

The Occultist

A Causational Medium of Creative Thought

IN THIS ISSUE

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NOV 15 1928

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THE OCCULTIST

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VOL. I, NO. 11

November Issue — Including Aug.-Sept.-Oct. 25 Cents a Copy, \$3.00 a Year

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2687½ West Pico Boulevard,

THE OCCULTIST,

Los Angeles, California.

Introspection

Sonnet in the Italian Style



IN FIELDS that lie at rainbow's end I place
My happiness! Your near horizons pall,
And that these transient petty joys be all
Of life is but to mock at heaven's grace—
The veil of Destiny conceals her face
But not her eyes; their deeply yearning call
To blood that leaps, in days when men but crawl
To higher things, e'er sets me noble pace!

I'll drive myself until my haggard mind
Does clutch at phantoms of some greater goal;
I'll know that through these milling mists men find
Reality to hold the faintest soul;
I'll persevere—though I remain this blind,
To fail to see wherein my heart be whole!

—Marc Edmund Jones.

Indenture

(Being a page from Goethe's "Wilhelm Meister's Apprenticeship and Travels").



ART IS LONG, life is short, judgment difficult, opportunity transient. To act is easy, to think is hard; to act according to our thoughts is troublesome. Every beginning is cheerful. The threshold is the place of expectation.

The boy stands astonished, his impressions guide him; he learns sportfully, seriousness comes on him by surprise. Imitation is born with us; what should be imitated is not easy to discover. The excellent is rarely found, more rarely valued. The height charms us, the steps to it do not; with the summit in our eye, we love to walk along the plain. It is but a part of art that can be taught; the artist needs it all. Who knows it half speaks much and is always wrong; who knows it all inclines to act and speaks seldom or late. The former have no secrets and no force: the instruction they can give is like baked bread, savory and satisfying for a single day; but flour cannot be sown and seed-corn ought not to be ground. Words are good, but they are not the best. The best is not to be explained by words. The spirit in which we act is the highest matter. Action can be understood and again represented by the spirit alone. No one knows what he is doing while he acts aright; but of what is wrong we are always conscious. Whoever works with symbols only, is a pedant, a hypocrite or a bungler. There are many such, and they like to be together. Their babbling detains the scholar: their obstinate mediocrity vexes even the best. The instruction which the true artist gives us, opens the mind; for where words fail him, deeds speak. The true scholar learns from the known to unfold the unknown, and approaches more and more to being a master.

EDITORIAL

LET US MAKE ASTROLOGY SPIRITUAL



ALL UNDIRECTED FORCE is destructive. If one studies the growing life about him in the vegetable, animal and human kingdoms, he is compelled to admit that all life is a continuous warfare between contending forces. The Sun, the giver of life, would soon bake to a crisp the tender plant were it not for the cooling moisture of rain and the sheltering arms of night. Or bring death to exposed flesh, if not counteracted by shadow. Lightning is deadly when uncontrolled but useful when chained to transmission wires. The mob (human or animal) will rend to pieces the object of its displeasure.

The trines, sextiles and conjunctions of the nativity may be as destructive as the squares and oppositions. Man, made in the image of God, has warped that image through his ignorance and selfish desires.

The keynote of the late N. A. A. convention was the crying need of a knowledge of Astrology on the part of parents, that they might not only direct the lives of present children, but regulate the lives of those unborn and bring them into the world with a greater assurance of happiness and usefulness.

Astrologers, with few exceptions, are nearly as fatalistic as orthodox Christians, if that were possible. The average Astrologer believes that his planetary directions bring to him all his good, bad or indifferent conditions. And his thought forms, being made for him through this belief, naturally meet the expectations of his chart. That these tendencies are indicated in his horoscope, is true.

The sins of the father are visited upon the children unto the fourth generation. Ignorance and lack of self control on the part of the grandfather of the fourth remove has marked the directions, transits, (urges and complexes) of the natal chart.

Prenatal influence on the part of the mother has a great bearing upon the thought images the child will develop in the world. Nearly every intelligent Astrologer will concur in the statement that thought is the only creative force in the universe, yet, many will deny the power of the mother's thoughts to influence the child's attributes.

If the planetary configurations of the nativity are immutable and man must be the creature of his directions, then it is foolish and useless to "kick against the pricks". If man is placed in a groove out of which he cannot escape, he is not made in the image of God.

The planetary configurations of a chart show tendencies, directions and possibilities of which, being ignorant, the native will become the victim. But these are his metes and bounds, established by the planetary camera, focused by a parentage having no idea of a proper time, and probably, no intent, to

conceive a human soul. He may be the product of purely animal passion, conceived at a time when the camera of planetary aspects was focused to produce a monster. Therefore, astrologers with no concept of spiritual law, will find ample (?) proof of their assumption that the planets are fatalistic and the last word in influence on this plane.

If all undirected force is destructive, then directed force becomes constructive by reason of the injection of man's thoughts into it. *Vide* the harnessed lightning. Or, when "the spirit moves upon the face of the (cosmic) waters (universal substance)" and the ego says, "let there be", *there is*. If the thing or child for which he has said the "word", be of a destructive nature, he has not only turned loose a destructive force in his own immediate life but has set vortices of force at work in the farthest bounds of the universe that will combine with other men's destructive thoughts and grow in the ratio of geometrical progression, finding expression in accidents, storms, earthquakes, tidal waves, epidemics, volcanoes, etc., which are but the surcharged forces of nature finding an outlet for the accumulated venom of the animal world, including man, visiting upon it the results of its own iniquities.

Let us suppose that as much care is taken in conceiving human beings as is taken in breeding animals and planting fields, using favorable planetary configurations for the prenatal concept, and this method followed until the fourth generation. Astrology will then take on a different vibration and the fatalist will be labeled for what he is.

The spirits of the planets had their origins in the same source as the spirit of man. Spirit is a negative force until manifested on the physical plane. The law of correspondences is that the spirit of the Microcosm is as the spirit of the Macrocosm (as above, so below). If man cannot become the master of his destiny through proper spiritual development, then the law of correspondences is not operative. Planetary forces are negative as are all other cosmic substance, and only become a positive, active force when thought is projected into the magnetic field, not alone by the native, but also by the past forbears, to the fourth generation. Man is also the epitome on the physical plane, of his mother's hopes and fears and his father's mental and spiritual attitude toward the mother, before birth of the offspring. Environment plays a very small part in shaping human destiny.

Man was made in the image of God and that image is the bounds beyond which he cannot pass. But in those bounds is the expression of Godhood, made possible for those with the most unfavorable planetary afflictions, if they can be made aware of their innate capabilities. For every weakness, the chart reveals a strength with which it may be overcome.

THE PRENATAL, NATAL AND PROGRESSED CHARTS

Prenatal charts received an unusual amount of attention at the late N. A. A. convention, showing that the astrological world is awakening to the importance of the point of quickening, in determining the tendencies of the native. It is at this point the ego enters into its future temple and it is the ego's entrance at this time that is responsible for the quickening. The reason for this is that at the time of coition, the parents are functioning in the astral and it is in the astral that the ego is magnetically drawn, by reason of its rate of vibration, to its new earthly parentage.

The ego and the soul combined form a polar body consisting of potential energy in the ego and potential direction in the soul. It is this energy that begets the life force in the egg and this direction that points it to the parents.

The ego is projected into the physical plane with a note, a digit and a color. The note is that note sounded by the spirit of the ego; the digit is its classification in life, and the color determines the kind of a body it will wear.

The camera caused by the focalization of the planetary rays produces a negative like that of the camera of the commercial world, and this negative hidden away from sight on the sensitive plate of the mother's physical organism. At physical birth, the negative is exposed to light and becomes the developed photograph, seen by physical eyes. The progressed chart is the developed photograph as it is retouched, from year to year, by the urges and complexes of transits and directions on the part of the ignorant, and the overcoming of these same urges and complexes, by proper thinking, speaking and acting, on the part of the individual who knows his planets. The ignorant man is the slave of his planets; the educated man is a free moral agent. Knowledge of planetary influence in one's life is the path through which initiation comes.

How vital, then, becomes the negative that is to be developed into a spiritualized temple and retouched by its urges and complexes, determined by the focus of the camera caused by the planetary positions at the time of conception.

Truly, animal passion in the human form is at the base of all our ills, and only as men and women are taught that life holds a grander and nobler purpose than the gratification of unholy lust, can we hope to counteract that dangerous tendency to fatalism and its consequent annihilation of the human soul, in both our orthodox churches and our heterodox astrologers.

MT. ECCLESIA, OCEANSIDE

Commencement exercises for the summer class at Mt. Ecclesia, the Rosicrucian Fellowship headquarters at Oceanside, Calif., were held on Friday even-

Two

ing, August 31. The editor of the OCCULTIST was honored with an invitation to be present and availed himself of the pleasure.

The youth of the members of this colony was a surprise; the average age being, apparently, under forty years. One would expect to find men and women past the midway of life who had lost most of life's illusions, attracted to such an institution.

The vibration is one of restfulness and peace. The birds and rabbits show no fear of humans, knowing their lives are safe. The premises are permeated with an atmosphere of love and peace.

The gayety and spontaneity of the commencement exercises were refreshing. Engendered through their love, the deference and respect paid Mrs. Max Heindel, the great mother oversoul of the place, was most touching and was ample evidence of the esteem in which she is held. The little tots of the kindergarten are just as ardent in their demonstrations of love for her as are the older students.

Probably the most important, and the one of widest scope, is the healing department. From every country in the world come the horoscopes of patients with every known disease. Alphabetical files are kept and these cases treated according to their astrological symptoms, without money and without price. Blessings are sent to the big heart of the Rosicrucian Fellowship in every tongue and I like to think that this is where the wonderfully restful and peaceful vibration of Mt. Ecclesia has its origin to a great extent.

Morning and evening the students gather in the little chapel built by Max Heindel, for a soul-satisfying season of worship which seems to be all too short; no oratory, no stilted prayers; just a little music, a short reading, a silence, a short prayer in unison, a song and it is over.

No one is absent from these meetings voluntarily and no one is compelled to attend.

The kindergarten school, housed in a building of its own, separate from the main center, is a model school. Less than two years old, it is filled to capacity. An experienced matron is in charge while the culinary department is under the management of a scientific dietitian, providing the children with scientifically prepared food. Their teaching includes the rudimentary precepts of the Rosicrucian Fellowship.

This would be a wonderful world if it could be raised to the vibration evidenced by the restfulness, confidence and universal love prevailing in this haven, sequestered, through the idealism of one man, from the contentious forces of a selfish humanity.

THE POWER OF SUGGESTION

Every occult student realizes the immense power in the suggested thought. The constructive thought is more powerful than the spoken word, because it does not stir the antagonism of the hearer, but enters his mind just the same. Herein lies the leverage of The Silent Helpers. Send the suggestion for good,

not alone to those you want to serve, but also to the big world outside. It is possible to prevent another war through occult force. The game is worth the candle. Let us first use suggestion to eliminate the petty jealousies between occult, metaphysical, Astrological and other centers and get together in a session of concentration on the world's leaders who are responsible for war.

