time and come out of it. The others who actually wish to become well will find instant relief and benefit in Suggestion.

6. The entire basis of the Law of Suggestion is very simple—

- a. The Subconscious Mind governs the

body and all of one's automatic reactions to life.

b. External circumstances of life, and bodily well-being exactly reflect the Subconscious.

c. The Subconscious Mind has no reasoning power.

d. Anything which is passed down to it, unrejected by Conscious Reason is accepted as absolute truth.

e. The Subconscious seeks perpetually to bring all ideas and impressions, which it has, into manifestation.

f. Obviously the thing to do is to give the Subconscious Mind such ideas and impressions as will bring harmony into the outer life.

7. The "Law of Suggestion" simply means, that whatever is given to the Subconscious Mind, it will seek to carry out and make true, to the letter.

8. The weight and importance of any Suggestion to the Subconscious is influenced by—

a. The opposition of already existent ideas in the Subconscious which may be overcome.

b. The doubts in the Conscious Reasoning Self, which may cast aside the Suggestion.

c. The degree of subjectivity, when the Conscious Reasoning Self is "off the job."

d. The degree of attention to the Suggestion at the moment given.

e. The clearness and definiteness of the Suggestion.

f. The positive manner in which given.

9. Suggestion may be given to one's own Subconscious. In this case one simply makes the positive affirmation, over and over endlessly—"I am well"—"I am strong"—"I am acquiring knowledge," etc. Never make a denial and say: "I am not sick." A denial is exactly the same to the Subconscious as a positive affirmation, "I am sick."

10. Suggestion to another is given in exactly the same way. The purpose being to positively and definitely tell the Subconscious what you expect it to do and be. "You are becoming well"—"You are well"—"You are strong."

11. Suggestion is best given to another when the subject does not realize exactly what is being done.

12. "Concentration," the deepest means of reaching the Subconscious, must be taken up alone in another number with simple explanations of "how and when."



# Transcending One's Horoscope

By V. I. A. T. O. R.

## I

*"The Wise Man rules his Stars,  
the Fool obeys them."*

The question of Fate and Free Will is one that has occupied many philosophers. The problem is of particular importance to the student of Astrology, being apparently inextricably interwoven with the fundamental conceptions of this branch of occult science. Among the popular prejudices against Astrology, the accusation, that its study is conducive to a fatalistic view of life, looms very large; a charge that has done more to retard the just claims of Astrology to a place among the recognized sciences, than we generally realize. And to be quite fair, there is much in the slipshod manner, in which the science of the Stars is being presented to the uninitiated in the average horoscope, that would justify him to conclude with Omar Khayyam, that

*"We are no other than a moving row  
Of Magic Shadow-shapes that come and go  
Round with the Sun-illumin'd Lantern held  
In Midnight by the Master of the Show;*

*But helpless Pieces of the Game He plays  
Upon this Chequer-board of Nights and Days:  
Hither and thither moves, and checks, and slays,  
And one by one back in the Closet lays."*

If there was not the possibility to outgrow the limitations seemingly imposed upon the native at the moment of his birth, if there were no means at man's disposal to transcend the scope of experiences indicated by his horoscope, he might indeed be tempted to cry, in the words of the Rubaiyat:

*"Oh Thou, who didst with pitfall and with Gin  
Beset the Road I was to wander in,  
Thou wilt not with Predestin'd Evil round  
Enmesh, and then impute my Fall to Sin!"*

Of course, as every true Occultist knows, things are not quite as dark and hopeless as all that. Free Will is the badge of honor, of self-reliance and responsibility, that distinguishes man from the animal; a Divine power, which, understood rightly and used properly will bring him to the attainment of the highest ends and to the complete fulfilment of the purpose for which he came into existence.

But, unfortunately, the average, mediocre caster of horoscopes fails to convey

the importance of the power of Free Will to his susceptible client. To be sure, sometimes, especially when there are a lot of bad aspects in the chart, the astrologer informs the native that "The Stars incline, but do not compel." However, such a casual comforting remark is entirely insufficient to offset the powerful suggestions that are instilled into the native's mind by means of the usual delineation; suggestions that he will all the more readily accept as representing the whole of the truth pertaining to the possibilities of his soul-powers, when he finds the genethliacal delineation to correspond closely with his own character, as he knows it. The damage thus done is often considerable. We are all more or less familiar with the victim of an "evil" configuration who seems to take great delight in telling us on every occasion, that this square or that opposition is the cause responsible for all of his troubles. Such people often become quite obsessed with their aspects and entirely lose sight of the possibility of getting out of the mess they are in. As Coue would put it, the suggestion has been accepted and has become an auto-suggestion; and in their efforts to escape the "malefic" influences, these unfortunates become subject to the law of reversed effort.

I once knew a man who frequently made a great nuisance of himself by his impertinent, quarrelsome and peevish attitude to nearly everybody he came into contact with. One day he had his horoscope cast, and since it explained his shortcomings, he immediately seized the welcome excuse to throw the entire blame for his faulty character upon his nativity, instead of admitting his lack of control over the nature and powers of his own being. He would say: "You see, I cannot help it if I injure people's feelings, that I always step on everybody's toes. I have Mars and Saturn in conjunction, with both planets in square to my Moon. It's quite natural for me to act the way I do, and we should all be natural, you know!" Such a distorted and limited point of view is fatal, of course, and precludes all chances of prog-



ress as long as it is adhered to.

It is of vital importance to realize that there are no negative ideas in the mind of God and that there are no "evil" planets in His solar systems. That only the partial and distorted reflections of the Divine Ideas appear negatively in the mind of undeveloped man and that it is the restriction and perversion of celestial forces, which operate adversely upon the "Fool who obeys his Stars."

Anyone being satisfied with a partial idea, be that by the acceptance of one's horoscope in its most fatalistic sense, or even by restricting oneself to a slightly wider scope of experiences, to the exclusion of the further possibility of completely transcending the nativity, is selling his Divine Birthright for a mess of pottage. As it is written in the Book of the Law: "The word of Sin is Restriction."

The power of Creative Imagination, the possibility of expanding our consciousness indefinitely in all directions, experiences of a far grander nature than most of us

conceive of, may be attained to by the sons and daughters of God. But they stand little chance of attaining these things as long as they persist in identifying themselves with the limitations and imperfections shown in their horoscopes.

Astrologers should cease using the mediaeval terminology of "evil" planets, "malefics," etc; Saturn and Mars are not evil, *per se*. The strength and courage of the martial forces, the serenity, understanding and intuition of Saturn are the REAL qualities of these spheres, Divine attributes which are essential to the Perfected Man. Any apparently detrimental manifestation of these forces merely indicates that the soul of the being through which they operate is not yet able to respond to their highest vibrations, but only to the extent in which he fails to exercise self-mastery.

Too much stress cannot be laid on the fact that Man is an evolving being, of a nature that is Divine in Essence, capable of Perfection and of Conscious Co-Operation with the Divine Plan.

## II

*"Every man and every woman  
is a star."*

—LIBER LEGIS.

To the Occultist and especially to the student of Astrology, the conception that there exists a parallelism or correspondence between interplanetary conditions on the one hand, and states of consciousness in the human soul, on the other, is quite a familiar one. In fact, the entire science of the stars is based on evidences of the relationship of the Microcosm, or man, to the Macrocosm, or outer Universe.

The Microcosm, or little Universe, usually symbolically depicted as a Pentagram or five-pointed star, has often been spoken of as a mirror, capable of reflecting every idea in the Greater Universe, the extent and clearness of the reflections depending on the degree of the perfection in the mirror. The Pentagram, to the points of which the Qabalists ascribe the four philosophic elements of Fire, Water, Air and Earth, being crowned by Spirit, is also called the Star of unconquered Will.\* It is by means of Spirit that man controls the elements, and through the unification of the Pentagram with the Hexa-

gram, the six-fold star of the Macrocosm, that we may perform the Magnum Opus, the Great Work.

