

Occult Life



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DEAR FRIENDS AND FELLOW CO-OPERATORS:

This issue of OCCULT LIFE has been advanced to the month of June for the reason that the May date would have been more than usually late owing to conditions beyond our control. May is included with June.

The next issue will be called the July-August number and it is hoped the editor will be able to sandwich in a month's vacation of which he is greatly in need.

The Silent Helpers will continue to send their constructive thoughts guaranteeing the fall months to open with renewed strength and higher inspiration.

May all the planets and all the constructive forces of nature combine to bless and prosper all whose eyes scan this page.

Fraternally.

HAYES BEASLEY, Editor.

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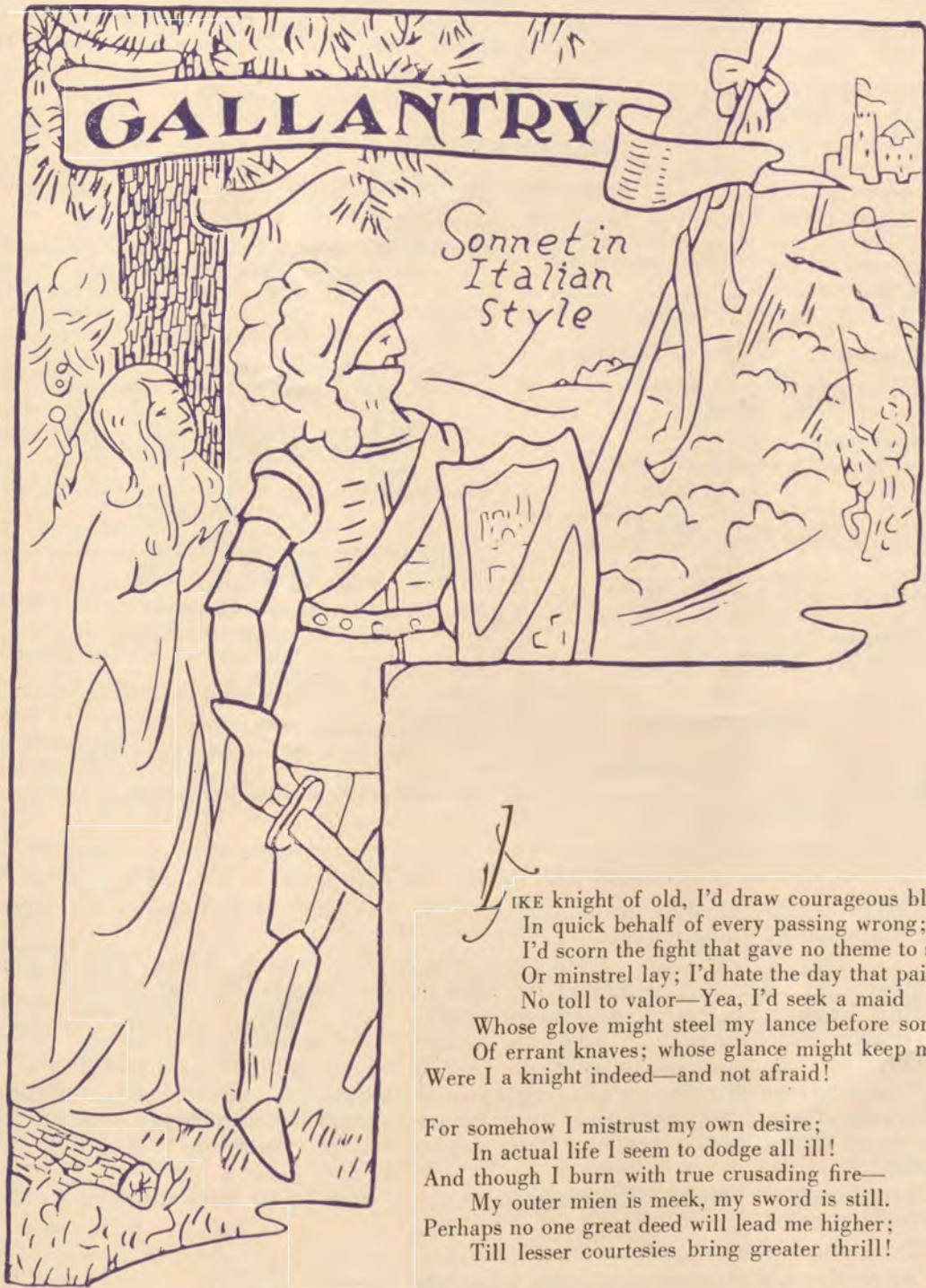
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*L*IKE knight of old, I'd draw courageous blade
In quick behalf of every passing wrong;
I'd scorn the fight that gave no theme to song
Or minstrel lay; I'd hate the day that paid
No toll to valor—Yea, I'd seek a maid
Whose glove might steel my lance before some throng
Of errant knaves; whose glance might keep me strong:
Were I a knight indeed—and not afraid!