Suggestion will act on one's own mind as well as on the mind of the other person, so let us first get right with ourselves.

NEW CONTRIBUTORS

Two new names appear on the beautiful gold and green cover. Marc Edmund Jones, Los Angeles, and Cedric W. Lemont, Columbus, Ohio.

Marc Edmund Jones is a scenerio writer, lecturer, poet and teacher, while Cedric W. Lemont formerly wrote music for a livelihood and practiced Astrology as a side line, but now practices Astrology for a livelihood and composes music as a hobby.

Marc Edmund Jones will interpret the gospel of Matthew esoterically and elucidate the true meaning of these writings.

N. A. A. CONVENTION

The second annual convention of the National Astrological Association closed its session on the

roof garden of the Whitcomb Hotel at San Francisco, Saturday evening, August 18, with a most enjoyable banquet and mirthful entertainment, interspersed with serious discussions. From the Whitcomb the public meetings were transferred to Native Sons' Hall, where, on Sunday afternoon and evening, a number of addresses were given. Monday morning was given over entirely to a business meeting at which Llewellyn George was reelected by acclamation, as the president for another year. Arthur Steele of Oakland was chosen as vice-president.

It was decided to temporarily abandon the idea of holding a national convention next year, instead thereof, letting each state hold a convention and in the meantime work for the increase of astrological classes throughout the United States.

AN APOLOGY

The editor wishes to apologize to Mr. Victor E. Cromer, Sydney, Australia, author of the article in the May-June-July issue, entitled "Christian Mysticism", in which credit was given to Victor E. Cowan.

Mr. Cromer is contemplating a trip around the world, including in his itinerary, Los Angeles. His success as a spiritual healer in Australia has justified him in the contemplation of such a trip.

*Luck and Chance are unrecognized law to the beginner,
but recognized Karma to the advanced student.*

The End of this Cycle



HIS sin-soaked earth is weary
With its heavy load of crime;
Of cruelties and beastly men,
And suffering mankind.
It must revolt 'gainst all this vice;
It can no longer bear
This misery of increasing crime
And poisoned atmosphere.

I see the closing of the cycle
With a grandeur sublime;
I hear terrific thunderings of
Crumbling monuments of time;
I see fire, falling red, upon
This earth and men of sin;
But I see the Heavens open
For the good to enter in.

—Isabella Ingalese.

The New Morality

By DR. AXEL EMIL GIBSON
Los Angeles, California

"Life, to know its true position, needs continually to be brought into contact with immoral conditions".
—Elie Faure.

I

THE PHILOSOPHY OF SPEED

THE WORLD of today is passing into a new stage of experience and the old order of things is rapidly giving way to the new. There is an originality developing in our modes of thought and action which has no parallel in any preceding era of our civilization. Our time demands, not only new wine for its old bottles, but a renewal of the bottles themselves.

A spirit of rebellion has sprung up against the old and traditional, due to an unmanageable urge in the modern minds for new worlds to conquer.

The situation is this: A new cycle is coming upon us which, for its ascending grade, demands a new speed gear; and it is the instinctive recognition of this life wave soaring upward to find new levels of consciousness that impress us with the need of a new adjustment in our vital relations.

The demand for speed is the cause of the confusion we meet in our social, domestic and general cultural life. We see it in science, philosophy and art; in the phonetic abbreviation of language; in the concentrated character development of the short story; in the elimination of all ornamental wastes in our architecture; in the effacement of contours and details; in "Futurism", "Cubism" or any other expression of the "New Art". We see it in the dissections and vivisections of melody as in our Jazz Music, and the St. Vitus dance of our ballrooms, etc. The "Speed Fiend", himself, constantly clamoring for an extension of speed limits, is a manifestation of the same unprecedented world-urge, forcing new issues in man's relation to time and space.

II

SPEED, APPLIED TO MORALS

This accelerated speed-impulse, though it holds a legitimate place in our present evolution, must not extend its limits beyond the power of the individual mind to safely control the eventualities arising under the new schedule. Whenever the intuition of the mind and the morality of the motive are raised to the level of the cyclic momentum, human life remains as safe under a speed-limit of 100 miles or 1,000 miles an hour as it was in the old days of the buggy and stage coach. It is only when the accelerated opportunities, due to the speed, are made to serve isolated and egotistical motives, ignoring the

welfare of others, that our existence is heading for disaster and catastrophe.

It is thus in the unselfishness of our motives that morality manifests itself as a guiding and saving force in our life. As long as our motives are moral, our civilization is safe. In his recent book, "The Dance over Fire and Water", M. Elie Faure, tells us frankly that morality, "far from being a guiding force to mankind, has been its historically most baneful enemy".

"Morality", continues this modern interpreter of life, "appears when the power of man to satisfy his thirst for pride and love, for danger and carnage, is diminishing, and lasts only for the time which passes between the worn-out appetites of an epoch and the new appetites advancing into play. It is the hardest enemy of every new faith to be born, and the strongest friend of every old faith to be discarded—a fact which causes religion, to the extent it is inspired by morality, to strangle the art impulse in dramatic and aesthetic life". An argument from which he draws the startling conclusion that the moral man can never be a true artist.

III

IS WAR "THE MOTHER OF CULTURE"?

"Only fools", continues Mr. Faure, "speak of the inutility of war. Revolution and war, though cruel factors, are inevitable for the life of art and culture. Reacting upon the human desires in the field of conquest, they are both the most active and integral parts of human civilization".

Such statements certainly demand analysis. The idea, conveyed by Mr. Faure, that war holds the same relation to the cultivation of the mind as farming to the cultivation of the soil, is preposterous. The comparison is wrong to the point of fatality: for while the cultivation of the soil is done with the definite purpose of replacing the weeds with useful plants, the engagement of war in human affairs, has no other purpose than the destruction of every life that interferes with the aims of aggressive selfishness. War is to civilization what a cyclone is to a community—fatal to every life and enterprise found in its path of destruction.

The value of an act is determined by the character of its motive. Hence we advance in the light and power of our motives. Now what is the leading motive of war? Does it reflect any of the attainments associated with art, poetry, architecture, altruism, ideality, religious faith or philanthropic energy? Is it not impelled by the single impulse of selfish aggression to which every other motive or

aim is made subversive. The stimulation and release of all the ruthless antagonism and brutal emotions, functioning on the lowest plane of human consciousness. But what renders war more fatal to civilization than death itself, is its insane psychology to remove every sense of moral appreciation from the mind of the soldier, hypnotizing him into the conviction that every instinct of ferocity and intellectual cunning, in effecting the destruction of his enemy, is morally legitimate. The individual is reduced to an unreasoning, unfeeling infernal machine, charged to commit acts for which, under normal conditions of peace and order, he would be sentenced to the most severe punishment within the power of the law.

From a standpoint of sheer human logic it is impossible that out of a state of such consummate savagery can spring the very flower and genius of human culture as represented in art and philosophy. Creation may rise out of destruction but never through or by destruction.

What is war but a national or international disease—hectic and fatal? We can diagnose with scientific accuracy its infection, its fevers, convulsions, delirium and life-exterminating crises. It is a moral typhoid, feeding on the fermenting mass of accumulated moral corruption of society; and what Faure calls the "war-born impetus of culture" is merely the survived fragments of once glorious but famished virtues. To refer to war as a "mother of civilization" and a "source of the highest instincts of society" is not more reasonable than to speak of disease as a source of strength and vitality. In either case these eruptions of mental and vital processes, arising either in war or disease, result in losses to the social or individual organism, of energy and resistance, which even the recurrence of health and peace never fully restore. In other words, art and culture may exist in spite of war, but never because of it. The fate and logic of war repeat themselves throughout the ages, continually exemplifying the old, sinister precept given to Peter by the Master of Peace: "He that lives by the sword shall perish by the sword". In the great life and death struggle between Rome and the barbarians, they both perished; while the Christians—the Peacemakers—though inferior in number and unaided by arms, rose into power and glory. And as the culture of the Cæsars faded into dust and ashes, Christianity, with its peace and moral sovereignty, rose to be the triumphant mother of a new art.

It is impossible to read history without being impressed by the unvarying state of barbarism following in the wake of every great war. At the end of the international holocaust, 1630-1660, called the war of Thirty Years, all that was left of the warfaring nations was a state of most horrifying barbarism when both reading and writing had altogether dropped out from the minds of men.

Ruthless hordes of disbanded soldiers, like packs of hungry wolves, swept over the country, robbing and murdering the remaining fragments of a desolate and woe-stricken people.

In the interim, between the years 1700 and 1718, in the land of the Swedes, appeared a king, known in history as Charles the Twelfth, who, from the beginning to the end of his eighteen years of government, had not a single day of peace, and for months had not even time to remove his war boots. If war is a "mother of culture" then these eighteen years of incessant war should have left in their wake, a golden age of art and culture to the Swedes, though on the contrary, its effect on the country was so deplorable that it required two or more generations to replenish the dried up farms, the slaughtered horses, the demolished homes, crippled men and famished children into a condition of livable citizenship.

And what about our experience in connection with the recent world war? Every historian or sociologist of today is unanimous in the opinion that Europe has suffered a setback of her culture which hundreds of years can not restore. The moral life of humanity has suffered such a shock that the reaction has penetrated every shred and tissue of the social fabric and set a stamp of spiritual and moral inferiority on the minds of the communities, with a recurrence of criminality and vice, too brutal to be understood. Morality, alone, with a basis in religion is adequate to raise up our broken standards of culture and manhood. What especially suffers from the brutality of war is modesty, refinement, respect for human life, self-control, honor, virtue, chastity and professional trustworthiness. Any art or culture not supported by these qualifications does not lead to that improvement and glory of the human race, which alone can claim the name and character of civilization.

IV

WHAT MAKES RELIGION THE TRUE "MOTHER OF CULTURE"?

To the unbiased student of history it is a self-proven fact that the art-life of every race or nation has had its birth and unfoldment in the religious consciousness of the people. Every figure in the Greek art-world was a conception of a metaphysical or spiritual principle, reflected and sustained in their creative imagination. The Greek Parthenon was practically an introduction to the Gods and Heroes of Olympus, while Phidias, in his art-work, has given us more information about the religious concepts of Greece than all its historians and philosophers. But when Greece yielded to ambitions of war and conquest she turned her chisels into battle axes and her artists into soldiers; while her imaginative energies were directed to fields of destruction in place of construction. The art of Greece died, and its genius passed into the virgin minds of Christianity to resurrect itself in the fresh motives of a spiritual and moral redemption of humanity. The new impulse pouring forth its energy into the early Christian commonwealth ignited every spiritually responsive mind into efforts of highest beauty in art and literature. No testimonies can be more complete, regard-

ing the source and motives for the medieval art impulse, than a study of the Italian paintings produced during that era. It was during this period and under the influence of Christian religion that Raphael painted his famous "Madonna and Child"—a masterpiece which, after fifteen hundred years, was sold by Lady Desborough of England to an American millionaire for the sum of \$850,000.00. If Christianity, with its spiritual and moral background, could inspire such a work of genius, it is hardly fair to say that "religion and morality have strangled every art-impulse in esthetic life", and that, "no moral man can ever be a true artist". The contrary is true. There can be no true artist who is not, at the same time, truly moral and religious.