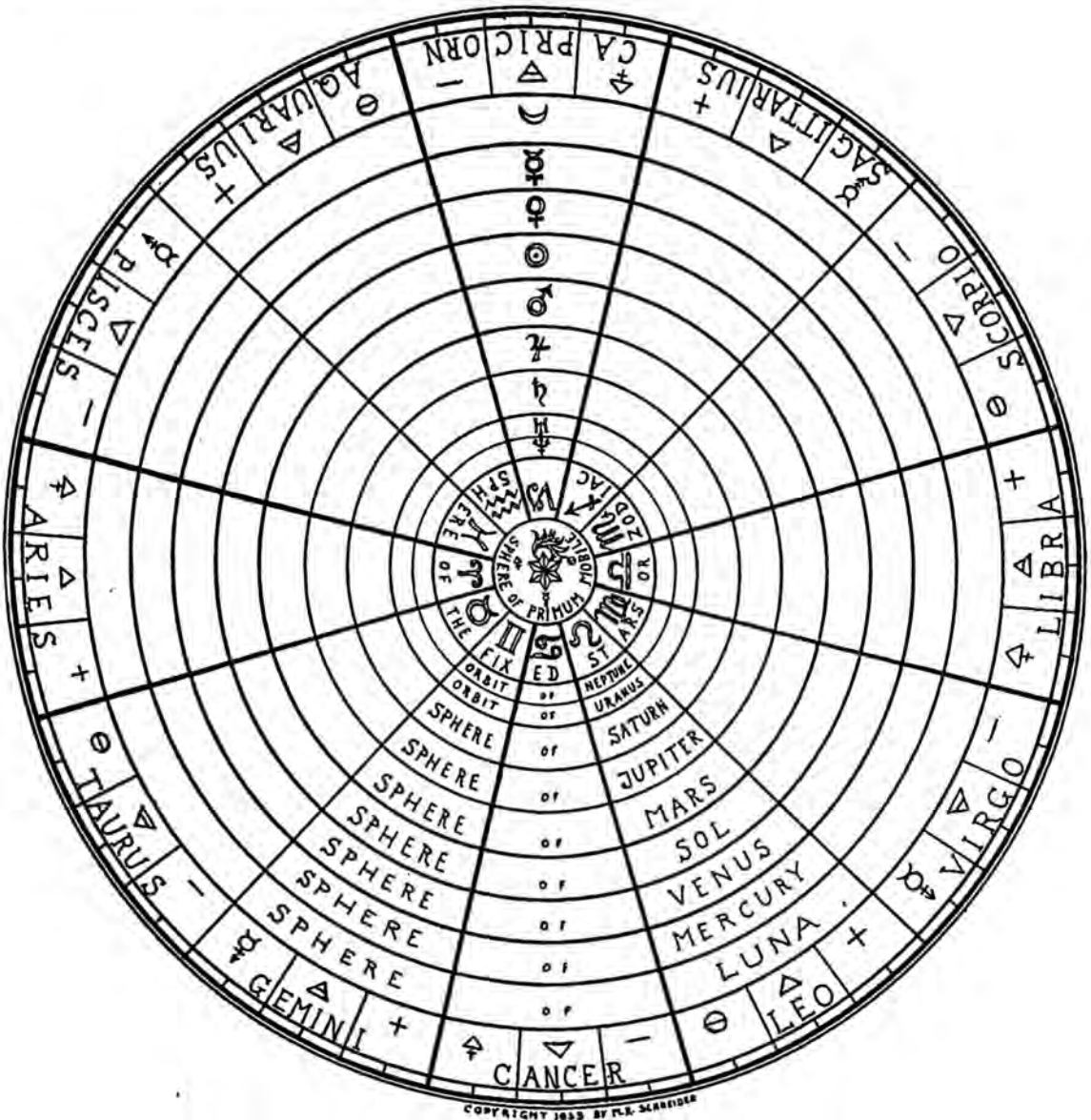
While ultimately the nature of the True Purpose inherent in every individual is intrinsically different, just as the courses of the stars differ, if we would fulfill this purpose at all satisfactorily we must first harmonize all the vehicles of our being with the forces operative in the Macrocosm. It is by means of this harmonization with the Celestial Spheres that we may ever increasingly manifest these forces in their purest form.

But how may this be accomplished? If we look upon man's being as consisting of Spirit, Soul and Body, it will become clear, on giving the matter a little thought, that the Soul forms the plastic medium between Spirit and Body, being made of a fine substance, that is capable of taking on any form, which Will and the Creative Imagination cause it to assume, or, for that matter, that mental and emotional habits have imposed upon it. It is this very plasticity of the soul-substance, that enables us to expand our consciousness into innumerable directions; this pliability, that permits us to mould the contents of our Soul and to consciously build up our

\*The student interested in a more complete exposition of the Mysteries of the Holy Qabalah and in the highly interesting astrological correspondences of the "Tree of Life" will find much valuable information in Frater Achad's Q. B. L., a most erudite volume, becoming recognized as the standard text-book on the fundamental features of Qabalistic Tradition.

minds along any line of thought that we may choose. The aspirant to the performance of the Great Work will therefore very wisely adopt a balanced plan, designed according to a universal pattern, to form the foundation for his soul structure, for: "Equilibrium is the Basis of the Work." Such symbolic devices as the Qabalistic

Tree of Life, or any other symbolic representations of the Universe, as long as they contain a complete set of universal ideas, arranged in a strictly balanced manner, are of great value insomuch as they may be made to serve as a ground plan upon which the Aspirant may construct his Magical Temple.



THE  
ASTROSPHERE

The accompanying illustration, the ASTROSPHERE, is such a symbolic representation, depicting the Microcosm, from an astrological point of view, as a system of concentric spheres, in which the zodiacal and planetary forces of the Macrocosm are reflected in a complete and perfectly balanced manner. Unfortunately, the il-

lustration does not show the colors proper to each sphere, nor does it convey its extension into three or more dimensions. The reader will therefore have to use his imagination a little.

In an order which is exactly the reverse of that as when we would travel away from the earth into the outer universe, we find

that we must go inwards, if we wish to become conscious of the higher forces operative within our own being. Thus, in the Astrosphere, we see that the outermost circle represents man's physical body with the elements of which it is made. Proceeding toward the center we come next to the Lunar Sphere, followed by the orbits or spheres of influence of Mercury, Venus, the Sun, Mars, Jupiter, Saturn, Uranus and Neptune, then passing on to the Sphere of the Fixed Stars, or Zodiac, which radi-

ates its influences outward in a twelfefold division, permeating its rays with the vibration of all the planetary spheres. If we then penetrate yet further, to the very center of the Astrosphere, we find there the Primum Mobile, in which is concealed the Central Star of the Individual.

(To be concluded)

(The concluding installment of this interesting article will appear in the November number, in which further detailed explanation of the Astrosphere will be taken up.)

## Concentration and Meditation

From the Standpoint of Astrology

By STUART ARMOUR

### PART IV.

In my last article I showed that the best thought of the modern philosophers had arrived at the recognition that pain and suffering are necessary stimulants to the advancement of humanity and are to be expected if we admit that creation is gradual. Or, as astrologers might put it, the evil configurations of the planets are as necessary as the good aspects for they all are the tools of Destiny in sweeping us forward toward perfection.

This brings us to the question, is God, or the Creator, a partaker in our sufferings, as advocated by the Professor Josiah Royce school, or is he as claimed by an opposing school perfect and complete; that all progress is therefore something relative and finite; that in Reality there can be no such thing as growth or progress as in this system of thought our mundane life is more or less an illusion—a kind of evil dream?

The conclusions of the former school may be best epitomized in Professor Royce's own words in *The Problem of Job*.

"God is not in ultimate essence another Being than yourself. He is the absolute Being. You truly are one with God, part of his life. He is the very soul of your soul. And so, here is the first truth: When you suffer, YOUR SUFFERINGS ARE GOD'S SUFFERINGS, not his external work, not his external penalty, not the fruit of his neglect, but identically his own personal woe. In you God Himself suffers, precisely as you do, and has all your concern in overcoming this grief. . . . We ourselves exist as fragments of the ab-

solute life, or better, as partial functions in the unity of the absolute and conscious process of the world." In agreement with this are these words of A. Seth Pringle-Pattison, Professor of Logic and Metaphysics in the University of Edinburgh, "no God, or Absolute, existing in solitary bliss and perfection, but a God who lives in the perpetual giving of himself, who shares the life of his finite creatures, bearing in and with them the whole burden of their finitude, their sinful wanderings and sorrows, and the suffering without which they cannot be made perfect."

An explanation of the theory of the opposing school can be best presented by quoting Dr. C. J. Whitby's criticism of the same in *The Open Secret*.

"The conspicuous part played by discord and pain in the cosmic scheme is, in my view, fatal to the absolutist theory. That theory, as I need scarcely remind the reader, holds that Reality is, once for all, perfect and complete; that all progress is therefore something relative and finite; that in Reality there can be no such thing as growth or progress. . . . Now, I think this position in the last degree dubious; it even appears to be tainted by a certain sophistry to the plain-thinking mind of our modern sincerity. What we really demand, and rightly demand, is that pain and evil should be justified, not merely to the philosopher who sees or pretends to see all things *sub specie aeternitatis*, but also to the man in the street, their victim, who can tolerate them only on condition that they subserve for *him* some higher end. That



the Absolute is perfect may be highly satisfactory—for the Absolute. We are not perfect, and our sufferings are by no means justified by interpretation as cancelled elements in the harmony of the whole. They are not therefore cancelled or annulled for us: they are, in fact, somewhat aggravated by the irony of the situation . . . The conscience of mankind will accept pain and suffering on one condition only—that Reality is thereby ameliorated and *enriched*, that something not otherwise obtainable is thereby contributed to existence once for all."