For somehow I mistrust my own desire;
In actual life I seem to dodge all ill!
And though I burn with true crusading fire—
My outer mien is meek, my sword is still.
Perhaps no one great deed will lead me higher;
Till lesser courtesies bring greater thrill!

—Marc Edmund Jones.

OCCULT LIFE

HAYES BEASLEY, EDITOR AND PUBLISHER

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EDITORIAL

CRUCIFIXION AND RESURRECTION

HUMANITY begins its manifestation on the physical plane as an animal. The child lives on and thru its mother's body until seven years' of age. It then begins to cognize and its egoistic urges begin to function. Up to this age its primordial instincts, hereditary influences and the prenatal thought-forces of the mother have worked their unopposed will upon the little animal.

At seven years, the ego will take control and shape its destiny. This ego will, after seven, be shaped and guided by environment, example and precept. If its home life is in an atmosphere of selfishness, its school life will be a reflection of the home environment, and the school life will, in turn, be reenacted in the attitude of the adult citizen.

If the neighborhood environment is vicious, that viciousness will be photographed on the child's mind. The precepts of home, school and religion will alter this photograph to a degree, but only the intuitive faculty can permanently restore the spiritual equilibrium of the Cosmic Ego.

The seed bears within its hard, resistant casing, the life force to project the full-grown plant. The exact plans and specifications, or, in other words, a photograph of all its past experiences, will be incorporated in the seed, again, for future incarnations.

In order that this hard, resistant casing may be made to release the life force and allow it to manifest in form, there must be a resurrection of the life principle. This resurrection is brought about through the combined influence of Earth, Air, Fire and Water, which is the Cross on which it was first crucified. Its cross now becomes its source, and its only source of salvation.

The crucifixion takes place through the expression, while in manifestation, of the Cosmic Urge. Living begets its cross. Whether that cross is heavy or light depends, entirely, upon the ego manifesting. The plant bursts into life, grows, blooms, and bears fruit and is crucified, buried and again resurrected.

What is true of the plant is true of humanity. The human being is encased in the hard, resistant shell of flesh; its cross, Earth, Air, Fire and Water, the same as for the plant, the fixed cross of the horoscope; the Bull, the Eagle, the Lion and the Man of the Bible; Hydrogen, Nitrogen, Oxygen and Carbon of the chemist. This cross is the only salvation, or, in other words, the only possible method whereby the plans and specifications (the photo-

graph) can be developed and fitted for use in the Cosmic scheme of the Universe.

If, in our ignorance, we inflict upon ourselves, or in selfish desires, upon our progeny, limitations that make our cross heavy, our suffering will be increased and our crucifixion more painful. If we have been conceived in the womb of a mother who has endeavored to realize her responsibility, and by a father whose life was governed by love, our cross will be lighter; but in any event, we will bear our cross until this chrysalis shell is crucified upon its Cardinal Cross, or Sphinx of Life, and the divine replica, which is the Spirit, is released into the larger sphere of activity through its resurrection, brought about by that same Cardinal Cross, or the combined creative principles of Earth, Air, Fire and Water, playing upon the human body in its daily life. These elements are evidenced in our appetites, habits, emotions and manner of manifesting the Desire Body.

It takes no great stretch of imagination to realize that each one is the creature of his emotions, his appetites, his habits. It is evident that each Ego is the carpenter and builder of his own cross, and must carry it to his individual, self-chosen Golgotha.

As the life-force of the tree flows upward from its Earthy grave as the Watery sap, manifesting as limb and leaf in the Air, culminating in the Fiery blossom and fruit, so does the human being manifest. His Earthy flesh body is vitalized by the Watery blood (sap) coursing thru his veins and arteries (limb and leaf), and his lungs breathing the Air, the whole manifesting in the activities of life producing the Fiery ambition to achieve and attain.