It is doubtful whether the world has had any greater artistic geniuses than Guido Reni, Michael Angelo, Leonardo DaVinci and Raphael, and it is equally doubtful whether any High Priest could approach his altar with more religious zeal and spiritual ecstasy than these artists in the contemplation of their immortal master pieces.

If ever in history art and religion walked arm in arm it was during this era of creative genius. I was a time when, in more than one sense, it could be said with Browning—"Every living brush is aflame with God". Every female figure is a madonna, every masculine a saint and every child a cherub: while the grandest conceptions of architectural genius sprang into action in the majesty of the European Cathedrals, which combined into one glorious conception the beauty of the Greeks, the grandeur of the Romans with the soaring ideality of Christendom. And the modern dramatic art, with its immense investment in art-life of music, dance and oratory, has sprung from the church itself, from the elaborate ecclesiastical rituals of its altar-service. And as art has its hour of birth in the realization of religious certitudes, it follows that morality, which is religion brought into concrete service, is inseparable from all true and enduring art.

What religion has done for painting and architecture it has achieved in no less degree for music. Our grandest musical compositions have been inspired by religious faith. Handel's "Messiah", Bach's "Passion of St. John", Mozart's, "Anthem", Beethoven's "Messa Solemnis", Wagner's "Percifal" and all the world's psalms and hymns are spiritual effusions, written for the one single purpose—religious service and spiritual adoration.

V

ACCORDING TO ELIE FAURE, MORALITY IS A SIGN OF DEGENERACY

"Morality", asserts this brilliant Frenchman, "has always been in opposition to progress. Whenever applied to art the impulse of the latter gets weakened to its very center, and breaks down into feminine weakness and sterility. This because of the fact that evolution and civilization have their basis in the mental or intellectual, not the moral nature of man and whenever morality has been allowed to

regulate the affairs of a community, in art or politics, it was fated to downfall".

Never was the history of morals more ingloriously and unjustly interpreted. Our greatest legal authorities, from Aristotle and Cicero to Montesquieu and Bacon, with all their differences in legal technique and juridic philosophy, have yet agreed in that one concept,—that law has its fundamental, sustaining basis in man's moral nature.

In other words, legal philosophy has its origin and power in our moral life which, under the guidance of conscience, expresses itself in orderly and beautiful forms of thought and action. "A rule", said M. Montesquieu in his treatise "The Spirit of the Laws", "cannot be a legally valid rule unless it first is conceived and made valid in man's moral nature". That is to say, morality lies deeper in human nature than intellect and reason. In fact, intellect and reason are as insufficient to sustain culture and justice in human society, as irrigation alone, without the planting of the seeds, can in itself generate plant life.

In other words, every expression of art, every conception of thought and every impression of justice, to be sane to mind and safe to life, must be evolved and organized around the idea of morality.

Roscoe Pond of the Harvard Faculty of Law, has made it abundantly clear that the whole instrument of legal expression, from its first historical notation, is an elaboration of the moral instincts, and ceases to be safe the moment it departs from this basis. Springing out from its common denominator in the primitive conscience of the people, the moral idea unfolds in three successive aspects of juridic law—the philosophical or innate; the historical or conventional; the analytical or legislative. In order to be applicable to the control of communal affairs, these three elements of law must work together in organic harmony and balance. In other words, while M. Faure claims that morality has its basis in law, Roscoe Pond holds that law has its basis in morality, while lastly, in religion we have the background and basis for both.

Now morality is mental gravity. Without morality in our civic life, every social organization or reform movement will find itself on the sand-hill. Let it be at once realized that every endeavor of man, whether on the plane of mind or matter—if to be of any true and permanent value to the world, must spring from the root of morality. The culture of the mind differs in no special way from the culture of the soil. In either case it must be carefully ascertained whether, in our culture, we are nourishing the seeds of social and ethical virtues, or the wild flowers and jungle growths of moral decadence.

A government without a moral basis grows into despotism; art without this same under-structure, sinks into sensuality; while religion, separated from its moral guidance, degenerates into orthodoxy or heterodoxy, superstition or crass intellectualism.

Civilization is the representation of a continual adjustment of individual growth to environmental opportunities; while the urging and directing impulse that conducts the advancing units into posi-

tions of order and safety is the moral substratum of creative evolution.

VI

ELIE FAURE LAUNCHES THE CLAIM, THAT CULTURE DEMANDS A BACKGROUND OF IMMORALITY

One of the particularly emphasized points in M. Faure's book is his idea that, "Life, to know its true position, needs continually to be brought into contact with immoral conditions", and that, "immorality in society is not only to be tolerated and endured, but should be encouraged as one of the prime movers in the educational life of a people"; or again, that "immorality is the grindstone on which culture sharpens its edge of progress".

Illogical and unphilosophical as these statements appear, yet there is an amazing percentage of college students and teachers that actually embrace this frenzied view of life. The Companionate Marriage, with its basis in moral irresponsibility, is a phase of this philosophy and demonstrates to what extent our growing generation is toying with the most ominous and life-determining values of our civilization.

The position held by M. Faure is that: "Morality, by imposing itself upon the freedom of the individual, restrains the latter in his effort to give expression to his imagination in terms of literature or fine art". But as to the moral or immoral phase of the expression; whether its aim is for constructive or destructive ends; whether it is going to use imagination as a servant of character, or character as a

servant of imagination, M. Faure expresses nothing but the most supreme indifference.

As an argument he refers to the great stimulating power which the occurrence of a war brings to the industries of a nation. There can be no doubt that the stress of such a situation will bring into convulsive activity every function of mind and body of its citizens, in order to win the war. But the activities are of a destructive, not constructive character and the entire mental atmosphere of the people has become charged with the most inhuman emotions. The very genius of humanity is perverted into a conspiracy against the life of civilization.

The stimulus that comes to us from immorality is the hectic stimulus that comes to a diseased system attacked by destructive microbes. The quickened heart beats, the throbbing arteries and the raised blood pressure show all the evidences of a thoroughgoing stimulation. But it is the stimulation of disease, not of health, and has a perfect correspondence to what takes place in a mind, attacked by the thought-microbes of immorality. A mind can ferment under the influence of immoral emotions as disastrously as a body in the grip of the microbes of typhoid fever.

Hence, so far from immorality being a source of power and progress, it leads to serious, often irreparable losses. "We realize what we suffer", said Ruskin, "but not what we lose". When we reflect upon the staggering loss of time and life, of will and character, caused by our moral short-circuitings, we will begin to realize the amazing losses to art and science, philosophy and character, which this confusion and blight to the mind, known as immorality has caused us to suffer.

Virtue. Defense cannot establish, nor attack destroy them.
Two attributes of life that need no defense: Honor and

Thought and Feeling in Two Octaves

By W. H. SCOTT



LIKE TO THINK that I am here writing, not for the un-believer, but for he who knows. When it is considered that men's minds have been put to sleep by certain old, familiar phrases oft repeated, we should not wonder that they are awakened out of their sleep with great pain. I once saw a rock sturgeon which had been placed in a glass tank, with a glass partition in the center. On the other side of this partition swam many small fish, which the sturgeon, persistently, tried to catch for food. After darting at the partition for a period of about three weeks, striking his nose against the glass at every attempt to reach the prey, he gave up the fight. The partition was then removed, and while the smaller fish swam all about the sturgeon, he yet made no farther attempt to molest them.

It took him three weeks to shock his sensibilities into the belief that he was helpless to catch the prey. By the constant recording of the vibrations the trace was left, and their measurements and magnitude became sufficient to create a mind-born picture which drew the veil and shut off the Reality. We say that man is not so foolish, and that he could not thus be deceived; and yet, he is constantly subject to just such deception.

Consider by what means all our knowledge has been acquired. Are we not limited to those electrical impulses coming in through the nervous tracery—touch, taste, feeling, hearing, seeing?

Every word has a native element of feeling; there is the mark set on it by the word of sense, which cleaves to it through whatever use it may pass and change. Our words have come into shape, have taken their outline, by coming into touch with out-

side sounds; with sights and scents, with touch and taste that go together with the sound. The thought then, is a feeling outlined by means of things, and these become settled habits of thought and speech.

The volition and the thought of man is the reaction of the recorded sensations and by them formed. And just as certain as these activities stimulate changes in his physical compounds so do they leave their trace on the Individuality, and, finally, the volition and memory of the soul. It is evident that the nervous system controls the conditions under which the mind must operate, for knowledge takes its rise in sensation. The mental history of every individual begins with its first sense impressions; feeling comes before thought as the first mode of consciousness. Now we cannot deny that thought has the power to expand until it becomes infinite. It is thought that finds itself absolutely unlimited in its powers, for, by the aid of the imagination—the imaging power of the mind—if it be not possible to find food for the mind in things that are *shaped*, we have the privilege of letting the thoughts dwell upon the *unshaped* infinite. Now if sensation is at the root of conscious thought, if sensation produces thought, and inversely thought gives birth to sensation, then the law of progression involves both, and sensation must be equally Infinite.

What marvelous inheritance does this foreshadow? We know that the organism becomes more sensitive as its needs demand a greater manifestation of the mental powers: here sensation and thought keep pace together; and like the scale in music they rise, note by note, through the avenues of sentient life, until a new octave is reached, where the intensification and refinement of the inner life-currents take command; and here avenues of power open up before us upon a plane of which we knew nothing before.

What, then, has taken place? In the old order of life, sensation comes before thought; every thought has its native element of sense; as a captive balloon, it is attached to the root of animal feeling; but in this higher octave there comes a complete reversal of the lines of force and construction, since here Thought comes before Feeling. Feeling is now severed from its native root. Words are no longer a drudgery to report the appearance of things as opposed to their reality. Here thought receives the honor that is due it, stamped with the image of Jupiter. The "I Feel-Think" is changed to the "I Know".

Now we say that Gemini and its ruler, Mercury, with their third house, rule the lower mind. These are the epitome of the intellectual activities in the world of form, the diversity of the "I Think". Lying next to these, comes the Fourth house. Cancer and the Moon. These constitute all that belong to personal feeling—sense-consciousness, receptivity, im-

pressionability, or the "I Feel". Feeling and Thought then belong to these departments of life. These are found to be associated with the lower octave of the mental powers. It is the function of Gemini, or the hands and arms, to put into form that which Cancer, through the Moon, senses or feels. It is the command to Adam, "Thou shalt earn thy bread in the sweat of thy face, and cursed be the ground for thy sake". We are taught that the Moon rules the mentality, the capacity to receive the thought impressions through sensation. On the other hand, Mercury governs the mental activity, the ability to express the thought. The Moon polarizes these currents of thought and feeling downward; she travels from the head toward the feet. Thus the thought currents arising from the inner perceptions and consciousness go down and out. It is the projective state of consciousness in which man wills outwardly, seeks activity outwardly, communes with Nature in her ever-changing moods. Now we learn that worlds run in octaves, and that every seventh note in an octave is a repetition on a higher plane of that which finds expression in the octave below. So it is said that Uranus is the octave expression of Mercury; but let us enlarge upon this and say that Uranus is rather the octave expression of Mercury and our Moon, since in those radio-frequencies which the planet Uranus transmits, Thought and Feeling become ONE. Uranus is what we may term the Bisexual Unit of the Solar System and, consequently, of man's system. Here the thought is Self-Generating; it depends on no external stimulus. It forms the bond of union between man and his counterpartal self, the *KNOWER WITHIN*.