The effect of the doctrine that life and progress are illusions are thus described in Whitby's picturesque language:

"But the hands of the bravest fall paralyzed and inert when they are told that life and progress are illusions, that the Absolute has no need of them, being a changeless and rounded perfection, an eternal NOW, beyond good and evil, including both, but in a transmuted form, so as to be somehow neither good nor evil nor anything intelligible. Better Jehovah, with his homicidal mandates, his blood-drinking proclivities, his jealous wrath, his Oriental despotism, than this cold and bloodless, unconditioned monstrosity. He, at any rate, could be loved or hated, or, at worst, feared and obeyed. He did not make us yawn in utter weariness, and turn from the banquet of life, from the battlefield of effort and achievement, in weariness and scorn . . . The conscience revolts from the theory which makes of suffering a gratuitous burden imposed by the deliberation or caprice of omnipotence, itself exempt from the yoke. But it sees clearly that the dignity of manhood is inextricably associated with the free acceptance of that inevitable burden without which life would be meaningless and valueless. The good that man enjoys is bought with anguish; it is *his own* achievement, and therefore he feels and acknowledges its worth. It is a craven spirit that would prefer a life of unearned felicity, that would gladly resign the privilege of creative toil, the proud possibility of self-conquest, in return for exemption from pain. Why, asks the pessimist, was not the world so constructed that its inhabitants were incapable of error and unsusceptible of suffering? For me such a conception is by no means alluring, since it excludes the possibility of those highest forms of happiness, the consciousness of real difficulties overcome, real dangers averted, the sense of growing freedom and

growing power. For these are the joys of the spirit, which ever seeks new worlds to conquer, and, failing to find such, would be constrained to evoke them from the depths of its own being . . . Humanity is revealed as a moment or phase of the one life that is also manifold, evil as the sign-manual of its increasing effort to transcend actuality—that is, *to create*. The existence of evil is, I repeat, an intolerable anomaly on any view that denies to Man a real share in the task of creation."

It seems to me that the philosophical astrologer must be driven into the camp of the Royce or idealistic school by the very nature of his studies. From the universality of the planetary law regulating all things we are compelled to acknowledge a Design and if a Design there must be a Designer. On examination of any individual's nativity we find the same Design at work, the whole scope of that individual's creative power is broadly outlined therein. His talents and powers, as well as his limitations, are set out in order that he may best do his work for the furtherance of the Whole Design, or in brief, find his place in creation. As said by J. H. Fabre, the naturalist, in *The Life of the Spider*, "Geometry, that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of the scales of a fir-cone, as in the arrangement of an Epeira's limy web; we find it in the spiral of a Snail-shell, in the chaplet of a Spider's thread, as in the orbit of a planet; it is everywhere, as perfect in the world of atoms as in the world of immensities. And this universal geometry tells us of an Universal Geometrician, whose divine compass has measured all things."

If it be conceded that we are the agents or collaborators of God in this scheme of early creation, it is quite absurd to argue that God has no part or parcel in our sufferings and pains, or that he has in fact no knowledge of them, for if we are his visible earthly agents he must be interested in, and to some extent at least, a partaker of all our joys and sorrows.

It follows then, that if we wish to gain the help of the Divine energies in our life we must strive to work in harmony with them, to swim with the current instead of struggling against it. In other words, if we want to elicit the magical help of the Inner Self and call out to the utmost its wonderful powers and possibili-



ties, we must cooperate through it with the GREAT CENTRAL POWER, OVER-SOUL, or GOD. Mr. Max Wardall in his *Personal Ascendancy and the Subconscious Mind*, advises us, "Each individual has a part in the realization of this plan; his work is important; no one else can do it. He must, therefore, find his task. In shaping his life he must remember that the nearer he comes to finding his work, the more certain he is to succeed; and secondly, that the more he considers in his plan the welfare of the other fragments about him, the more certain he may be that he is working with the Good Law."

The modern astrologer frequently debases his art by overlooking this spiritual law. Instead of trying to find out from his client's horoscope what the latter's work is in this world, or in other words, what he was sent to do, the whole effort of the modern astrologer so often is to divert his science or art to informing his client how to work things to his own advantage which in nearly all cases means to someone else's disadvantage.

This error is also very common among extreme teachers of the various modern cults who have no belief in astrology. They teach an impossible theory of life and the conquest of its difficulties. They proclaim that man is unlimited in his powers of creative thought and able to mould all circumstances to his will. They say, set your mind on anything and hold the thought firmly and with faith, whatsoever one wants will be granted.

If man, selfish man, were really unlimited in this way what a curse it would be! The world is even now emerging out of a crisis precipitated by the ex-Kaiser and his clique setting their minds on world domination. The ex-Kaiser's horoscope and the navities of those who joined with him show how vain was their ambition, yet they set their minds firmly and had the faith that God would fulfil their ambitions. Even with this faith, coupled to the great military power of Germany, Austria, and their allies, they could not overcome the limiting power of the planetary laws.

Emerson recognized the danger of unlimited power when he uttered this supplication: "Don't trust children with tools. Don't trust man, great God, with more power than he has, until he has learned to use that little better. What a hell we should make of the world if we could do what we would! Put a button

on the foil till the young fencers have learned not to put each other's eyes out."

Some teachers of the modern cults plainly recognize the limitations imposed on humanity, for to quote again from Max Wardall, "We are not in agreement with disciples of new thought schools who teach that anyone can start with any sort of inferior mental and moral equipment and attain to any goal in a single life. This is palpably impossible. Our ambitions should be high, but they must accord with the attainments we already possess, and they must harmonize with our instincts and general tendencies." Or, as an astrologer would say, "they must harmonize with our latent talents and general tendencies as shown by our horoscope at birth."

The great benefit, then, of concentration and meditation is to put us in touch with our own souls and thus in harmony with the Oversoul in its plans of creation. By meditation is learned reliance on our true selves. And by that reliance on our intuitions we walk through life as through an open door. When we are seeking to perform the work we were sent to do, we find that all necessary financial means to carry on that work are provided without friction and always at the right time.

More than this, by relying on our own Inner Self we call to our aid, if necessary, the invisible denizens of the spirit world. Not through some foreign psychical organism, or medium, is their message conveyed to us, but through our own intuitional self, and in this way the trust in our own soul is not weakened. Any other listening to spirit voices is in time weakening to the moral fibre. This has been declared from the spirit world itself as witness these words received by the late W. T. Stead, through "Julia" of "Julia's Bureau."

"Those who have learned to lean will lean on the disembodied spirit, whereas they ought to lean on themselves. Who will not trust his own soul has lost it. And who will not rely upon the voice of God in his own soul will seek for it in vain in the voices from beyond the Border."

In brief, we call all the powers of the universe, visible or invisible, to our aid because our little plan of life has become part of the universal plan. We have submitted our will to the Universal Will. If we ourselves exist as partial functions in the conscious process of the world, how can we expect that our little personal will

(Continued on Page 18)

## Transcripts

By ZARANDA

Vital indeed shows forth the heart glowing with veritable wisdom of the Christic Self. The heart attuned to Its majesty needs no other support. Its own heart flames forth for all who seek. The Flame scorches chaff and often seeming good, but it merely chars the outer covering of the seeming good, leaving the Real. Wherever large areas of chaff are burned by this Flame, it is because the winds of desire have borne the chaff to one section to be purified. This is one explanation of the Karmic Law of great disasters.

No good is in reality touched except where some grain needed some obstacle or fault brought to light. This bringing to light often rends the vital forces of human nature, seeming to be blasting, but the flame passes; the germ contained in the grain springs forth because the outer covering is removed and the Flame is recognized in its true purifying and expanding quality.

You attract to yourself the Flame by aspiration. It will come, and better than your human knowledge, IT knows what is needful. All Nature basks in this Flame; it is the Central Light, not destructive. Whenever a soul cries out blindly for light, in some section it fans the Flame and when in due time the MOMENT arrives, the Flame will be yours. The Flame is soundless, colorless, heatless, but all powerful. It often is preceded by minor sparks to prepare for its great inrush. The sparks are but a part of the whole and your reception of them determines how soon, how powerful, how all pervading, may be the Flame Itself.

Visit the Temple realms; visit them often. They extend from the regions where night dwells to the place where Day springs from the bonds of sleep. Its confines are limitless; its existence real and yet it is non-existent. Its guardians are all aspirants on the soundless stream of humanity. Their cries form a sheath around its being. It will become their own only when the cries are stifled and they rend asunder their inmost hearts in perfect silence. Seek to find.