Truly, we should learn to "Kiss the Cross", realizing that as we overcome its difficulties and temptations to shift its burdens, will we the more perfectly fulfill the Cosmic plans and specifications of the Grand Architect of the Universe who has placed "Our bounds that we may not pass".

VEGETARIANS AND ENDURANCE

It has been demonstrated, many times, that the Vegetarian has more endurance in a physical test of strength than the meat eater. There is a very wonderful reason for this.

The Vegetarian realizes, as he learns to select his food more wisely, that he is becoming more and more sensitive to vibrations that he scarcely knew existed before he left off the eating of meat. His body becomes more refined; his thoughts cleaner; he can go longer periods without food of any kind; fasting is not the punishment to him that it becomes

to the confirmed meat eater; he loses his habits and appetites; he has, probably, taken up light physical and breathing exercises; his stomach is not the victim of meat toxins that, invariably, accompany the confirmed meat eater.

With increased breathing capacity, acquired from exercises, he is able to consume more oxygen and as he becomes a more liberal patron of oxygen, he is able to extract from the air he breathes a greater amount of the food values contained in the air. He can go longer without food because he is drawing on an inexhaustible supply of the purest food known. His breathing machinery is doing with the air he breathes just exactly what his digestive apparatus is doing with solid food. It is assimilating the air content through a different set of organs in the body and on a higher plane.

So, when the Vegetarian enters into a physical contest with a meat eater, he has all the advantage. He has cleansed his muscular tissues, his blood stream, his mental outlook, and has a power of concentration unknown to the man with a body full of toxin due to eating decaying animal flesh, for all animal flesh that is killed to eat has immediately began to decay and those germs of decay must of necessity be taken into the body when the flesh is eaten.

Advanced occultists eventually reach the point when they may eat of any kind of food and, through the control of the organic body, gained by the practice of concentration and the conscious control of the pranic energy, prevent it from doing them any injury. It is of this power that Jesus spoke when he told his disciples that greater things could they do. That they could drink poisons or be stung by venomous serpents and not be harmed. But of this degree of advancement, there are not many known to the world. These advanced occultists belong to that class that have the power to project their bodies through space at will.

The Vegetarian is not only more capable in physical contests but is automatically and unconsciously training for the new Aquarian race that is now in process of formation. He is the individual who will survive the epidemics, who learns quickly that non-resistance is the most constructive path to greater success in life as well as to a higher understanding of cosmic law.

The spiritual part of the food we eat, whether animal or vegetable, is the vitalizing essence of the food. The fibrous, or physical body of the food, is thrown off through the excretory organs. Hence, the vibratory rate of the food we eat becomes the controlling factor in the vibratory rate of the body incorporating it. The test of the vibratory rate of food may be learned from observing how long it takes various foods to be digested after entering the stomach. The longer the food remains in the stomach after being eaten, the lower is its rate of vibration. And if man becomes the thing he eats, it naturally follows that the eating of animal food

materially reduces the individual's rate of vibration.

This fact is the basic principle behind cannibalism. The cannibal believes that the properties of his victim are incorporated into his physical body. If his victim is brave and fearless, physically, he will become brave and fearless. Judging from the action of the jingoe element of the world, there seems to be some basis of fact in the cannibal's deductions.

WHY MEN DRINK LIQUOR

The universal, exoteric reason why men drink is cosmic ignorance, both objective and subjective. Or it might be better to say both objective and instinctive. For it is the subjective mind that we depend on for protection against all unknown dangers. Men drink because they want to get away from something. They do not know just what it is they fear but they do know from experience that they are free from that fear when they are drunk. This fear of an unknown foe is purely an attribute of the animal experience and is raised into the subjective mind with the acquisition of knowledge, both in the womb and in the formative period of youth. This knowledge must become wisdom, then understanding before a cure is possible.

There is a vulgar expression to the effect that "one drink of bootleg whiskey would make a jack rabbit spit in a wild cat's face", which very correctly exemplifies the statement of liquor abolishing fear. It also proves that even the vulgar, lowbrow axioms have a basic premise of fact.