It is that power of the mind which belongs to the soul that literally cuts the Word open to see what it means,—that Word which is the creation we behold, but of which our outer sense perceptions know nothing whatever. And so we find the Moons of Uranus turn the other way, as they naturally should to polarize the thought upward and inward, toward the true Source of Light. He is the author of that famous commandment, "Know Thyself".

The influence of Uranus then, runs counter to all our settled habits of thought and speech, driving us to weigh and measure the meanings of our words and question the soundness of all our old views springing from sense impressions. And he breaks up the lumps and knots in the mind which are called prejudices, which hinder us from thinking and speaking truly. He is the synthesis of all the mental powers and of all the worlds beneath him.

An education derived wholly from the outer sense perceptions is something which enables man to get along without Intelligence; but he who can see and feel when all is darkness and stillness without, can detect Harmony and find the Knower.

Co-operative service is the physical expression of
(Aquarian) principle.

Man Has Failed in His Duty to Woman

By WILL LEVINGTON COMFORT



WOMAN is on the inner curve of things; man's sphere is the outer circle. It is easier for woman to make spiritual progress, because of her subtler nature. She is first to answer the call of the finer vibration. For ages a few advanced men have tried to travel the path to the Center without crossing her orbit, as impossible a thing to do as for the planet earth to coalesce with the Sun without crossing the path of Venus. These masculines, finding that women held the inner sphere, have tried to veil their faces from her as they passed inward, or tried to hurry through while she was occupied on the other side of the Light. They have, or shall, come back to try again.

For ages man has had the run of this Place. He has sought to bring all government, all worship, all magic, all romance to the surface. Contemplate for a moment his works upon the crust of the earth. * * * Nothing that he has done is so utterly out, so far reaching in ruin, as the man-handling of Romance.

It now appears that a large proportion of women have surrendered their birth-right and have become man-made creatures. They have compromised so often under stress, lost the use of their own prerogatives so many times, that even their inner spiritual revolt seems stilled into something dangerously like death. And their plight now, after all compromise and surrender, is that men do not hold to them; that men find the hearts and ways of such women uninteresting and artificial at length, and look over their shoulders, staring into some inner darkness for something—somewhere—that ought to be There.

Other women down the long gray days of decadence have gone far in hatred. There is hatred in the hearts of all great women, put there by the cruelty and obliquity of man's prolonged desecration of their sacred things—put there by the thong and the brand, the shutter and the veil, the broken foot, the blackened mouth, the sealed pelvis and the stunted mind. These are little things. Women can forget such as these, but man has done worse.

He has broken down motherhood and all but dissipated its dream. Look into the faces of the passing throng and contemplate the race we belong to. If there is anything your eyes have missed in the way of violated body or disrupted mind, wait a moment longer and it will pass in the crowd. But man has done one thing still worse than this. From top to bottom, from High Himalaya to New England, from Europe to the Near East, Old Testament and New, soldier and tradesman, layman and priest, —he has committed the blasphemy that man has the monopoly of Soul.

* * * I have been a man all this time. I have

been on the job most of the way down. I am not here to arraign men. The point of this brief reminder of certain facts about man's management of this Place, is that he has failed, and that his long-enduring supremacy is being taken away. No one with even optic nerves left, can deny that woman is now coming into her inevitable restoration of power. If it proves her will to retaliate, to treat man as he has treated her, this planet during the next few thousand years is not going to be a pleasant place for us. If there is no mitigation of the Law that hate comes back to the hater, that cruelty kicks back to the ignorant, and oppression reverts to the inquisitor—the ways of the masculine are as black ahead as for the drones of the hive in the slaughter-season.

Up to this time only a proportionate few women have realized the hatred in their hearts—reservoirs of hatred sealed on the way down, to be opened again on the way out. No man who has come up even through the emotional areas of romance, has failed to blunder somewhat among these vaults. An evolved woman, even when her human emotions are touched, is weary of him when he becomes a mere male. Often she is startled at the power of her venom when the veil of glamour is thrust aside, and he whom she has dreamed of as a lover, loses himself in the ancient lures of the earth. It is not that she denies even now, the joy of these attractions. The torrents of her hatred are loosed because she perceives that these are all he knows. Back of the hatred is the spiritual grief of her heart and the whisper throughout her being that this man whom she dreamed of as a lover, is merely one like the others. And by the others, she does not mean the adventures of one girlhood, but the tragedies of the ages. Mostly she keeps this hatred to herself. How well she has learned to do this.

It would be simple for a man coming into these realizations to change his allegiance to the feminine side of the field. But that would still be partisanship. The new mysticism deals with the whole, not the part. All parts are scaffoldings to drop away; molds in which the forms are set. We live in the molds, until the awakening spiritual nature begins to chafe against their restriction; then emerge into slightly freer forms, until at last we have ceased to need their rigid bindings. Through innumerable tentative laws, we emerge at last into the freedom of the Law. Any cast becomes a burden then; any cult a morgue. We are free from them, when we no longer have need of preliminary trainings, exactly as we become free from the national consciousness, when we begin to think of the planet as the working unit in all concerns; just as we are free from the molecular body, just as soon as we have refined our cells to the point that they no longer answer the gravitation of the earth. All classes of society and cults of religion are man-made.

The new mysticism does not call for partisan, allegiance. Man and woman, like the masses, and the martyrs arraigned against the masses, are parts of the same fabric—two entities which make up one identity. One cannot help to heal the causes of the world-war by fighting for one nation; one cannot help to end the still greater war—the war of the sexes—by changing sides. So it is, that while realizing woman's spiritual grievance and her intolerable tortures, the modern mystic is still for men equally, because he is part of the same thing as a woman.

It is a marvel thing between men and women, that their points of view are so different. Ultimately the Whole shall be seen between them on this account, but here and now it makes for misunderstanding. If you, as women, had taken the outer sphere of things you would have been like men. You were forced to use your head while he was using his hands. You of the subtler nature, hemmed and harried by his suspicious, possessive control, had nothing but the mysteries to play with, while he was out toiling among materials. You were already entering the realm of the intuitional, while he was in the lower toils of the intellectual.

He has not listened to you. Men have been atrociously taught; they have taught one another. Especially have they repeated to one another that you were not reliable, not responsible. Denying you soul, how could they look to you for truth? The little things you tried to say from the inner regions of the spirit, they were able to confute to their entire satisfaction, with the narrow but better ordered brains they evolved through matching heavy materials. You had no gift in expression, because your mind-power, through which your revelations had to pass, had been stunted and maimed by every domestic and social and religious artifice. Meanwhile men continued so to be lost in one another's arguments and decisions on all affairs, that they did not even see that the men-children you bore, were becoming disrupted because they had stunted and maimed you. * * *

And still you are on the way to the Way, because you hold the Ring Pass Not—the inner orbit. A few men know this already and are hungering for Home—not to pass you on their way to the Light as before—but Together to the Light. In this, the few men at last share the dream of great women. Because women were nearer the Light, they were first to know that they could not go to It alone. Because they were nearer the Light, they were first to learn the efficacy of the love-thing as a force: that it alone casts out fear and hatred and fulfills the Law.

Because awakened women are learning the use of this incomparable force, a force as scientific as the push and pull of the planet, they are not minded,

even in these initial days of their supremacy, to retaliate blow for blow, hate for hate, bond for bond. From man's material standpoint retaliation would be equitable, but as usual, the women have a standpoint of their own—their's of the spirit. Nearer the Light they perceived, long before the first occultists tried to avoid them on the way in, that they as women, were incomplete; that it was useless for them to try to return to the Light without bringing in with them the masters of the outer sphere. From their present vantage, the great women of the world wait and watch for the return of their own.

This is an age of stern and rapid tests for all. Man is learning swiftly in the midst of the crash and crumble of his own institutions. He is learning that Labor and Capital, like night and day, are but opposite phases of the same thing. By the same token shall he learn, as the great Yearning closes upon him, that he can not more become productive in the arts alone, nor in the spiritual activities of regeneration, than he can bring forth a child of his solitary initiative.

In striving to reach his own feminine he shall find, one by one, the old avenues of approach closed to him now; he shall find that he strikes at the roots of his own vitality when he hurts her; that he darkens the half of his being when he puts her from him; that the very currents of the earth rise up to slay him when he tries, as of old, to take her by force. To his astonishment it appears that his mere passion invariably draws upon him the reservoirs of her ancient hatreds. At last in desperation he realizes that she possesses and can use a mightier magic of attraction than passion; that it drives and draws, whips and inspires, involves and maddens him, step by step, until it forces him into a full conquest of himself.

It may seem impossible as you regard him now across the table, but when he really begins to try, it will be easier for you to stay by and help. When you see how hard the way is for him, with his vast material garnerings; (which are for you, too, as all your magic-making of the lonely years is for him;) when you see how mercilessly he has hurt himself, trying to play the game of life out there where the Light is vague and treacherously refracted, it will become impossible, one by one, for awakened women to remember revenge—all that presently put away in the rising song of Deliverance. And when each woman perceives how the outpouring of her heart, in this new and mighty magic, flames upon him—searing and withering the old in its intense power; when she sees, in working activity, that to answer love for hatred is the keenest and most poignant retaliation—she will cry aloud to Heaven long before he is healed, that her ancient enemy has suffered enough.

Jealousy is the boll-weevil that destroys soul growth.

A Woman



WOMAN—insofar as she beholdeth
Her one Beloved's face;

A Mother—with a great heart that enfoldeth
The children of the Race;

A body—free and strong, with that high beauty
That comes of perfect use, is built thereof;

A mind—where Reason ruleth over Duty,
And Justice reigns with Love;

A self-poised, royal soul, brave, wise, and tender,
No longer blind and dumb;

A Human Being, of an unknown splendor,
Is she who is to come.

—Gaspar Béla Daruvary.

Two attributes of life that need no defense: Honor and
Virtue. Defense cannot establish, nor attack destroy them.

Kevah-Grams

By KEVAH DEO GRIFFIS



INON DE L'ENCLOS must have been the
first Aquarian woman. Anyway she
was the first to speak right out in meet-
ing and say what Venus in Aquarius
feels. Her famous words are, "Friend-
ship is my passion, and passion is my diversion".

* * *

Fascinating to take the biographies or autobio-
graphies of great people—famous or infamous—and
work out their charts. Read Benjamin Franklin's
autobiography again and get the canny, shrewd, hu-
morous subtlety, the practical religion of Capricorn
in every line. Think of Cæsar Borgia and then re-
member he had the Moon in Taurus opposing Uran-
us and Netpune in Scorpio. Its the most amusing
way to learn Astrology.