Old ties are broken in the twinkling of an eye if duty is understood to be merely the accomplishments of deeds which have their origin in a more or less distant past. Strive to regard duty as a stepping stone—not as bondage. The bondage may be apparent, but it is apparent only unless the one performing it regards it as such. Seeming bondage may give rise to full blown spiritual power, and life amid the seeming depths may reach unmeasured glories in simply performing one's own duty.

Duty is always evident if viewed from an impersonal standpoint. Impersonality is one of the cardinal virtues for the aspirant to the Path. Unfulfilled duty hangs heavier than a millstone about the neck, and unless completed gathers more and more weight unto itself as lives progress, until an enormous Karmic debt is incurred. Then the whole being is rent and the foundations of existence seem to tremble, but when it is squarely faced and paid, the grains of accomplishment and work within come to the surface, and the toiler looks back upon the burden which he has just shed with a feeling of utter thankfulness.

Duty gives opportunity for growth on every plane. It lifts for the enlightened the gates to the heights; for the unenlightened it bears down with an intolerable weight. At its shedding streams forth the spirit which it has fostered and the whole being is illumined. Tests come in the guise of little things, so small they are unrecognized but often so important that they may not be measured. Though duty is accomplished, another lies ahead until the over-soul is completely attained and perfection is waiting.

Open thine heart to duty and duty enters in.

Illumine the Temple and the worshippers are attracted by the Light.

Give one crumb to the truly needy and he will return for a full meal.

Lift thine own eyes and the eyes of others will follow thine.

Join a small stream to a large one and still smaller streams will gravitate to it.

Joy in one heart may cause joy in a thousand.

One tiny spark of light may attract a countless number of moths, but all do not perish in its flame. Many of them go away with their own light brought forth.

Gladness in one human heart may move hills of doubt and grief from many others.

Repose for one may be calm rest for many.

Light, LIGHT and more LIGHT!

More of these valuable and illuminating TRANSCRIPTS "By Zaranda" will appear in following issue of THE OCCULT PRESS REVIEW.

## From the Inner Circle

### Talks With Aspirants

Upon the mountain top take thy firm stand; there thou may rest secure, the tempests rage about thee and the elements seek to destroy, yet shall thou remain unmoved and steadfast as the rocks beneath thy feet for thou hast strong grasp upon that which is eternal.

Seek first that which is eternal: unto this end make all thy life subservient. All else is valueless save as stepping stones upon which to climb unto the heights.

Listen for that which is soundless; it shall speak to thee in a resonant voice thrilling all thy being with its glorious rhythm.

Watch for the Light which shall stream forth when all about thee hath sunk into deep obscuration. Follow its ray and it shall lead thee to undreamed of realms of glory.

The Love which gives nor asketh naught; the Love which is a song and not a cry, a chant of victory not a supplication the Love which seeks yet does not grasp; sustain, reserves that which is needful yet claims naught for itself, is the Love that bears the aspirant, the pure soul, far beyond the limits of earth bondage to the supernal realms of Light.

As ye sow, so do ye reap; yet that reaping may partake of illimitable glory if ye hold fast to the staff of faith fast set upon the rock of endurance whilst yet the reaping lasts.

Seek thou to bind another soul? Step softly, lightly, for thou treadest upon holy ground wherein no right thou hast to enter save to succor or to heal.

Thou canst not know the way another soul must pass; thy little gaze sees not so far. Hold thy attention fast to thine own way and seek to make it a path illumined.

Even from the deepest depths, the winged soul arises to the farthest heights.

The enlightened one must see all, hear all, feel all, know all that lives: that seeing, he may vision true; that hearing, no cry of pain nor sound of joy shall go unheeded; that feeling, he may understand. From these comes Knowledge of the Spirit, birthing true Love-Wisdom.

See to it, aspirant to Life's Mysteries, that ere thou settest forth upon the Path, that thou be well supplied with Courage, with Persistence, and with Intensity of Purpose. All these thou needest for the Path that beckons thee brooks no weakling, no falterer, no coward. Naked thou must pass along, they being open to assault, yet with no weapons save thy undaunted heart, thy selfless purpose, and thy indomitable will. As thou goest, gather about thee thy shining robes of purity,—woven perchance from thy heart's agony,—to guard thy nakedness; thy sword and buckler of the spirit which shall cleave thine enemies and protect thee from marauders. So thou shall win the victory, and IIE Who Waits shall place upon thy brow the crown of thy attainment.

—Katharine Hillwood Poor.



## Concentration and Meditation

(Continued from Page 15)

is competent to sway our destinies when we cannot comprehend the universal plan as a whole. To put our trust in this selfish personal will is like trusting a ship to the hands of a pilot who is ignorant of navigation, when that ship has to sail uncharted and unlighted seas with a rock-bound coast ever on its lee.

As said by Stanwood Cobb in *The Essential Mysticism*: "By cultivating perception, open-mindedness, adaptability, and a certain facile quality of soul, one favored by Fortune can be guided, as a ship by favoring winds, into the very haven of success. Since man has not that range of vision nor that power of foreseeing which is possessed by Destiny, his plans for himself must ever fall short of Destiny's plans for him. Hence the necessity of overcoming desire, for freeing one's life from any fixed plan. . . Shall one from siren's song be deaf to Fortune's call? Shall one through earthly faces be blind to Fortune's beauty? Shall one by human, self-made plans, be so imprisoned that one cannot take the open road when Fortune points the way? Not of such does Destiny appoint her workmen; only from the

free of heart and soul, the unconfined, the severed."

I make no claim that the system of concentration and meditation I advocated in Part I of this series, is the only method of commanding the powers of the Inner Self. For there are many systems. As the Persian mystics say, "The ways of God are as the number of the souls of men." Some reach the best results simply by study and meditation without any formal system. A musician when absorbed in the creation of his compositions is practicing concentration, the same with a writer who is putting his thoughts down on paper. The main thing is to learn thought control, and it does not much matter how you learn it. A definite system is necessary for some minds and the one I have set out has the sanction of some who have found the Path. I have not sought to describe phases of the higher mystical consciousness for I have had no experience of them though no doubt such stages are possible to the sincere seeker. Such effects, of what may be called the initial stages of practical mysticism, which I have described herein I can endorse from personal experience. The practical mystic has been defined by Evelyn Underhill as one who recognizes that his activity is part of a greater activity.

FINIS.

Cadboro Bay, B. C.  
April 2nd, 1923.

Stuart Armour.

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## Stuart Armour

A TRIBUTE BY HIS WIFE

Everything about him was big—just over six feet tall, a large frame, a big voice and big, genial smile. He was generous minded, very tolerant of other people's faults, and the biggest optimist in spite of always the hard struggle to get along.

His wants were very simple; he loved the country and beauties of nature, and peace and quietness to study his beloved books. He was always willing to give help and advice to others who were following after him in Astrology; patient and gentle with beginners. Everywhere he went he commanded attention and respect, always radiating a genial atmosphere around him.

Never have I met anyone who had such a fund of knowledge and could talk so well and interestingly on so many subjects. All those who have read his articles know what

beautiful ideas he had on religion.

Stuart Armour was born at Coburg, Ontario, November 16, 1865, about 10 p. m., when Leo was rising. He was the sixth child and the second son of the late Chief Justice J. D. Armour, of the Supreme Court of Ontario. It is an extraordinary record that this is the first break in a family of ten, the youngest of whom is now over 46.

He was educated at Upper Canada College, and after being a few years in a bank, studied Law, and in 1894 was admitted to the Bar of Oregon, in 1896 to the Bar of Washington. After practising for some years he became rather deaf, and it becoming difficult for him to hear in court, he was advised to try the out-of-doors. As he had acquired some mining interests he em-



barked on mining ventures in Idaho and Nevada, which he followed for several years. He could tell many racy anecdotes of mining days in the Western states of some years ago, and many interesting tales of the people he met in mining.

It was in either August or September, 1901, that my husband went to San Francisco. He had been having some very hard times there; and one day happening to meet a man he knew, he was telling him about his hard luck, when this man remarked, "You must be under bad planetary influences."

My husband laughed, saying, "Surely you don't believe in that rubbish."

"Do you know anything about Astrology?" his friend inquired, and then added, "If not, are you qualified to judge that of which you know nothing?"

My husband admitted that was sensible, and said if he could borrow some books on Astrology he would show this man what a fool he was to believe in it. He studied his own horoscope and very soon discovered reasons for all his bad times. It of course changed his outlook on life completely. He was never tired of telling this little story against himself.