A later development of drunkenness results in the experience of being able to accomplish tasks, conceive ideas and do creative work that is, seemingly, impossible when functioning solely on the objective plane. This is because the objective mind is paralyzed with the deadening effects of the alcohol, and the subjective mind is freed from the limitations of the ignorance of the objective mind. Ignorance again coming to the front. The subjective mind, however, does not and cannot create above the plane of the individual's experiences in past lives, and the best, and probably the only way that one's degree of progress in past incarnations can be determined is his creative work while functioning, either while drunk, under hypnosis or as a result of his control of the subjective mind, while in the silence, or as a result of concentration and meditation.

The station in life, of the drunkard does not absolve him from the charge of ignorance. He may hold positions of trust and dignity and yet be ignorant of fundamental law. He is functioning solely on the objective plane, in these positions.

The functioning of this submerged fear attribute may be studied with interest in the various steps of religious practices and ritualism. It is probably at its lowest stage in the Voodoo worship of the savage

blacks of Africa and other countries. There it is, frequently, associated with human sacrifice and this same instinct is the cause of murder among all other classes. In orthodox religions, it frequently creeps out into the open in the form of hysterical shoutings and mouthings. The amen corner is a light and harmless form of this phobia. It has its base in the emotional, passional body, which, again, is the animal part of our nature, and is only controlled and subjugated as we become educated, not exoterically but esoterically, and realize through that education that the mind is a greater force for self advancement than the procreative urge and the appetites. Then, the drunkard may learn thru this knowledge, that he can know his hidden foe and has a weapon for his protection that he can use without demoralizing his soul and destroying his body thru hysteria on the astral plane, or dope and liquor on the physical plane.

So, let us, rather than attempting to force ignorant women to bring more of these half-baked souls into existence, or attempting to cleanse the blood streams of nations by injecting poisons into the life stream thru vaccines, lead humanity to a study of the laws of Nature in daily operation all about them in the objective world. Thru this study, life will become simpler and less hectic, fear of unknown foes will vanish, honesty will be recrowned, speed decreased, and all on a rational basis. If this is not done, and done quickly, Nature will take it in hand and do it her way and that way is elimination.

Watch her at work. The dead carcass is filled with maggots, the germ of which existed in the living body, for this very purpose. And so, the germs of humanity's life and death are both sown within the living body, individually and collectively.

THE SILENT HELPERS

Your thoughts of sympathy and encouragement register. Keep up the good work. Send out the vibration of love and helpfulness to all whom you may know to be in need of it. Never fear that it does not register. It cannot go astray.

In riding with a careless autoist or walking along the street and seeing a careless driver risking his own life and the lives of others, send him the message to be careful. The air is charged with that fluid that will carry your thought vibrations straight and true just as the radio message is carried. The radio is an established fact and the world accepts it without question. The phenomenon of mental telepathy is no less an established fact among a small coterie of advanced souls and is not, as yet, so established with the mass mind. But never fear to send these loving thought messages wherever and whenever the opportunity offers.

If you are not a Silent Helper, become one. It will help to broaden your own spiritual nature.

*Belief in an extraneous, personal God destroys
all sense of individual responsibility.*

White Tiger Lilies

*S*ELESTIAL kingdoms have no wealth
Comparing to your beauty,
And no color rich as you who have them all
Your fragile tight lipped buds
Are like cathedral spires
Suggesting paths to God—
Un-opened, till the pollened heart within
Is bared
Unto the chastened kiss of light.

—Rachel Mack Wilson.

Moon's Light, Animal Light and Human Evolutionary Unfoldment

By W. H. SCOTT

HERE IS little wonder that, from our material stand-point, we regard as myths the legends connected with the Moon, because they are the clothing of truths too profound and mystical for ordinary language. However, today we are beginning to feel a new pulse, arising from the spiritual equinox and striving thru the benumbed veins of our tree of thought, while a spiritual expectancy seems brooding over us. The perihelion curve is being reached and the earth is quickening on her way, and we feel the pulsing throbs of life toward which she is slowly turning. It is here that the recessional Moon is leading us back to the archetypal world, where there are more meanings recorded than those confined to the old vulgar Cancerian Sense Scale. We learn to mark that other dimension that stands between 3 and 0, where dwells Psyche the Breather.