* * *

Some doy some charming Astrologer will write
history, politics and literature in terms of our star
neighbors and Earth's responses and then Astrology
will become as popular as we, that already love it,
long to have it.

* * *

Why the hue and cry on the part of some sectar-
ians that the Sacred Science will be commercialized?
Are they afraid of Saturn and Jupiter? Isn't "Com-
merce" a Mercury-Saturn-Jupiter bond between peo-

ples? Isn't it for mutual enriching? Isn't it an in-
terchange of essence sand commodities? Isn't money
a love vibration and the right use of it a means of
understanding and purification and giving intelli-
gently?

* * *

The race is no longer pastoral. This is the iron
age—the Kaliyuga. We are to master all trines,
speak all languages, conquer space, utilize all ener-
gies, fear nothing and no planet. Money is concen-
trated energy, an exchange of one symbol of work
for another.

* * *

The "problems" of economics and sex are the
prayers for understanding and handling of Saturn
and Mars. In other words, getting rid of the old
fears of "malefics".

* * *

All good work is holy—has wholeness. Why is
the Astrologer any holier than the plumber, the
grocer, the bricklayer, the farmer, the engineer, the
artist, the poet, the mother? Why star work than
Earth work? The Earth is a star. The laborer in
any field is worthy of his hire—if he's a good labor-
er. To talk of the sanctity of Astrology and there-
fore to scorn "commercializing" it is to put modern
clothes on all the old taboos of witchcraft and priest-
craft that the race is trying to outgrow. Be careful
how you scorn any human method. Perhaps a com-

mercial Astrologer is spreading the gospel and teaching the good news, and reaching more needy ones and feeding more hungry minds and hearts than the so-called religious ones that cloud the truth with unintelligible language and propagandist doctrine or adulterate it with ugliness and deplorably bad taste.

* * *

We can only serve any of our Gods by being lovely, beautiful, intelligent, powerful, human beings. The slogan "Keep Astrology scientific", really means, all Astrologers please learn to become scientific, artistic, intelligible, amusing, interesting, charming, urbane. To have *savoir-faire*, to be well-groomed, to meet all people on their own ground, to speak their language, to translate your hard-won

knowledge into immediately available help for them in their day-by-day wrestling with life and ignorance and inertia and bondage of traditional heredity—that is to serve your Astrology with grace and to grow in favor with God and man. Astrology is scientific. It stands eternal in the heavens. It is science and art and religion and philosophy and music and arithmetic and mathematics—the perfect archetype for any mold of human work or love or passion or dream. Keep Astrologers beautiful and wise and tender and sound and understandable; that's what the slogan really means.

* * *

We adore perfection. We perfect ourselves to serve God to express love. We cease to be provincial.

The worship of an idol is co-incident with dogma.

Questions and Answers

---According to Astrology

By EMILY M. MALSTER

Q.—D. A. C., Los Angeles: I have cataracts on both eyes. I recently had an operation on my right eye for removal of cataract. The specialist operated in the dark of the Moon and told me I could use the eye right away, which I did and I think I strained it. Now I expect to have the left eye operated on when it is ripe. I was born May 3, 1854, Mt. Holly, Ohio. Will you tell me through the columns of THE OCCULTIST just what time in the Moon's phases I should have this operation performed?

A.—Any operation should be performed during the light of the Moon, because vitality is greater and the wounds will heal better. As Aries rules the head, and the eyes are part of the head, the Moon should not be in that sign, but should be either two or four signs away and not approaching the sign Aries. So the Moon should be in either Gemini or Leo. The Sun and Moon, both, rule the eyes, therefore, at the time of the operation there should not be a bad aspect between these luminaries. Mercury also has some influence over the eyes so it would be desirable that that planet should not be badly aspected, especially to Mars, as this planet rules operations of all kinds.

I would suggest that as soon as the doctor tells you about when the eye will be in condition for the operation, that you study the Ephemeris for some months ahead, choosing the best planetary combination possible.

You should also consider your progressed directions, for if Mars should be badly aspected by progressed directions, the operation may do more harm than good.

O.—A. F. G., San Francisco: What is the difference between signs of the Zodiac and constellations?

Twelve

A.—A constellation is a group of fixed stars, while the signs of the Zodiac are the mediums through which the planets express, or the instruments upon which the planets sound. The Zodiac is a narrow belt or roadway in the heavens which the planets traverse in their journeys around the Sun. The Sun being a fixed star, whose actual motion is only fifty seconds per year.

The signs of the Zodiac owe their influence to that particular section of the astro-magnetic field of force they occupy about the invisible center around which our Sun circles once during a period of 25,920 years.

You have heard of the music of the spheres; well, when a planet is placed in a sign of the Zodiac which harmonizes with it, it can express its highest and best vibrations, therefore, the music is harmonious. But, when a planet is in a sign that is out of harmony with it, it cannot give forth its best tones, so that the person in whose birth chart many planets are out of harmony, often has difficulty in attracting real success because he has no music within himself. But when the majority of planets are well placed, the person is out of the ordinary, even though there may be bad aspects. The bad aspects denote obstacles and difficulties to overcome, but the person will be continually striving for harmony, while, if the planets are badly placed but well aspected, it will be easy for him to get by, even though he is not doing the right thing. In other words, there is little music in him and he does not strive particularly for the best, but rather to get what he wants regardless of consequences. This is one of the fine points in judging a birth chart.

Through the Eyes of an Occultist--Magic

By RICHARD INGALESE



MAGIC, like religion, with which it is often identified, sometimes contrasted and often compared, never ceases to be of interest to stronger-minded men. Like religion, it eludes a strictly scientific definition. It came into being, on this planet, with the birth of abstract thought in man and will continue a moving force while he remains here. Hundreds of men have written tons of books, essays and pamphlets on magic, but few have touched the heart of the subject, confining themselves, largely, to classification of the phenomena of magic, theories of its origin and its historic settings.

Like Banquo's ghost, magic "will not down", and for the same reason, both ghosts and magic are potent realities. At times magic has been honored, at other periods proscribed, and in modern days ridiculed by many men who consider themselves wise. But the majority of strong people now, as formerly, are interested in the subject, as witness the fact that a syndicate, composed of some of the most thoughtful and conservative newspapers in America, recently ran a series of articles on magic in the West Indies. And this month (August) the same papers featured the black Magic of Northern India and Tibet as being among the most interesting discoveries of an American scientific expedition.

The elusiveness of the nature of magic is due to its occult character, it being one of the occult, or esoteric, sciences. Its history, according to occultism, is briefly this: In the childhood of the race, wise egos, who were graduates of another planetary system, came to this world to act as man's teachers. They selected, as pupils, the wisest of our infant race and taught them ethics and the laws of nature according to their limited capacity to understand.

Primitive religion owed its growth to phenomena, as have all subsequent, new, vigorous religions. Thinking man is not impressed by abstract philosophy unless it is fortified with visible results. Throughout the ages the cry of the masses, to the teachers of men, has been, "Master, we would see a sign from thee". In other words, show us by phenomena that you have a knowledge and a power superior to ours. This position is perfectly legitimate. Man has been deluged and deceived for ages by opinions and theories. Seven-tenths of all that is written, of all that is spoken, of all that is taught, either sacred or profane, are opinions and theories. Even modern science will take one fact and build a universe of erroneous theories upon it; as witness its new conception of the universe. Because light travels at a certain rate between two points in California, science theorizes that light travels at the same rate throughout so-called space, ignorant of the fact that there are differences in density therein due to vibratory causes which impede motion.

Because suns are luminous, all self-luminous bodies, outside of our system, are supposed to be suns. Scientists forgetting, or not knowing, that all matter, in mass, is vibrating and consequently is radio active; and that, therefore, planets are luminous by their own, as well as by reflected, light. Thus, many so-called suns are, in reality, planets; and these few facts shrink the universe, conceived by science, even as hot water shrinks a flannel shirt. But it must not be forgotten by the reader that scientific heterodoxy is, at present, the worst form of blasphemy, and, therefore, he is cautioned not to think for himself, but to swallow, without question, every new theory of the modern god, science.

As has been said, both in science and religion, man has a right to demand a proof of claimed knowledge or power. To substantiate the limited knowledge given by the Great Teachers to their pupils, they were taught facts beneficial to man and also some of the occult laws of nature, and in turn were required to become the instructors of their less enlightened brothers. Thus arose religion, priesthoods, and priestcraft with all their good and evil. Those religions were as crude as were those who taught and those who accepted them; and the phenomena produced by the priests, to impress their followers, is now named Magic. Of course, no reference is made here to so-called modern magic, consisting of conjuring tricks by sleight of hand or mechanical devices.

There are many divisions and sub-divisions of magic, but all can be grouped under two general classes—Magic, White, or Black. The former consists of the constructive use of occult force, for the benefit of another, or for oneself, but not at the expense of another. While Black Magic is the destructive use of occult force, or its use for oneself at the expense of another.

These definitions are the touchstone wherewith an occultist can accurately determine when and where he can wisely and safely use occult forces without subsequent ill effects to himself.

In both branches of magic, there is a secondary division, called by different names at various periods of history. At this time practical occultists usually designate them as Ceremonial, or Lesser, Magic, and Mental, or greater, Magic. To Ceremonial Magic belongs, on the white side, Spiritism; and on the black side, Devil Worship, Voodooism and kindred practices. In both sub-divisions there are certain forms, or ceremonies, enjoined, together with the use of material objects to aid in the evocation of disembodied entities. No matter what the disbelief of people may be, a man is a mind, whether embodied or disembodied. His character and his force are the same before and after death, and, by magic, can be utilized when he has incarnated.

In Mental Magic, signs and symbols are sometimes used, by the novice, to fix his attention upon the force he is attempting to put into action, but, usually such helps are dispensed with by the expert Magician. The forces used are the Cosmic Forces, now no longer occult; also elementals or centers of disembodied consciousness below the human. Words, mantras and prayers are often used to concentrate the thought and to accelerate vibration. And in both Ceremonial and in Mental Magic, suggestions, auto and hetero, play an important part.

This short paper is not intended as a treatise on practical magic, but is a suggestive article seeking to clarify the mind on this general subject and to indicate its influence, past, present and future, on man's destiny. Man's history, first fragmentary and then consecutive, only goes back about ten thousand years, according to modern knowledge. But everywhere and always we see the influence of religion and magic on man's life. As a man thinketh in his heart, so is he.

According to occultism and its records, fifty thousand years ago the Continent Atlantis sank below the waves of the Atlantic Ocean, due, in a large measure, to the misuse of magic. A group of rulers and priests, who had a working knowledge of magic, used it destructively to enslave the masses in their country. It is the nature of undeveloped man to misuse power, and these rulers, devoid of ethical principles, but strong in concentration, directed the mass consciousness of the Atlanteans along destructive lines; and thus, by disturbing the equilibrium of nature's finer forces, caused a readjustment which resulted in the submergence of their continent—for destruction eventually destroys itself and matter is moulded by mind.