In November, 1913, Stuart returned to Canada, where he became manager for the C. P. R. of their hotels, first at Sicamous, later at Lake Louise, and then at Field. Leaving the C. P. R. in 1917, he was about two years in Vancouver before we found the Cadboro Beach Hotel, and our house in the hotel ground which we named "The Haven," as we had been a long time looking for a haven. He loved this beautiful, peaceful spot, and was so happy in writing, and had many of his writings published during the winters we have been here. It was only recently that he wrote a friend that he "trusted that Destiny would let him end his days in this beautiful spot;" but I do not think that he had an inkling that Destiny was then so soon to close them.

He had had diabetes for some years, but had always taken the greatest of care and had dieted himself most strictly. Although he had not been at all well since Saturday, the 25th of August, the end came very suddenly, when he was supposed to have been getting better. He passed out at about 2:15 p. m., Daylight Saving Time at The Haven, Cadboro Bay, B. C., on Friday, the 31st of August, 1923.

Stuart Armour's one great ambition had been to raise the science of Astrology to a higher level in the minds of the public. In

his opinion it was always presented to the public too much as a fortune-telling stunt, as he put it. "The average student," he wrote a correspondent not long ago, "spends his days in 'watching the wheels go around' without ever considering the very high philosophical and religious implications in the starry science. Too many astrologers are inclined to hold themselves out as infallible guides to riches, yet we know in their own cases they have not been able to turn their science to their own enrichment. This attitude in my opinion has deterred a large number of intellectual people from investigating the claims of Astrology, as it is only its lowest and weakest phase that is ever presented to them." That it was the highest phase of the "starry science" that Stuart Armour endeavored to present to his readers, I think his writings offer the best testimony.

—Frances Mary Armour.

## Notes From the Field

Psychomagia, Inc., of which Frater Achad is the founder and president, is a society which aims at Individual Freedom through Order. It upholds that "Every man and every woman is a Star," which implies that every human being is intrinsically an independent individual with his own proper character and proper motion.

Similarly, just as there are groups of stars there are groups of human beings which, while preserving the individual integrity of each unit, have a certain common direction.

Every man and every woman has a course depending partly on the self and partly on the environment natural and necessary for them.

Man is at present ignorant of the nature and powers of his own being. It is necessary to discover *who* one is, *what* one is and *why* one is, in order that we may fulfill our true Will and Purpose in life in an intelligent manner.

Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in right relation with the Universe.

*Psychomagia* combines the essential features of psychology and psychoanalysis with *Magick* which is "The Science and Art of causing Change to occur in conformity with Will."

All are welcomed as Associates who are in accord with the declared principles of the society, who are prepared to try to understand themselves in order that they may the better be able to live in harmony with others and in accord with the Universal Will of which the true will of every man and every woman is an unique part.

Free public lectures are given under the auspices of the Chicago Constellation every Sunday morning at 11 o'clock and Wednesday evening at 8 o'clock in Le Salon Francais, 213-214 Venetian Building, 15 East Washington

Street, Chicago. Visitors are cordially invited. Communications should be addressed to The General Recorder, Psychomagia, Inc., P. O. Box 141, Chicago.

Astrology has become so popular in New York that astrological lectures are now being broadcasted on the radio twice a week, and it is probable that such lectures will be more frequent during the coming season. Here is a hint for all those having the interest of this, the most ancient science, at heart. Have you a broadcasting station in your city?

An organization, under the devoted and able leadership of its self-sacrificing founder, Agnes E. Marsland, which for more than twenty years has done its large share in interpreting for Western minds, the Ancient Wisdom of the East in its virgin purity, and which has been variously known as the work evolved as "The Oriental Esoteric Center," "The Oriental Esoteric Society," and is now incorporated as "The Esoteric Brotherhood," has now attained an importance which justifies, it is believed, a broader public policy and to the end that such policy be made adequately effective it purposes establishing a Head Center upon vastly enlarged proportions.

A campaign to finance this enterprise has been inaugurated, and an appeal both for funds and for ideas that may be productive of such. As to the worthiness of the work, it is reminded that far from promulgating those hates based upon creedal dogmatism, the Esoteric Brotherhood propagates and demonstrates those profound Ethical Truths which are in the Spiritual Realm what mathematical axioms are in the Mental Realm—veritable axioms of the Soul. The present movement should be looked upon as a world enterprise and endeavor to preserve to the World those Teachings that have been committed to it; and not so much as a mere effort to enlarge the organization's special work alone. There are numbers of students, many of whom are now doing independent work, who contacted this Center in the early days, and derived much assistance and benefit from it, who here have an opportunity to return some of the help so received; and the opportunity is here also for all lovers of humanity to make a contribution that will forward the Great Work of Human Progress in a substantial way.

Address Building Fund Committee, Esoteric Brotherhood, Milford, Delaware.

The work of preparation and distribution of the series of lessons on Psychology and Metaphysics, by Clarence H. Foster, of Denver, which heretofore have been mailed to all who asked for them, has increased to such proportions that an arrangement has been made whereby the detail of the circulation is henceforth to be handled by friends in Denver who conduct The Book House, an institution specializing in metaphysical and philosophical works. All of the material and equipment for Mr. Foster's "Series E" has been turned over to The Book House, and they will continue its distribution in exactly the same manner as it has been handled in the past. The Series will be sent to any

person, who may write for it, on the basis of free-will offerings. The address of The Book House is P. O. Box 1348, Denver, Colo.

## The Editors' Shop Talk

Those of our readers who are particularly interested in Rosicrucian Philosophy and Lore will be gratified to learn that the editors have just received an article on the Mysteries of the R. C., from *One Whose Number is 777*. This article contains some real R. C. material and is accompanied by a very fine design of the complete Symbol of the Rose and Cross. Those interested in occultism and symbology from its Rosicrucian angle will receive more than the value of their year's subscription from this one number alone.

Our Astrological department is growing apace, and its improvement is noticeable. Our readers will note some Astrological material even outside of the regular department allotted to the Science, of a character few of them have had the opportunity of seeing elsewhere. The editors hope to be able to make an announcement in next month's issue in regard to an arrangement which will insure the readers of this magazine the cream of all Astrological matter written in America.

Owing to the element of timeliness in connection with the recent great planetary cataclysm, the publishing of Katharine Hillwood Poor's two-part article, "Evolutional Law," as announced in the last issue, has been deferred in order to permit the printing of the same writer's "Evolution, and Racial Karma," which appears in this number. "Evolutional Law" will appear soon, and it should not be missed.

As we go to press, arrangements have just been concluded which enable us to make still another announcement of great importance to our readers. Beginning with our December number, Artie Mae Blackburn, celebrated Stellar-numerologist, will contribute a series of articles. Synthesizing the sciences of astrology and numerology, Miss Blackburn's work is the most complete of that of any authority on either of them in America. Certainly, no occultist worthy of the name can deny the vibratory influence of sounds or Words operating on the three planes of Nature, and that number is the key to the effect of such vibration. How then can a conclusive reading of the chart of planetary influences operating at one's birth, without knowledge of the modification due to the vibration of one's name, part of which—the surname—has already preceded him onto this plane of manifestation, be made? And *vice versa*, how can an analysis of the effects of such number vibration, be made and judged, without knowledge of the planetary influences prevailing at the moment of birth? Veritably, there is a Secret Arcana hidden in the name and birth data of every individual, a study of which will open many doors in the future of the personality. Miss Blackburn's articles will furnish much light on this marvelous science.

The Current installment of Mr. Warnack's **STEPS TO MASTERY**, was unavoidably crowded out of this issue owing to lack of space. This valuable series will be resumed in the next number.

# The Astrological Forum

## A WONDERFUL PHENOMENON

Abu Nasarutbi, the wonder of scribes as he calls himself, the historian of Mahomed of Ghazni, thus writes of a wonderful phenomenon which he witnessed, when he accompanied his conquering master, as is quoted in *The Astrological Magazine* (Yelahanka Post, India):

"There are many miraculous things in Kashmir. The Effervescing Fountain has a curious history. In ancient times a holy Brahmin dwelt in a cavern of the mountain, where he devoted himself to the worship of God. Once every year he went to the Ganges to bathe. After several years Ganga appeared to him and said to the Brahmin: 'You walk a long time to come to me, during which you cannot conveniently pray to God. From this time when the Great Luminary, the Sun, enters Taurus, or the Bull, I will come three times a day to your resting place myself.' When Ravi (the Sun) enters Vrishabha (Taurus) the water of the Ganges springs up boiling from the basin of the fountain which is near the place of his devotion. From that day Sundebar became a famous place of pilgrimage. It is a square basin and has an open cavity on the eastern side called Sapta Rishis or the seven Maha Rishis. The bottom cannot be discovered, however steadfastly one may look for it. On the northern side there is an issue called Bhavani. When the world-illuminating Sun enters the Bull, the water springs up first from the large cavity, then from the Sapta Rishis, further the water comes up from the issue of Bhavani. When the cavity is full the water runs out, and the Sanyasis and other religious Hindus who congregate in very large numbers bathe and purify themselves. Those who cannot find a place to bathe, carry the water and take baths. Afterwards the ebullition declines in such a way that no trace of water remains in the basin. In this month the water boils up three times a day, viz: in the morning, midday and evening, when prayers are offered. After the lapse of this month no more water is seen until the Sun enters the Bull again next year. This is truly very wonderful and requires explanation."