Now the meaning of the word "Zodiac" is that of Little Animal, and we learn that some animals are luminous; they carry a structure of luminous organs; I am not here accusing the cat, although her back will spark if the fur, when dry, is rubbed. This is external stimulation. There is an inside stimulation, involving the nervous structure associated with very complicated organs, whose function it is to produce light. In principle this is internal moonlight; it is the ancient psychic light in man which he has put out or killed, by his jaded senses that lack the freshness of his foreworld. Mayhap the red of blood has drowned tis light, since red absorbs light in a degree far beyond any other color. Lucifer's (Mars') red garments do not carry this light, and we are now in the path of the Mars life wave, while Mars, himself, has gone to sleep in his night of Sense; he is in obscurity; he takes his fall in Cancer.

But Nature has an ancient prophetic name, a grammar that may gladden our senses; her *words*, snatched from Eternal Youth, where one's life is the best interpretation of self. To know her and her language is to coax the butterfly (the soul-elf) to escape from its chrysalis. The world has striven to hide this Elf-Self in scientific language that has a bitter taste, in "mournful minds with pious pains". And so, the Fundamentalist has wrecked our world with "virtue's" wasted time, while bugs and worms have light that he knows not of. Says Newton Harvey, in his work, "The Nature of Animal Light", "Many animals with intracellular luminescence have complicated luminous glands or organs; and it is an interesting fact that a great similarity may be observed between the evolution of the complex organs of vision and those of these complex

Four

organs". And by way of parenthesis let me suggest that Mr. Harvey's statements here suggest that these organs are virtually eyes possessing the power to generate their own light; in other words, they are identical in function and character with that which the ancient commentaries term the "Eye of Dangma" or the pineal gland, which is the tail of the Dragon of the Moon.

This is the eye which is spoken of in our common Bible: "If thine eye be single, thy whole body shall be full of light".

Let me suggest that this is the Light of the "Full Moon", using the term in the sense that it gives both her positive and negative electro-magnetic currents united in the One Power of Vision. Says Manly Hall, "This is the spiritual organ which is later destined to be what it once was: namely, a connecting link between the human and the divine".

The very fact that we have two eyes, suggests the forced necessity of seeing double; and if we can see two, we can four, and if we can see four we can see eight, sixteen, thirty-two, until we are lost in an ever-widening diversity, as opposed to an Immortal Unity.

But it is time to return to Mr. Harvey's little animals, ere we are utterly undone with boundless repetition, since we cannot count the stars in the Milky Way, nor apprehend the father of the rain.

"In the simple unicellular forms certain structures within the cell serves as the photochemical directors of light, while in luminous protozoa, similarly, granules scattered throughout the cell are oxidized with light production. In the higher forms the eye contains groups of photo-sensitive cells connected with afferent (conducting inward) nerves, lenses and accessory structures for properly adjusting the light, while luminous organs contain groups of photogenic cells in connection with efferent (outgoing) nerves, lenses and accessory structures for properly directing the light".

Now the astonishing thing about this matter is that while the scientist is able to discover the facts, he is wholly unable to discover either the sequence or the sequel of the matter. This, to be sure, belongs to occult science, toward which he is all unconsciously being led. Now the fact is that all this leads to but one conclusion, namely, that these animals possess the dual powers of vision, looking in one direction toward the world of cause, and in the other direction toward the world of effect, and this first power of vision is the one that man has lost; it is the ancient Lunar Light that sees into the cause world. This inner vision involves all that man

has forgotten how to know. It will now be my purpose to show you just why this faculty of the inner vision becomes imperative in the animal kingdom. First, we are told that the animal of any given species is controlled by the "group soul" or spirit. Second, the animal soul is under the control of the Moon, or lunar spirits, known to occult science as the "ancestors" which are in control of the animal generative powers, the sex instinct, springing from Scorpio, where the Moon has its fall, (into generation). I have shown you how the Moon tends to go backward, so to speak, in her evolution forward; so here, in the case of the animal's visual powers, we have a reversion to type. In the ancient nomenclature of the Zodiac, Scorpio and Virgo were one; and so they are, to all intents and purposes, as they express thru the animal, or group, soul in all its functionings, the powers of vision included. Virgo is the Chemist, and therefore, the producer of chemical light, that chemical light which belongs to the Moon. Virgo is said to rule little animals. In human anatomy Virgo rules the Solar Plexus.

Manly Hall, in his "Occult Anatomy of Man", says: "The group spirits who control the destinies of the animal kingdoms, govern their charges through pictures thrown against the solar plexus, for the animal has no self-conscious mind". Yes, and let us add that they do this by means of that lunar light that passes inward by way of the afferent nerves.