Some priests and rulers have, from the dawn of history, known mass psychology and have used it for their own advantage to the detriment of the masses. It is due to this crime that history is largely written in human blood. We do not have to go further back than the late World War to see how the powers behind both thrones and presidents were able, through suggestion of pulpit, pictures and press, to prey upon the minds of the masses, working upon their fears and hates and so-called patriotic emotions, until men lost their reason and became puppets in the hands of modern magicians.

This age has the advantage of prior periods in that a knowledge of Mental Magic is more diffused. Nothing helped education along this line more than the reaction of thinking which came with peace after the madness of war. Many men asked themselves why they had acted so abnormally and found that their only answer was, through the power of suggestion.

Suggestion, now, has become the plaything of school boys; the mainstay of salesmanship, printed and spoken; the foundation stone of new cults; the power of the evangelist; the cause of many cures in

mental therapeutics. Sometimes it is used ignorantly but usually with deadly design—too often as black magic.

But, suggestion can be used intelligently and constructively. It is not to be feared, but always to be questioned carefully, both by the user of the power and by the recipient of the thought. The user should analyze his motive for using the power, knowing that personal desire often overrules judgment and justice. He should know that while the black magician seems to prosper, for a time, yet the law of compensation always takes from him everything he wrongfully acquires, together with his power, and thus teaches him, through great suffering, that one cannot do to another what one would not have that other do to him.

The recipient of wrong suggestion, if he acts upon it, quickly suffers for his ignorance and negativeness and thus learns his lesson, which is to think for himself—think before he acts. He should scrutinize every thought to determine which are self-engendered and which are sent to him. He should question himself closely before acting on any thought; asking, "Where did this thought originate?—is it true?—what am I to gain by acting upon it? Do I really want to act upon it, or does someone else want me to? What is the actuating motive behind the thought?" Such questions as these will reveal the truth.

Many persons have become confused in thought on the subjects of white and black magic, not having the touchstone heretofore given. These persons question the right of any one to use occult forces for one's own benefit. The Nazarene Magician, than whom no greater nor purer ever lived, did not hesitate to use occult powers for others and for Himself. He used suggestion for entertainment when He created the illusion that water was excellent wine. He used occult forces to cure the worthy sick. He and His disciples appointed a treasurer to collect and carry the money which they received as compensation for teaching and healing—for the laborer is worth his hire. He also used His occult, or clairvoyant, power for personal gain when He saw the fish that had swallowed a coin and directed a disciple to catch the fish and use the coin to pay His tax. He used His mental power several times for His personal gain when He blinded the mobs and escaped them. Thus a man is not a black magician merely because he uses occult forces for himself.

Man has passed the childhood of the race. He has reached the age of discretion. The forces of nature, like the earth itself, are his to use; he must use them and take the consequences of his thoughts and acts. Man, from now on, must become a magician, white or black, for the age of mind is here, and failing in this duty to himself, he will degenerate into a cipher in the sum of life and fall out of the evolutionary race as unfit to survive.

The N. A. A. Convention As I Saw It

By CEDRIC W. LEMONT



WELL, IT'S all over. Everybody who went looking for a good time had it, while those who expected friction and fireworks were not disappointed.

Personally I attended the convention for three reasons—to contact my fellow astrologers; to give something; and to get something. And I'm glad I went, for I had a mighty good time.

Whom did I meet? About everybody I think. And, just in passing, Hayes Beasley, editor of *THE OCCULTIST*, had about as friendly a handclasp as anyone, not for me alone but for everyone. On the other hand, I was high-hatted by one of the prima donna speakers, who begged to be excused from speaking to me in order to conserve her voice. Which rather amused me.

The most interesting addresses, to my mind, were given by Dr. DeQuer, Eleanor Jennings, Fred Skinner and Mrs. Milburn. Kevah Griffis, the most popular speaker of the 1927 convention, was jammed off the program, unfortunately. (Yes, there was a little feeling over this). Mrs. Wilkinson had a subject which interested me, but I was unable to hear her.

Everybody spoke of her as "dear Mary Bell", so you may judge for yourself of the popularity of our presiding officer. I didn't envy her her job of presiding over a lot of Uranians. God forbid!

We had a lot of fun guessing each other's rising signs. Mary Bell insisted that my wife was a Gemini. But Eleanor Jennings (than whom there is no greater "epocher") epoched her clear back to the year one and she proved to be a Cancer, as of course I already knew. But here's one on me—I placed Mrs. Bickford under Virgo, whereas she really had Capricorn rising. Which just goes to show that we old-timers sometimes fall down on the job, and that mixed types are real puzzles even to the experienced astrologer.

To my mind too many side issues were discussed at this convention and not enough practical Astrology. We heard all about the cosmic anatomy but not a word about mundane Astrology, horary Astrology, weather prediction, etc. As my own professional work is confined almost entirely to natal

Astrology and the progressed horoscope, I should have liked to have heard something from those specializing in the horary, mundane and other branches.

However, the N. A. A. still is in its swaddling clothes and it is poor and petty policy for any of us to withhold our support just because the other kids won't play our way. Which is rather a mixed metaphor—but you know what I mean. So here's to Dr. George, a good scout if there ever was one, and our re-elected president. Here's success to him. I don't believe there is anyone living who has a greater love for Astrology or who has a greater recognition of its value as a practical help to humanity.

What did the newspapers say of us? Very little, and that mostly good natured joshing. Until we do something practical along the line of publicity we can't expect anything else. Astrology is a joke to the press—and why not, since they know nothing of it—and the stars so far away!

San Francisco is said to be under Gemini, and I can well believe it. The mayor sent his representative, who greeted us most kindly and told us we were scholars, philosophers and gentlemen. The other Gemini twin came to our banquet in the guise of a detective from police headquarters, just to see that we were not unduly impious or possibly worshipped Bacchus as our patron saint. So far as I know, no arrests were made, although I expected every minute to see the traffic officer appear and give us tickets for exceeding the parking time limit in the dining room.

Back in July I had the pleasure of spending a few very happy days in the "Land of Evangeline". Quite innocently, while delivering an address at one of the sessions, I mentioned the lady's name, and if you have any doubts as to the dynamics associated with names they would have been quickly dispelled had you been present. Just why, I don't know, but quick as a flash the audience seemed to divide—for or against Evangeline. Whether or not you approve or disapprove of the lady's method of working you can't ignore Evangeline Adams, the most dynamic force in Astrology today. I would have given a lot to have had her present in person.

Here's to our next convention. Meet me there.

Applause is the most insidious form of idolatry.

Hades Transformed

By GASPAR BELA DARUVARY



LATER ADVICES from below tell of the grand revolution which science has made in the great stronghold of theology. The discovery comes from a disembodied entity. A gentleman of eminent character and culture had passed from this world to the majority. He found himself in the Celestial Paradise, surrounded by angels and redeemed souls. His delight cannot be adequately expressed: to be delivered from the blandishments and temptations of the earth, and admitted to the society of the blessed had more than satisfied his warmest hopes, and he was eloquent in praises of all that he saw and heard, and of the Power above all.

But one qualification was present to his joy. He had been on familiar and cordial terms with many, whom he now missed from the celestial chorus. Some desire of the old intimacies remained, and he resolved to ask permission to visit them in their dark abode. Consent was obtained, and with somewhat of sad foreboding he made his way to Hell. He found his friends there in full force and, seemingly, in the best of spirits. They conversed freely together. At his request he was conducted over the

realm of Inferno. His pleasure with all that he saw and heard was exquisite, and the society of old-time friends left little to be desired. But he was inquisitive to know all. He asked, accordingly, to see the lake which had been regarded as the characteristic feature of that domain. His friends lost no time in conducting him to the place. It was a broad expanse of water, cool and sweet, and the margin abounded with vegetation and beautiful blossoms.

"This cannot be the lake of the lower region", he protested, "I have always heard and read of it as being of fire fed with fetid brimstone".

"It was so formerly", replied his informants, "but during these later years, all the scientists have been assigned to this region, and they set to work to renovate the place. Such was their success that they converted the whole territory into a paradise delightful to inhabit, and instead of a lake, baleful and odious with its pestiferous heat and other unwholesome and disgusting qualities, we have now a cool and salubrious inland sea, abounding with everything conducive to health and enjoyment. Those dwelling here are unanimous in testifying to the happy change".

No true teacher will allow his pupils to idolize him.

New Books

"The Planet Neptune", Elizabeth Aldrich, Macoy Publishing and Masonic Supply Company, New York.

In this little book of some fifty pages, cloth bound, Elizabeth Aldrich has gathered together all of the ancient lore about the planet Neptune and added many deductions out of her own experience. It is a valuable addition to the literature concerning this mysterious planet whose effect on life is as vapory and nebulous as its component elements are said to be.

The study of Neptune is very important at this time, when Neptune is coming into the sign Virgo and so much speculation is rife as to the influence Neptune will exert on people, places and things.

"The Progressed Horoscope Simplified", Leigh Hope Milburn, Berkeley, Calif. (\$2.00).

Mrs. Milburn is particularly qualified to write such a book, owing to her long experience as a student and instructor of the Progressed Horoscope. In this work she has accomplished just what the name of the book implies, simplified the Progressed Horoscope so that it becomes easy for the student to grasp the more intricate complications of progression.

Sixteen

We can very cheerfully recommend this book to students desirous of delving further into progression.

"The Truth About Evolution and the Bible", Dr. and Mrs. F. Homer Curtiss, The Curtiss Philosophic Book Co., Washington, D. C. (\$2.50 postpaid).

Another volume, making the fourteenth, from the Curtiss pens appears, adding its weight of evidence to the support of evolution and to prove that the scientific, philosophical and religious concepts of evolution and the Bible are in perfect alignment and concord.

The book demonstrates a profundity of thought, study and investigation that would appal a timid investigator with their immensity. It considers each of the basic questions of the Bible and shows that much of the antagonism of one group for another is due to a difference in their premises. That in reality they are both standing on the same ground, but one is looking through the physical eyes and the other through the intuitive or spiritual eyes.

This book is tremendously worth while.

"Astro-Diagnosis—A Guide to Healing", Max Heindel and Augusta Foss Heindel, Fellowship Press, Oceanside, Calif. (\$3.00 postpaid).

Astro-Diagnosis is the science of diagnosing diseases and their causes through a knowledge of planetary influence in the human body. It is not generally known to the world, even to the medical world, that many prominent and successful surgeons and physicians are using Astro-diagnosis in their private practice. And the strange feature about it is that they are more successful than those who know and care nothing about it and are too crystallized to investigate.

In this book, Mrs. Heindel has reproduced knowledge gleaned from the voluminous notes and former lessons left by Max Heindel as well as from the thousands of cases that have come under her supervision through a healing department which covers

cases from the entire world, and assembled it into a compact, well-ordered volume that is intended for use as a text-book along lines of advanced study in healing of diseases.