## Correspondence

To the Editor, Astrological Forum:

ZR-1, the first big dirigible aircraft to be built in America, was successfully launched at Lakehurst, N. J. (long. 74.20 W., lat. 40.00 N.), on Monday, August 20, at 1.43 p. m., Standard time,

and made its initial flight from the same point on Tuesday, September 4, at 5:51 p.m. Standard time. Following is the chart at the time of launching, and it should be a subject of interest for astrological students:

HOUSES		PLANETS	
MC. 23.00	Virgo	Sun 26.42	Leo
XI. 23.00	Libra	Moon 16.15	Sagittarius
XII. 16.00	Scorpio	Merc. 20.44	Virgo
Asc. 5.52	Sagittarius	Ven. 21.05	Leo
II. 8.00	Capricorn	Mars 22.51	Leo
III. 16.00	Aquarius	Jup. 11.52	Scorpio
		Sat. 16.36	Libra
		Uran. 16.19R	Pisces
		Nept. 18.16	Leo
Const. Long. .5531			

In the near future we may express our opinions regarding some interesting testimonies in this figure, in connection with which the aspects of the Moon and Jupiter are noteworthy.

—Dhanus.

## Answers

### QUESTION NO. 3

Astrological Editor:

The following formulae will solve the geocentric longitude from the heliocentric data:

$$\begin{aligned} & \text{Heliocentric Longitude of Planet} \dots\dots\dots \\ - & \text{Heliocentric Longitude of Earth} \dots\dots\dots \\ \hline = & X = \text{Difference of Heliocentric Long.} \dots\dots\dots \end{aligned}$$

(Note: Heliocentric Long. of Earth = Longitude of Sun + 180°).

Let A = Radius Vector of Earth for the date  
Let B = Radius Vector of Planet for the date  
Required Log. of A + B and A - B

Log A.....	Log B.....
- Log B.....	- Log A.....
= Log A-B.....	= Log B.....
+ Log B.....	+ Log B.....
= Log A+B.....	= Log A-B.....

From the solution of triangles we have the formula

$$A+B+C=180^\circ$$

$$\text{Hence } \frac{1}{2} (A+B) = \frac{1}{2} (180^\circ - X) = Y$$

and

$$\text{Tan } \frac{1}{2} (A-B) = \frac{A-B}{A+B} \times \text{Tan } \frac{1}{2} (A+B)$$

$$\text{Hence Tan } \frac{1}{2} (A-B) =$$

$$\frac{\text{Log } (A-B) + \text{Colog } (A+B) + \text{Tan } Y = Z.}{\text{Hence } Y - Z = \text{Geocentric Reduction.}}$$

Hence Y - Z = Geocentric Reduction.

If the planet's longitude lies in the 180° East of the Earth or West of the Sun, the correction to Geocentric is additive, and if West of the Earth or East of the Sun it is subtractive.

If G. M. is familiar with logarithms and plain

(Continued on Page 31)

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



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

In this treatise Dr. Eriksen follows out the theory of relativity in the domain of psychology and his researches are bound to attract the attention of philosophical students. Those, however, who are not well versed in the latest developments of modern thought, as well as in the philosophical systems of the past, will find this book difficult of comprehension. It is not an easy book to read; one must devote the closest attention to the chain of reasoning presented by the author, even retracing one's steps time and again, in order to follow his current of thought. Readers may also find it hard to grasp Dr. Eriksen's viewpoint, and this is not altogether to be wondered at since the author has evidently attained to a very exceptional outlook, from which life, and its accompanying phenomena, appear very differently from the way they do to the "man in the street." One reason for this difficulty on the part of the reader seems to lie in the fact that he must be prepared to *change his viewpoint*, and examine the statements of Dr. Eriksen from different planes of consciousness, sometimes transferring his center of consciousness to several "layers of self" while reading one paragraph.

This is not an easy task for the untrained mind, but it is worth while to study the book with care if for no other reason than this opportunity for "mental gymnastics."

This book cannot be adequately reviewed in a few lines; it raises many points of interest which the writer would like to discuss at length, did space permit. He must, however, confine himself to one or two queries.

Discussing the subjective experience of reality by the inner sense, Dr. Eriksen states: "Every idea or feeling must be apprehended by the inner sense as 'my' idea or feeling or as something inseparable from the ego." This may be questioned by those who have experienced such

states as *Dhyana* or *Samadhi* wherein there seems to be a blotting out of the consciousness of "self" while at the same time consciousness of the universe is intensified to an enormous degree. Dr. Eriksen does not seem to have experienced such a state in its completeness; there are indications that he did not go far enough in the direction of introspection, for he writes: "Inward the sense-sphere may be said to cease where the difference between the act of being aware (subject) and the thing of which one is aware (object) becomes too slight to be apprehended, the object *merging into* the subject and becoming *more and more one with it.*" When this distinction between subject and object is no more possible, the 'intentionality' characteristic of all perceptive conscious acts *fades away*, and with it the sphere of sense. Thus the feelings form a *sort of indistinct borderland* in the direction of the inner awareness of the self. They cannot be discerned with the same degree of consciousness as presentations, because the act of being aware and the thing of which one is aware have here a *definite tendency to merge into each other and prevent a clear discrimination.*"

The italics in the above quotation are mine; they are intended to show, in Dr. Eriksen's case, that while he found in the act of introspection a gradual merging of self-consciousness with consciousness of his surroundings, he was but on the *borderland*, as he himself seems to suggest. The result of *intense concentration* on some object, real or imagined, is that when the mental image has become firmly fixed and, apparently, as invariable as the subject (or self), the subject and object *rush together* in a sort of "mystical marriage" and a new state of consciousness arises, in which the "self" is forgotten as a limited thing, and awakes to a consciousness of being ONE WITH its surroundings. There is no longer any opposition between the "inner" and "outer universe."

Dr. Eriksen admits a merging and union of ideas of the self of different periods of life when he writes: "The truth is, that in the self-background of psychic life the stream-like ex-



periences or "selves" merge into the unity of the one self, and that it is impossible to understand the unity of this self as a sum or compound of selves, succeeding each other. Time ceases to have any meaning to inner experience, when we no longer have to do with distinguishable experiences singled out from the background of the self, but with this background itself in its enduring, continual identity;" but he does not give one the impression of having attained to Cosmic Consciousness. He states, however, that "the present self is only a projected part of the whole self—the part by which the time-transcending self descends into the stream-like succession of individual experiences."

I do not want to misjudge Dr. Eriksen, but I doubt whether he succeeded in concentrating upon *one idea* to the exclusion of every other idea, for had he done so, I am certain he would have mentioned the resulting *Dhyana* in no uncertain terms. When, therefore, he states on page 25: "Suppose that only two objects were given to my consciousness to compare: a definite color and a sound (two sense-impressions, each from a different field of sense, no determination of them would be possible if we were unable to fall back upon standards subjectively given and not directly present in the two sense-qualities. *If I strictly limit the field of consciousness to these two objects as given and exclude from it the thought of all other possible*

variations, etc. . . . I find them incomparable." Without going into the details of what Dr. Eriksen wished to show by his argument, I may point out that I very much doubt if he is capable of limiting the field of consciousness in the manner described, and therefore what would happen if he did so, *might* be quite other than that which he supposed would happen under such circumstances.

I have not even begun to review Dr. Eriksen's interesting book. I had prepared a string of notes of considerable length, but to raise all the points in question would be impossible at this time.

Our readers should certainly obtain the book, and be prepared to spend a good deal of time in studying it. —Achad.

**The Life of a Cripple and Why?** By Charles H. Wolfram. Paper. 25 cents. Published by the author, Los Angeles.

A brief resume of the author's life, giving the results of his study as to why he was born in a body so soon to be crippled, and showing "What and How are we sowing for a future harvest which is certain and sure; not in some far off Heaven or some horrible Hell Fire and Damnation, but right here upon Earth in other physical bodies in the future."