Long ago it was revealed to this writer that the spider, for example, could see just what was going on inside him, where resides his spinneret. The solar plexus then, so far as the animal is concerned, has luminous reflective powers. Well, it has in man also, but you would best not seek to arouse them if you know what is good for you, for they relate to mediumship, which when practiced becomes a paralysis of the human soul. And the entire doctrine of transfiguration springs from this source. It is that transfiguration that brings about the reversion to type, the animal type.

If you have been able to grasp the significance of the law of correspondences, which is the one and only possible means of understanding these great truths of Astrological Science, then the following thought will become important to you as a farther illustration of the subject in hand. In this action of the group soul the unity of intellection is paramount to every other consideration, otherwise there is no possibility of control on the part of the central guiding intelligence; the unitary movement in a flock of birds, say, on the wing, should reveal the certainty of this fact; but we have an illustration in the cells of the human body which will bring the thought nearer home perhaps.

We know that the physical structure is composed of minute cells, each in itself a complete organism. In fact, it is a miniature planetary system, with a Moon thrown in for full measure. And among these tiny individuals a wonderful specialization has arisen from the fact that they have arranged themselves into distinct assemblages, or groups, for the

purpose of uniting their efforts in the accomplishment of some particular work for the common good; some devoting themselves to nutrition, others to reproduction, to locomotion, and so forth, yet each group establishing a most intimate relation with every other group, and regulating its duties accordingly.

Now the history of the development of any group or any species in the animal kingdom is identical with that of our physical organism, if we but substitute the central controlling will in man, presiding over all these cells and directing their course, for the group spirit in the species. There is the same unity of intellection, of interest, of impulse, of consciousness, which bind together the cells of our physical structure. Whatever will affect one will thrill thru the consciousness of all as literally as the cells of the human body respond, each to the other.

Now the application of this truth is a very significant factor in the study of planetary influence on human character, as may be seen, but we must not carry the thought farther here, since volumes might be written on this theme alone.

The important consideration just here is that Virgo rules the little animal, and the planet Mercury rules Virgo. In this matter we have been dealing with what we may term the psychic faculties of the animal, and we observe that the order of life on the planet Mercury has not passed beyond the psychic states of unfoldment; that is, organization is not sufficiently advanced to have developed an independent individual consciousness, notwithstanding the statements of a certain school of occult (ism) to the contrary; for know that it is from this source that the group soul springs; the group souls of all animal life are qualified by Virgo. She is the Estuary of Primal States, and holds the seed atom from which all primal life-forms are engendered. The entity on Mercury knows, feels, thinks, as does the Creative Mind, is one with it, and is quite incapable of intellection or impulse other than what it finds in the great creative currents of the Solar Father, of which it is scarcely more than a part. It belongs to the Reins and Solar Plexus of this Organism, and is linked here, also, to the Eternal Mother; thus Mercury's connection with our Moon.

The mental operations of these psychic entities, on Mercury, are conducted in the reins; and the symbol of the winged globe of Hermes is significant of their infinite powers of flight. Hermes is but another name for Mercury, and these are the fleet children of the mind, since it needs scarcely more than an act of volition to transport them where they would be—from place to place, from planet to planet, wherever the quest of knowledge may direct them. It is by virtue of these things that Mercury has been designated the Messenger of the Gods, the Planetary Deities. Thus it may be seen why Mercury, in association with the Moon, holds special rule over the animal kingdom. As for the reflective principle operating thru the animals' solar plexus, where the group soul establishes its thought-pictures, we have

an analogy in quicksilver or commercial mercury employed to coat ordinary glass mirrors. Also, the Moon rules silver, a powerful reflector. Mercury is the great magical agent: "the light of light", made fruitful by animating Force, and its volatility becomes fixed thru the Moon's employment of Saturn's vibrations. These vibrations are Individualizing, and they represent the whole intelligencia. Says Zain, "In his influence over the mind, Saturn collects the various perceptions that in themselves are ruled by Mercury, and synthesizes them into conception".