It is a book that will be in great demand by all classes of medical healers, from many members of the old school to the most advanced of the Aquarian Naturopaths, and is equally instructive as a class book for the private student.

It correlates the anatomy of the human body to the various signs and the pathological qualities to the planets. Shows tendencies toward various afflictions. Also has a section devoted to diagnosis by the finger nails that is interesting and instructive.

The worship of an idol is co-incident with dogma.

Non-Resistance

By JULIA SETON, M. D.

TWO THOUSAND YEARS ago we were taught by one who knew, the lesson that there is no use striving after anything—no use resisting anything—no use holding on to anything—no use trying to reform and coerce and dominate any person, place or thing that resisted our efforts. "Agree with thine adversary quickly" and "Resist no evil" meant in that long-past day just what they mean now, yet, after all these long years of reiteration, there is hardly a nation or a people on earth who could make a passing grade in non-resistance.

It seems natural for us to struggle for the things we desire and to think that nothing will come easily and still more natural to resent and kick against the things which stand in the way of our attainment. In order that we may accomplish, there seems to be many places where it is a personal and universal duty to inhibit or coerce that which delays our imaginary importance.

The insatiable desire in our hearts to get what we want when we want it and where we want it and the way we want it, keeps driving us on to secure it, because desire is the prophecy of its fulfillment and it is also the God-push within us trying to get our souls into higher and finer expression.

Before we know the true law of giving and receiving, we often find ourselves on a battlefield of well defined ideas of the things necessary for our own good and the good of others and we hail with joy the opportunity to join in a movement of reform in which we expect to make everyone do as we think they should do and which eventually reforms no one but ourselves.

In this false idea of controlling and directing everything that is not in accord with our personal

ideals, we build up such a wall of mental enemies that our world becomes a miasmatic thought swamp in which an army of opposing forces battle with us on our very threshold.

We find that as soon as one opposing thing is mastered another will present itself, and, at last, worn out with the insistent clanging of our own weapons, we disarm and take a long-distance view of the opposing forces and it is then we find that there has never been but one man on our path and that is ourself and that "he who conquers himself is greater than one who taketh a city".

Before we can hope to live a non-resistant life or hope to sell the idea of non-resistance to the world, we must have a clearer idea of what it really means. Those old Visionists of the past never made the idea plain. If it means a mawkish acquiescence with all that is contrary in the world, and a spineless acceptance of everything we do not want, then it is foolish to offer it to a world-mind which has found out long ago that the very heart of the thing called man is built upon conscious selection, conscious rejection and determined possession.

The corner-stone of non-resistance is *understanding* and it may take a few centuries longer before humanity understands why non-resistance is the method by which it pushed itself on from atom to celestial kingdoms of consciousness.

Understanding of the laws of the world in which we live; understanding of the true selfhood; understanding of the One Life in all and through all—The One Humanity; understanding that there is only one life in all that is life, and black, red, yellow, brown or white are all fruits of the Tree of Life, whose leaves are for the healing of the Nations.

The call of life is always to life and there is noth-

ing in, under, on or above the earth which is not our companion in our cosmic journey and to reject that much of life and to quarrel with anything is to quarrel with ourself and to try to destroy anything is to try to kill life itself. Life cannot be destroyed; it can only be diverted to appear again in another form.

Understanding of Self links us with the world. All that is in the world is the worked-out picture of our inner self. Everyone in the outer world in which we live, wants just the same things we want, only in a different way and they will use us in order to get them, just as surely as we will use them. This give and take of each other is part of the universal plan—and they will reject us at any place on their path where our usefulness ceases, just as we, naturally, will reject them when they have out-lived our need.

We find we can take whatever we don't want and fling it back into the universal Life and say: "I am through with that", just as we can discard all the baggage of our worn out desires and call to us new people, situations and things, and we find if we feel pain in any one's going on, it is holy pain for us; and if our going on in our own unfoldment gives anyone pain, it is holy pain for them. It is not a part of the Divine plan that we should so immerse our selfhood in the self of another or the old situation that its own natural advancement hurts us. It is all self-pity and a false estimate of life's true values.

There is a true understanding and when we learn to see every person as perfect as we see ourself, we will find non-resistance is not a strange, mysterious weakening thing, but the only natural method of a big consciousness.

"Agree with thine adversary quickly", of course we will when we understand. It really does not matter to anybody but himself what he thinks, after all. What we think cuts very little figure with Truth itself. We may be wrong, another may be right, or both wrong in the ultimate. It is satisfying to have our own well-grounded opinion but it is just as satisfying to another to have his own opinion and if we really tell the truth to ourselves, it is not that we really care what he thinks but our satisfaction comes by making him think as we think. Again a little soft pat to the ego-self.

Non-resistance only comes through a fuller understanding of life and living. We are our brother's keeper but not his boss and all that we have to keep is his ideals and if we know and live these, our work is finished. We learn to do all our reformatory

stunts on ourselves, and let our own constructive, satisfactory life bear witness to a better method.

The true law of defense is to be so true to life through persons, places and things that everything prospers and grows better through our interest than it does without it. Then man's own selfish, undeveloped interests will lead him to ask "What have you that I have not"? When humanity can be let alone to do as it pleases it comes, after a while, to where it pleases to do the better way because our life has set the example.

Co-operation, not alone in our way, but in the way the other fellow can appreciate. *Co-education* in his way, too, with our way ever present, coloring, most subtly, the things of his way, helping humanity to help itself in the only way it knows how to learn. This is *non-resistance*. It is not blind acceptance to weakness or inefficiency, nor human waste, but we agree quickly because we have learned the way to agree without losing any of our own integrity.

We find, then, that everyone in the world does the best he knows how to do and if he knew better he would do better; that all we have to do is to fix his "Know How", and we quietly do this by letting him fix it himself through putting before him, in kindness and camaraderie, a better method. He first endures, then accepts, then teaches some one less developed and his heart is full of pride for he thinks the ideas and methods are all his own.

How do we know that we have passed from death unto life? "Because we love the brethren" and we only love in the degree that we understand the laws at work in his consciousness which make him what he is. When we know this we are free from resistance. "No greater love than this has any man; that he laid down his life for his friend". Whenever and wherever we stop and put our life into the life of another by giving our time, our interest, our genius, or our money, we have laid down just that much of life for our neighbor, not alone in our way but in the way he can appreciate and use.

Truth, Love and Peace—these are the soul's true quest. All humanity is on this great personal highway and we pass and repass many times in our journey to ultimate manifestation. Through Sun and shadow, without bitterness—this is the inevitable outcome of our life when we have ceased resisting. We hold the self inviolate, we claim all, possess all, distribute all, in a majestic superiority, but we allow every other person to do equally the same thing; our world of inferiors has ended; we are in a world of equals at last; there is no one below us and no one above us; we stand on a new pinnacle of human endeavor and know what Jesus meant when He said "And I, if I be lifted up will draw all men unto me".

To adopt another's opinion is to abdicate your mental independence.

The Greatest Commandment

By MARC EDMUND JONES

THIS lesson in Matthew is based upon chapter 22, verses 34-40, and it serves to bring out the importance of a discrimination founded in spiritual realization. The passage is common to the Synoptics (cf. Mark, 12:28-34; Luke, 10:25-28) but in Luke the incident leads up to the parable of the good Samaritan (verses 29-37) and for that reason the Luke account is not generally treated as a parallel passage. Mark adds to this questioning of Jesus a nice "testimony" to the Galilean by the questioner; a Sunday school denouement which is ignored by the author of Matthew with his usual good judgment. It is in Mark alone that the question is sympathetic. In Matthew there is no hostility, but the tempting of Jesus (as perhaps better rendered "testing" in the Greek of Luke) is properly shown as a trying of Jesus—to see what he really knew of the law and tradition. There was no dispute among the Jewish leaders as to which was the greatest commandment. The Shema (Deuteronomy, 6:4ff) was recited daily by the orthodox. The issue was merely an estimation of this new "prophet" and they were in perfect agreement with him, on these fundamentals of faith, from the start. To the "greatest" commandment Jesus added Leviticus, 19:18, and demanded that each true Jew (in a proper sense "Jew" is an exact synonym of our "initiate") love his neighbor as himself. This was the corner stone of that which was essentially new in the teachings of Jesus: an economic and social fellowship of man which is today but beginning to be appreciated.

Matthew's three powers inherent in all real love, especially as directed toward God, are definitely three in number as given in Deuteronomy, but Matthew omits the wrong one (strength; that is, might). Mark and Luke have added mind, which is the same word as heart in Hebrew. Properly these powers are heart, soul and might: love in (1) desire, (2) understanding and (3) physical manifestation. This, the greatest of the commandments, is great because it calls out—as directed toward God—the primary and most enduring expressions of the three active or living principles of man.

The good Samaritan has given the Gospels one of the best known and most popularly effective of the parables of Jesus. There is no one who is not able to see the contrast between the proud and haughty Jewish dignitaries who carefully passed the robbers' victim there in the wilderness of Judea, in the barren wastes not far from the garden city of Jericho, and the outcast Samaritan. Unfortunately, while the story is excellent as an illustration of neighborliness—and this, as is made perfectly clear in its detail of telling, was the sole reason for its use by Jesus—it develops a number of dangerous

and false implications, and Matthew again displays very fine judgment in its omission. Indeed, the good Samaritan has, more than almost any other incident in the Gospels, served to determine the attitude and policy of modern charity. The exaltation by the present-day ecclesiastics of those who go about "doing good" has raised a whole generation of professional Samaritans, to an extent that has given a most unpleasant savor to the word "charity" and at the same time has almost destroyed the opportunity of the church to be of real help in the community at large. The story was safe enough for Jesus to use for the reason that "priest, Levite and Israelite" was a collocation of words familiar enough to all his hearers to be recognized in the "priest, Levite and Samaritan" of the parable. In other words, Jesus gained force for his illustration by the device which outwardly is so despised in the modern world, the play upon words, but which nevertheless is the basis of all popular entertainment (e. g. the reminiscent strain in music, the "gag town" in vaudeville, etc.) and is utilized by all skillful and forceful popular leaders. To his hearers the presence of a Samaritan on the road between Jerusalem and Jericho was as preposterous a supposition as Jesus could present. There was, therefore, no chance that the story would be taken for more than a passing, very clever (in its play on words) and sardonically amusing contrast in neighborliness. Matthew's author, probably writing in Rome a generation or more later, saw the ephemeral nature of the parable and did not use it. It is curious, therefore, to witness a modern church as it grows in superficiality seeking increasingly to model its social attitude upon this story which, taken apart from its Semite humor, is thoroughly smug and self-righteous. The knowledge of when and where not to intrude into the affairs of a fellow man is the whole basis of a real neighborliness. The parable points out that neighborliness increases in its manifestation in inverse ratio to the obligation to display it. Thus the priest and Levite would have some fatherly obligation; the Israelite none and the Samaritan less than none. But Jesus teaches constantly the basis of real human intercourse (to love, with the three real powers of love; summarized in its application in the Golden Rule) and he here takes for granted the ingrained disinclination of the Semite temperament of his land and times to intrude in the affairs of others. Were the parable intended to teach charity of the modern "living the other fellow's life for him" sort, a Jew would have been the one to extend a helping hand to a Samaritan rather than the humorous reverse.