## 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

A feature in THE ASTROLOGICAL BULLETIN (Los Angeles, Cal.) for Oct.-Nov.-Dec. is the beginning of a two-part article by Henry Leonian Davenport, on "The United States of America," which is illustrated by a horoscope of the landing of the Pilgrims, giving the Jupiterian History and the connection between Jupiter and the U. S. wars. A remarkable fact is pointed out, in that all of our wars have resulted from overt acts at sea by the nations we have warred against. . . . "Death's Foreshadow," an able article by "Narlei" is one of the best articles to be found in any of the current astrological publications on the death of the late President Harding from the standpoint of planetary influence. . . . To those who are already familiar with BULLETIN it is hardly necessary to mention the *feature* of this periodical, which is the table of complete readings of favorable and unfavorable influences for each day in the quarter; in addition to which there are delineations of the lunation in each month, as well as that of the Autumnal Solar ingress. Tables of astronomical phenomena, and tabulations of daily planetary aspects are also included. "The Solar Eclipse" is reprinted from the last issue; and there is much useful miscellany.

"The Death of President Harding" is discussed by H. V. Herndon in THE AMERICAN

ASTROLOGICAL STUDENT AND ADEPT (Marshall, Minn.) for September. The article is illustrated by both the birth and death charts of the late President. Sam Bartolet writes of the Moon's Nodes in the same chart. The same writer also discusses the late total eclipse of the Sun. M. Cogswell's very interesting series, "A Simple Method of Directing," is resumed in this issue. The Days for September are delineated, and there are many miscellaneous shorter articles, all of practical value.

The September number of THE BRITISH JOURNAL OF ASTROLOGY (London, Eng.), edited by E. H. Bailey, D. A., F. A. S., closes the sixteenth volume of this valuable periodical. "The Horoscope of the Month," by the editor, is appropriately devoted to the late President Harding, and is illustrated by his chart. Sepharial, in his department, "The Kaleidoscope," also discusses this horoscope, as well as several other interesting topics, one of which is the conclusion of some interesting data on that "Prophetic Monument," the Great Pyramid; another tabulates the eclipses which are to fall within the next ten years in conjunction or opposition with the periodic places of the planets in the World Horoscope. James Harvey, F. T. S., concludes his inquiry into Planetary Hours under the caption, "Planetologia." The editor writes

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on "The Truth About the Moon's Nodes," and continues his "Progressive Studies in Astrology." There are departments devoted to weather forecasts, and birthday influences during the month (September). Much interesting material is promised for the new volume, among the subjects we note to be dealt with are the Part of Fortune, Focal and Balance Points, Biblical Prophecies, and a series of extreme importance dealing with "The Nodal Influence of the Planets."

**PROPHECY** (Manchester, N. H.), for Oct.-Nov., opens with the delineation of Solar influences for the Autumn quarter, followed by those of the lunations of each of the two months. "Money Trusts Ruin Governments," "What Is the Image of God?," "Health," "The Rise of the Second Beast," "Prophecy and Healing," "Astro-Mathematics," "The Weather," "Agricultural Department," "Daily Guide," "Daily Moon in the Zodiac" are the titles of other articles and departments.

In **MODERN ASTROLOGY** (London, Eng.) for September, in "The Editor's Observatory," its editor, Mrs. Bessie Leo, writes a very beautiful little editorial which is indeed more than mere sentiment; it gives the true attitude that each sincere student of astrology should hold in regard to the science he is studying. . . . "International Astrology" takes up the delineation of the Autumn quarter, illustrated by a chart of the Ingress. V. E. R. in "The Death of President Harding," appears to have found more in his chart foreshadowing the President's sudden end than a number of other astrologers writing in contemporary publications. She also quotes from the January, 1921, number of **MODERN ASTROLOGY**, in which was remarked: "From various indications, of which some are based on other data, it seems likely that President Harding will not be in office longer than from two to three years." . . . Alec Stuart, in a memorial article to Alan Leo, applies "The Septiform System" to Mr. Leo's horoscope. Some valuable principles may be deduced from this interesting article by astrological students. . . .

Vivian E. Robson continues her series, "The Judgment of a Horoscope," and W. H. Scott contributes "In a Manner After Scorpio." "Teachers and Educationalists" is the topic treated by Duncan Macnaughton in the current installment of his series, "Professions and Occupations." . . . There is much interesting correspondence, and several other departments, as well as a continuation of the "Dictionary of Astrology."

*The All-Story Magazine* of October 13th contains an astrological article clothed in fiction under the caption of "The Opposing Venus," by Dr. J. U. Giesy and Junius B. Smith, two members of the American Academy of Astrologians. The story is based upon a blackmailing case that recently occurred in New York, in connection with which the Academy furnished the astrological data.

**Alchemy, Hermetic Philosophy,  
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MERCURY (New York), the official organ of

the "Societas Rosicruciana in America." Edited by Dr. George Winslow Plummer. Published quarterly. Volume 8, Number 3, September, 1923. This interesting issue opens with an article entitled "The Rationale of Hermeticism," by the "S. M.: Societas Rosicruciana in America. The aim of the author appears to be to show the great superiority of "Hermetic Christian Science" over the ancient Rosicrucian Tradition and System of Attainment. This new interpretation "in the light of modern science and philosophy" seems to have dawned upon the S. M.: since the last issue of "Mercury" was published. Does this American Manifestation of Rosicrucianism stand as a mask for this secret form of Christian Science? One might almost suppose so when its head writes an article of this sort. I always thought that Mr. A. E. Waite, when writing upon Modern Rosicrucian Societies some years ago, was rather unjust when he said: "Others assert that the society is a mask to something else—the last resource of cornered credulity and exposed imposture. There are similar associations in other parts of Europe and also in America, e. g., the Societies Rosicruciana of Boston." Yet it is from this Boston College that the present society claims descent, and Mr. Waite may have been more far-seeing than one would have given him credit for.

If I remember rightly there is to be found in the *Fama Fraternitatis* of the ancient Rosicrucians, a statement how even at the dramatic moment of the discovery of the Vault of Christian Rosencreutz, they were wise enough to put off their entrance into this vault until they had taken time to give thanks to God and to consult their *Rota* or Taro. This, by the way, is a symbolic alphabet of a universal nature, usually called "The Book of Hermes." I also seem to remember how one of their most cherished discoveries was the *Minutum Mundum* or little universe of color, in the form of the Sephiroth and Paths, which they found "kept in another little altar, truly more finer than can be imagined by any understanding man." And I remember again how of the original Brethren Fra. G. G. M. P. I. held the office of *Cabalista* and how the whole basis of the grades of the order consisted in this arrangement whereby they might be able to live a definitely planned physical, mental and spiritual life.

Quite recently Mr. W. Wynn Westcott, S. M., addressing the S. R. in Anglia on *The Rosicrucians, Past and Present*, said:

"The aim of our own Society at the present day is to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae Crucis, of Germany, A. D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the Ancient World. . . . there are many allied topics which might form suitable centers of interest and instruction, for example: . . . the origin and meaning of the 22 Trumps or symbolic designs of the 'Tarocchi' or pack of Tarot cards, which Eliphaz Levi says forms a group of keys which will unlock every secret of Theology and Cosmology."

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But despite these ancient traditions Brother Plummer considers the work of the early brethren (and of their successors) of little value, for he writes: "Occult science is confused by a large number of non-essentials. There are the devotees of a pack of Tarot Cards, just as there are those who tell fortunes or practice divination by the more popular style, and those who reveal wondrous secrets from a collection of tea grounds at the bottom of a teacup." To which we may reply in the words of Hermes: "True without error, certain and most true. That which is above is like unto that which is below." Or in other words if the leader has lost the ancient wisdom, his followers will reflect this lack of knowledge. Again, the S.M.: writes: "The Kabala, as a conservation of archaic concepts is interesting to the scholar, but to whom among those who talk and write so volubly about the "Paths" of the Sephiroth, can we point as having personally traveled thereon, to attainment." Since the Plan of the Sephiroth and the Paths is the basis of the Ancient Rosicrucian Order it is a pity that the S.M.: in America should have failed to find one shining light among the brethren, ancient or modern, who have been initiated by this means.

Again he continues: "All these by-corners of occultism may be interesting, but they do not constitute true spiritual science and they are not necessary to attainment, which means *simply, the living of a definitely planned spiritual life.*" To which one might reply that it was one of the "by-corners" that the builders rejected which was afterwards found to be the head of the corner and the stone of the wise, also that it is not so easy to live a definitely ordered spiritual life, without such a plan as the Thirty-two Paths to Wisdom. He tells us once more that: "Hermetic science is free from all these side-issues and tends steadily towards the single goal of complete unity and harmony in all things," Which, by the way, is exactly what the Qabalistic-Rosicrucian Scheme does, when understood. Why then, if the goal is unity, does Brother Plummer divide his own house against itself?