But it should not be lost sight of that this operation of synthesis is always with the Moon that polarizes the thought and causes it to become exact, purposeful, intelligent and definite. The function, therefore, of Mercury, in his connection with Saturn, is to recognize and indicate the limits of these conceptions as applied to things that differ. This introduces the law of choice, free will and discrimination, not in connection with some group soul, but a choice arising from the human soul, the Individual's own higher self, and this marks the distinction between man and the animal, since the animal is incapable of gathering these various perceptions and focalizing them in Unit, in order to give direction to them. His will is not his own.

This connection of Saturn with the Moon and Mercury should at once make plain Saturn's connection with The Man, Aquarius, where the complete life-wave of the Moon is established, since Aquarius holds those properties that belong to her ancient light, Psyche's vision being awakened here. This is where man gets out of what we have called the natural world, and gets inside himself and finds what he calls the Mind, and in this very mind he will find the source of all his power again. But this time they will be clothed, not in borrowed ceremonies, but in their true life elements. Is not Mercury exalted here? In this there is a gradual reawakening of the astral consciousness, and a gradually increasing activity of its centers. This, to be sure, means that Receptivity, as coming thru lunar influence, likewise, must proportionately increase; and always, where the Moon, in a chart of birth, makes a close and powerful aspect to one of the superior planets, there is marked receptivity, in some form, to the inner and higher planes.

RHYTHM AND PERIODICITY

Waves, rhythm, vibration; these are all one and the same. The Moon's path around the earth is like that of the great swells you observe on the surface of the ocean; the ocean of air surrounding our planet is subject to it, the great ocean of mind substance in the Zodiac the same. There are the sound waves and the rhythm of names; and there is the rhythm in the luminescence of light. The four seasons of the year, and the four quarters of the Moon are subject to this law. It controls the actions of man, animals and things which are erroneously called inanimate. It governs periodicity, the re-occurrence of events. There are rhythms which be-

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long to the day, and those which belong exclusively to the night, and which are lunar; and some of these luminous animals of which I have spoken are subject to this law of periodicity; they have a night-rhythm, which cannot by any means be stimulated into activity by day. And let me suggest that there is a crying need for this night light in man, since most of his evil deeds are done in the dark. By the law of correspondence there is a very close analogy—and no doubt affinity—between physical darkness and intellectual obscuration.

I have told you how Mars is in Obscuration, and he and Saturn are the source of all crime and misery, want and fear.

There are variable stars that blaze out with great splendor, and then die down into invisibility, which suggests the thought that they may be the center of a planetary system where alternate periods of great activity and growth are followed by equally long periods of rest and inaction. We have our own seasons of winter and summer, in which the vegetable world in the temperate zone, at least, alternately dies and comes to life. There are also those more interior and potential cycles, covering vast periods of time, and which involve the Summer and Winter of the mind and soul. In these winters the soul-senses freeze up, so to speak, and Knowledge becomes the beggar of Sense, pleading to know the Truth and missing it all the way. But bye and bye the time of light begins to lengthen, and we see signs of Spring; the fountains of Sense Perception begin to break up, and the Sun enters the precessional cycle of the sign of man, the great outpouring begins; the mind begins to untighten and man begins once more to Know. In this Winter of the mind, man has been truly walking in his sleep he does not set out, he does not leave his starting point; always we move in the spring when house-cleaning is at hand; there are plenty of houses for rent in the winter; so man allows the Great Fundamentalist of Authority to move into his mental chambers and arrange his approvals for him; his rhythm of light is cut short, his Sun sets early and rises late, but his Moon's right ascension is at its maximum; his Moon is always high in the heavens, and he has that strength within him that is called Feeling which he uses as a medium of exchange in his trade of words. It is a medium of exchange that varies continually, in accordance with the quality of his Sense Impressions; they are of the same nature as that of the first decanate of Cancer, which is known as the decanate of "Moods."

But the radio frequencies of the sign Aquarius, where man's mental spring begins, are of such a character as to raise his consciousness out of the old night of sense with great rapidity; its rhythms are of such a character as to bear upon their strains, thoughts caught from the higher spheres, which, vitalized by the united mentality of a new race, of a much higher order than the old, will eventually manifest a mighty power that will make this hoary old Earth tremble with a majestic note.

The Undeveloped Quality

By DR. JUNO KAY WALTON

IN EVERY life there is something to be overcome before lasting success is attained. Even the one who has made the most pleasing success in the world has not done so without overcoming something. Then, too, unless there is something to make the task more interesting or more worth while, the average person finds no great joy in the accomplishment.