The spiritual teaching of the passage is found in the necessity for a principle of distinction by which all precepts of life are to be judged. The question asked of Jesus might very well be phrased: "What

kind of commandment is great in the law"? In other words, there must be something great in the law, or appreciation of the eternal spiritual verities, by means of which a seeker may include or exclude all else that purports to be an expression of the law. God must obviously be the basis of cosmic law and being, and a foundation commandment must necessarily yield a primary or underlying relationship to him. Of human qualities, love alone is broad enough for this purpose, since love is the fundamental attractive force of the universe and since attraction to God is desired. To command a love for God is too general; it cannot serve as a principle of distinction. But with the three powers added there is gained a definiteness within the self to which all other things can be brought for measurement. These powers already have been given. As man can sense God in his desire, all other desires are purified. As man can perceive God throughout his understanding, all appreciation of existence is expanded and

enriched. As man can feel God to be active in his physical manifestation, all outer forms of life itself take on a real and enduring and prosperous neighborliness.

The personal application of the passage lies in a realization of the right way to "tempt" truth. The student must "try the spirits whether they are of God" (1 John, 4:1); that is, each seeker must do as the lawyer did in this passage—subject the truth to every test necessary to affirm it to the consciousness without shadow of doubt. All spiritual teachings must be measured by the standards of the individual. Borrowed standards and improperly tested or understood teachings cannot be other than destructive to any real illumination. Each student must learn to use, rebuild and reorganize—but never discard or despise—his own personal (and so, to him, real) prejudices, feelings and groping appreciations of the truth.

Love is the life of the soul; the harmony of the universe.

To a Mocking Bird



UTSIDE my window, 'gainst the sky,
On a fig-tree branch you teeter,
But what I want to know is why
You always call me "Peter"?

Peter! Peter! Peter!
You always call me Peter.

And all day long, till even-tide,
My wife complains you greet her;
With ribald mocking voice you chide,
By always calling "Peter"!
Peter, Peter, Peter!
By always calling Peter.

Insolent bird, 'tis not my name,
Dost think because you're fleeter
That you can flout me just the same,
With everlasting "Peter"?
Peter, Peter, Peter!
With everlasting Peter.

Why don't you call your loving mate?
You cannot always cheat her;
She will not always idly wait
And hear you chirp of "Peter".
Peter, Peter, Peter!
And hear you chirp of Peter.

No heed paid he; 'mid orange bloom
His notes rang clear and sweeter;
Away he flew, in evening gloom,
With foolish call of "Peter".
Peter, Peter, Peter!
With foolish call of Peter.

—Ervine Denison York.

The Image of God

By HAYES BEASLEY

"And God said, 'Let us make man in our own image, after our likeness. . . .'"

"So God created man in his own image, in the image of God created He him; male and female created He them". —Genesis I-xxvi-xxvii.

"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass". —Job XIV-v.



THE OLD ARGUMENT as to which was first, the egg or the hen, ceases to be debatable and the solution becomes simple to the occultist when the laws of creation are glimpsed. Also the phenomenon of

a lost person traveling in a circle becomes apparent.

All animal life is conceived by the fructification of the female ovum, a circular body. This circle, perfect as it comes from the spirit into the flesh, does not maintain that perfection throughout life. The physical form is encased in an astral egg, in the form of an ellipse, bearing the same relation to the human body that the atmospheric belt bears to the Earth it surrounds.

It is demonstrated to both exoteric and esoteric science that the elliptical form of planetary orbits is due to the magnetic attraction and repulsion of the Sun and, in a minor degree, of the planets. Magnetism is increased by friction and electricity by resistance.

The human egg, or astral body is the "hope chest" or receptacle wherein our thoughts, words, deeds and experiences are being stored away and which give to the ego its vibratory rate by which it classifies itself, not only here and now, but hereafter.

The egg is first because it is the limitation of physical form. The orbit of the Earth is the image of the greater universe of which it is a member. That universe is manifested to man as the Zodiac. The Zodiac has twelve houses, with its beginning or head in Aries and its ending or feet in Pisces. This zodiacal figure is the four-dimensional object of its three-dimensional replica, man. It is also the image of God, (made manifest to physical sense) in which man is made. The universal symbol of this zodiacal man is the serpent with its tail in its mouth. The embryo takes the form of the zodiacal man and, in old age, the tendency is to double up again, as before birth.

Man generates his own magnetism and electricity by a cumulative process, beginning in his stomach with the food he eats, continuing through his lungs by his breathing, and culminating (on the physical plane) in his mind with his thinking, which process automatically determines his spiritual development, and the circumference of his orbit. The polarity is formed by the reversal of the process. Through un-

directed thinking, the lungs are allowed to take their own course, the stomach is the creature of abnormal appetites and evil habits when the vibratory rate of the body is on the level of (or below) that of the animal kingdom. Or else the thoughts are directed in the proper channels to become constructive.

In the story in Genesis, we read that the "Spirit of God moved upon the face of the waters and God said 'Let there be light' ". The "Word" becomes the connecting link between the movement of the "spirit" and the result of that movement, "light". So we are safe in drawing the conclusion that the word "said" represents a thought process rather than a spoken or audible tone. It was the first tone of the music of the spheres and only audible, then as now, to the highly attuned and intuitive ear. All of which deduces a premise that the spirit (negative or magnetic pole) produces a spark when thought (positive or electric pole) is connected to it, producing light, the result of the union.

If we can understand that we are chained to our orbit whose bounds we cannot pass, on the physical plane, but that within that orbit is the possibility of attaining Godhood (the spiritual image of God) and by the evolutionary processes of growth through spiritual attainment we may increase the dimensions of that orbit (which is in reality a spiral), climbing to ever higher levels in proportion to our spiritual unfoldment, then we have an incentive to raise our vibratory rate by and through correct thinking.

The oblong square of Free Masonry is from the parallelogram of the elliptical orbit, the fourth part of which becomes the carpenter's square, being twenty-four inches one way and sixteen inches the other, which dimensions, like the 360 degrees of the circle, are the relative proportions of the angles of all oblong squares.

The human must evolve the perfect square of the perfect circle by overcoming habits and appetites through right eating, breathing and thinking.

TRAVELING IN A CIRCLE WHEN LOST

The *Literary Digest*, in a recent issue, discussed an article by Dr. Asa A. Schaeffer, giving the reason why an individual who had lost his way would travel in a circle. After stating many reasons that did NOT cause the circular travel, among others that "one leg was shorter than it really ought to be", the doctor tentatively admitted he did not know.

All force is created by a circular motion. Motion cannot be conceived minus polarity and polarity must, of necessity, be the opposite ends (or poles) of the center of a circular motion. Hence all circular motion presupposes the axis or point within the center. When one is lost he follows the magnetic poles of his being in a circular orbit. If he has a weak and negative nature, his circle will be much smaller than one who is magnetically strong and virile.

The same rule applies in the daily activities of

life. The strong, magnetic individual will have a larger orbit of activity than the individual with a weak, negative personality. This is the most important reason why one should cultivate the positive attitude towards one's surroundings. The best way to do this is to learn to think for yourself. If the priest, the doctor or the politician has been directing your life, you are each one's creature. You belong to them entirely. Direct your own thought forces and note the results. You will still travel in a circle but it will be an ever-widening one.

Never value friendship greater than Truth.

The Answer



IFE, DEATH, and Love once stood beside a field,
Where men had fought with sword, and gun, and shield,
And as they stood, Life spoke with bated breath
And said, "I wonder when the foes will yield"?

Then Death, with hollow eyes, looked at the men
Who gasping lay about his feet, and then—

"I think", he said, "when all the world is drenched
In blood, the strife will finish—only then"!

But Love looked far away with tear-filled eyes.

"My friends", he said, "beyond the Sun there lies

A land where flowers bloom with perfume sweet,
Where no one suffers pain, and no one dies.

"And in this country at the rainbow's end

There lives a King who is a Helper, Friend;

Who pardons sin and washes guilt away,
And when men know his love, the war will end".

—Gaspar Béla Daruvary.

Effect of Planets in the Various Houses on the Human Body

By O. W. LE MAR

LEO



SATURN.—Usually personates a full, large stature, broad shoulders, large, heavy bones, but not very fleshy, rather austere, surly and quite a braggart, passionate, revengeful and never forgets an injury or forgives a wrong.

JUPITER.—Gives a large, strong, well-made body of splendid proportions, sanguine complexion, full, clear, deep-set eye, and very penetrating, military walk and bearing, free, generous, courageous, noble and fond of praise.

MARS.—Gives a very tall figure, large bones, fierce, ruddy complexion, light hair, large grey eye, quick positive step, rather a boastful character, fond of all out-door sports, as riding, hunting and shooting; ready for war at "any old time"; a proud arrogant disposition, always seeking the smiles and favor of the opposite sex.

SUN.—Produces a large, tall, strong body of good proportions, light brown or sandy hair, very noble, ambitious and aspiring, honest and truthful, a firm friend and determined enemy, often a trifle too conceited; they scorn to do a mean trick and are above flattery, very fond of rule or authority, in which they excel.

VENUS.—Creates usually, a tall, well-proportioned body, clear complexion, clear cut features, roundish, full face which is freckled, light, flaxen or reddish hair, somewhat passionate and petulant, but very kind, generous and free with their friends; quite good-humored, sociable and rather proud—but not of the arrogant order.

MERCURY.—Produces a tall body, brownish hair, sunburnt complexion, roundish, full face, high nose, hasty, proud, conceited; ambitious, rather a volatile nature and seldom keep their friends.

MOON.—Denotes a person above the middle stature, good proportions, sandy complexion, large, prominent eyes, light hair, a lofty, proud and aspiring nature; a very contentious, positive, firm, unyielding nature, that binds others to their will force.

VIRGO

URANUS.—Gives a shortish stature, but well proportioned, dark hair, brown or hazel eyes, small bones, very fine grained; a witty, eccentric mind, fond of study and occultism, very close, sordid and miserly.

SATURN.—Tall, slender body, lean, dark visage, ascetic, austere, melancholy, brooding; sad look or expression of eye and face; slow to anger, contentious, retentive mind, curious in beliefs and notions, fond of science and a deep student.

JUPITER.—Denotes a stature above the medium, black or dark hair, ruddy but not clear complexion, a hasty disposition, very cheerful, boastful and improvident.

MARS.—Gives a medium height, straight, well-made body, grey eyes, round face, quick tempered, revengeful; a scar, mark or blemish on the face if rising, conceited and of an irritable nature.

SUN.—Personates a tallish, well-made body, rather slender, a good complexion, brown hair and grey eyes, ingenious, free, generous and kind; very analytical, keen, sharp and intelligent, progressive with great self pride, fond of honest recreations and pleasures.

VENUS.—Usually a tall, well-made body, brownish hair, long face, dusky complexion; a lively wit and clever orator, an aspiring nature, fond of all light recreations.

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