Why—only last June—in the previous issue of his magazine, he mentions the opening of a new "College" in Indiana, whose seal "was inspired by the 2nd Tarot Card, the 'High Priestess' familiar to all students of the Tarot and the Kabala. The two columns express the J. and B. or Justice and Mercy, also representing the two columns of the Degree of the First Order in the Fraternity." With such Symbolism as the Official Seal and Entrance to the Order he represents, how comes Brother Plummer to slight the System of Symbolism and Book of Hermes which he has so recently used as an inspiration to those who desire admittance to the society he claims to represent?

What are we to think of his statement in the same issue, while claiming lineage from the original Rosicrucian Sources, which reads: "But lineage itself is worthless unless it perpetuates the intent of the original source in all purity."

—Frater Achad.

THE OCCULT REVIEW edited by Ralph Shirley, (published by William Rider and Son, London, Eng.) The Editor's Notes of the Month in the September (English) October (American) issue deal with Atlantis and the Greek Tradition,

the author's purpose being to show the connection between them. This forms a really interesting, though necessarily brief outline dealing with Plato's references to Atlantis as transmitted to him by Solon, the Egyptian priest. It points out Poseidon, the god of earthquakes and volcanic eruptions, as the god of Poseidonia or Atlantis and has a good deal to say on the subject of the disturbed condition of the earth's crust. Poseidon was known as the earth-shaker, and we have been terribly reminded of his presence by the recent Japanese disaster. It is strange that Mr. Shirley should have chosen this subject just before such an eventful moment in history. He also points out that quakes are very likely to occur in conjunction with the Sun's eclipse. Are we to expect more trouble as a result of that of September 10? . . . A further reference is made to "The Return of Oscar Wilde," which subject seems to have caused some comment in the English daily papers as a result of the article in last month's issue. Another installment from the automatic script and ouija board by Mrs. Travers Smith, recorded by Miss Cummins, appears in the current magazine. . . . "The Lore of the Mantra," by G. R. S. Mead, deals with a chapter from Arthur Avalon's recent book, "The Garland of Letters." Mr. Mead has gone to some trouble to paraphrase this chapter in order to make it clearer to the lay-reader who is unable to cope with the frequent Sanscrit terms to be found in the original translation. It is a good piece of work, but even with Mr. Mead's assistance readers may find it difficult to grasp its meaning fully. . . . "The Divining Rod," by Theodore Besterman is summed up in the last paragraph of the article as follows: "That the dowser is possessed of a generally subconscious hyperaesthetic faculty which enables him to perceive the presence of a hidden object. The whole matter is thus brought within the same class of autoscopes as the automatic writer, the planchette, etc. Reduced to its simplest terms, therefore, the dowsing-rod is merely the visible index of the recreation of the dowser's clairvoyant vision on his nervo-muscular system." . . . "The Occult Instinct in Man and Animals," by Edward Lawrence, is interesting and points out that a study of the *occult* sense in the lower types of humanity and in the animals will throw light on the mysterious faculties which the civilized man has lost, and should regain. . . . "Chiromancy by Zuersta" is the second study of hand-reading in this series. It gives an excellent outline and is illustrated by five diagrams which increase its value considerably. Among the correspondence is a letter from one who calls himself "Vincit Veritas" which is headed "Psychic Tricks and the Masters of Wisdom." He deplores the *psychism* at present manifested in the T. S. of which he is one of the earliest members, and sounds a note of warning to which those interested may well pay heed.

—Aleph.

RAYS FROM THE ROSE CROSS (Oceanside, Calif.) for October offers a Prize Competition for the best article submitted before January 1, 1924, one object of which is to stimulate latent literary talent. In this issue are valuable contributions, notably the following: "The Signs of the Master," by Max Heindel; "The New Lit-

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erature," by George Woods Hicks; "In Mystic India. The Inscrutable Llama," by F. F. Martinus; "The Vital Body in Occultism," by Dr. Charlotte Sturm, together with the usual departments. There are also continuations of the following serials: "The Present World Crisis, Part II," by W. J. Darrow, and "Elementary Psychology" by Clarence H. Foster.

THE HALCYON HEALTH MAGAZINE (Halycon, Calif.) for August-September contains "Methods and Principles of Electronic Diagnosis," by William H. Dower, M. D. "Be a Sun Lover," by Miriam Milner French, as leading articles, with various excerpts and quotations.

## Theosophy

THE BEACON (New York) for August opens with "Cyclic Impluses" by Alice A. Bailey; this is a most valuable contribution. "Message versus Messenger," by Ryder Wylder, embodies Truth in allegorical phrasing. Follows the continuation of "Magnetization, Vibration, Stones," by THE OLD PROFESSOR, to whom by the way we feel a distinct drawing. "Self Communings" on the elements of Earth, Water, Fire, Air and Aether," by L. L. H. portrays truth in poetic form. There are quotations of value, notably one from the "Doctrine of the Heart," to the last paragraph of which we would direct the attention of all students. Also to the discussion of WESTERN OCCULTISM under the caption "From the Editor's Correspondence File." The number for September contains "Your Size is the Circumference of Your Soul," by Lewis D. Fort, and reprints "The Theosophical Society," from the Supplement to The Theosophist, January 1888. Under the heading "Crystallization" there are various extracts from the CANADIAN THEOSOPHIST for December 1922; a continuation of the remarks of the "Old Professor" entitled "Magnetization, Vibration, Stones," produces the same stimulating effect as the previous issues of this series. And fully we appreciate the poem from the same source anent the "little talisman." May we have much more from the lovable "Old Professor," who "is not much on spiritual development," but realizes its necessity. This issue also contains a valuable tract from the M. S. S. of "A Treatise on Cosmic Fire," by Alice A. Bailey, entitled "Alignment of the Ego and Personality;" and for the students of the Bhagavad Gita there is a list of workers and comments upon this subject, as well as the usual Lesson Outline on the Gita by Mrs. Bailey.

If there is a more valuable contributory work to the growth of Theosophic Truth in the world today than that of THE BEACON, it has not come to our observation.

THE MESSENGER (Chicago, Ill.) for August contains a letter from C. Jinarajadasa under the heading, "The Writing of the Secret Doctrine," in refutation of the charges of "tinkering" with the text of the Secret Doctrine and regarding the editing of the Third Volume of the Besant Edition. This discussion is widespread in the Theosophical world today and viewed from many angles. Of great value to every student is a paper "On the Essential Nature of Liberation," signed "Anonymous." The number for September presents as its leading article "Pet-

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*(The above statement is an excerpt from a letter received May 3, 1922, from Mrs. T. Lewis, 11012 Indiana Ave., Chicago, Ill.)*

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ers and Science," by Irving S. Cooper, a humorous sketch. This, together with the usual notes and Lodge reports makes up this issue.

## The Astrological Forum

(Continued from Page 21)

trigonometry he will be able to make the necessary transpositions. The Value X is easily obtained. It is a factor in solving Y. Y becomes a factor in determining Z, and the difference between Y and Z is the amount of correction to apply to the Helio-centric Longitude. The values of the Radius Vectors can be obtained from the *Nautical Almanac* or from Newcomb's *Astronomical Papers of the American Ephemeris*.

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

Editor, Astrological Forum:

Replying to Question No. 3 in the July issue, relative to formula for computing geocentric positions of planets from heliocentric longitudinal positions as calculated in the *Nautical Almanac*, may I advise that "The American Nautical Almanac for 1924," 162 pp., paper cover, in which are indexed "geocentric ephemerides for all planets" (save Uranus and Neptune), may be purchased direct from the Superintendent of Documents, Government Printing Office, Washington, D. C., at a cost of fifteen cents per copy.

The longitudes are given in right ascension, the declinations of planets being computed in degrees and minutes of longitude. These Almanacs are ready for distribution about a year in advance, and are distinctive from the larger "American Nautical Almanac and Ephemeris" which is bound in blue cloth at a cost of one dollar, and contains the heliocentric longitudes only.

The first mentioned, in our opinion, should serve to eliminate the tedious problem of computing geocentric positions from given heliocentric longitudinal positions.

—A. A. A.

### QUESTION NO. 4

John G—

Referring to Question No. 4 in July issue as to how talent, tact, intuition, genius, and inspiration are respectively judged from the horoscope, would reply as follows:

Talent depends upon the position and aspects of Jupiter; tact, upon Saturn; intuition, upon Uranus; genius depends upon the strength and configurations of Mercury. Inspiration may be inferred from the condition of Neptune. Some students, erroneously mistaking imagination for inspiration, ascribe this latter characteristic to Moon's influence. Nevertheless, it is noteworthy to mention that natives who have either or both lights in conjunction or favorable aspect to Neptune are frequently inclined to rely on "hunches." A great deal depends upon relative positions and aspects in order to interpret what particular form in which each of the aforementioned traits will become manifest.

—G. J. McC.

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