These barriers are not only found in material undertakings, but in mental pursuits and in emotional and spiritual lines of unfoldment and to discover this challenge and to master it, as it appears in the personal affairs, is the spiritual requirement of every person in the world. When this is accomplished and the challenge met, the whole life takes on new power, strength and glory and the character is rounded out and perfected.

No one escapes the test of the challenge, for high and low must perfect the self and the challenge becomes the teacher. Sometimes the eager life does not like to take the test and resists the pressure of the challenge, blaming life for the difficulties which appear upon his pathway and refusing to see any good in the barriers which are so apparent, until growing weary of the constant opposition and disappointment in his life, he finally faces the facts and looks within himself for the key to accomplishment and thus overcomes the challenge which has been so trying.

We have all lived before and our experiences on Earth during this present life time are the results of what we learned in past incarnations. Some souls learn quickly, others do not, but every life is strong or weak in character according to what has been learned in previous lives. And in every case there is work begun in the past that must be finished in this incarnation and this is expressed as some weakness of character by the individual and must be worked out and overcome and perfected before the present difficulties will pass away.

Often this undeveloped quality of consciousness is hidden and undiscovered and not understood by the individual. One may never suspect that such a state of consciousness really needs developing or that the lack of perfection of this quality is the handicap or limitation. When it is understood however, and developed, the whole trend of life changes and different people, happier conditions are met with and much more power within the self is realized. Also many tribulations and difficulties are no longer experienced.

The strange thing about it all is, that after the challenge is discovered the secret is to BECOME what it represents, rather than to OVERCOME it; for in becoming one overcomes. When you find your own challenge, do not fight against it, but

overcome the barriers that are present by becoming strong in the things which it represents and by being a perfect expression of that quality. In this way the lack will no longer exist and the whole life will be rounded out.

To find your personal challenge—:

March 13th, 1890

3 4 9
1 5
4 Challenge

Reduce the double numbers to single numbers by adding. Then—

Subtract the month and day from each other. Take

the smaller from the larger naturally. Subtract the day and year from each other. Then subtract these two remainders and the final number is the challenge.

When the challenge is the number *one*, be stronger within yourself. Develop more originality and steady purpose. Overcome resistance and put the blame upon yourself. The number *two* brings a sensitiveness that is trying. Make a better use of this fineness and overcome personal sensitiveness. The number *three* demands a better use of imagination and more expression. Learn to talk, write and to be more creative in idea. Number *four* must take time and through patience and application and a well-developed sense of order, place the life on a good solid and practical foundation. Stick to it through all changes. The number *five* has to overcome restlessness and impatience by a constructive use of activity. Avoid being critical and keep in the public interests. The number *six* challenges show fine ideals and a love of truth and justice, but be sure you are all these things yourself before you demand them of others. The *seven* challenge is most difficult and pride is often the difficulty. A sense of repression is worked out through a little more understanding and the feeling of separateness is overcome by a good education. Often a deep humiliation is found in this person's life. The number *eight* means power and money but also gives the individual power to rise to authority when they reach out and take hold of large undertakings. The *eight* is always found with a cipher. When this 0 is found do not subtract the cipher from the number, let them both stand and allow 35 years of life to each division. The number *nine* is never found, the 0 takes its place and is commonly found. This means that life will not be easy, but gives the individual the opportunity to turn naught to all by his own efforts. It takes a strong life to carry a cipher but if you have it you may know that you can win if you will, but that you must be the self-made man and ask nothing of any one, only of life itself. Then you will be called to some big work in the world.

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Our Challenge to Nature

DR. AXEL EMIL GIBSON

IN OUR constant dealings with human imperfections we are gradually losing sight of our natural perfections.

Life is one thing, its carriers another, and its vital organized artisans a third. The grain, the fruit, the vegetables, are the carriers; the cells the artisans, and the body itself, the organic edifice and last word of biologic perfection.

In the long career of her evolution, nature has had ample opportunity to charge her carriers with such compounds of vital energy, which were best equipped to meet the needs of every type of organized life.

In itself, life is an indefinable principle; an imponderable essence, broadcast in and through the processes of evolution, while the body cells are the selective antenna responding to the rhythm and harmony of organic development.

It is readily seen that any treatment of these fundamental carriers and supporters of life, involving artificial chemical changes, must cause a disturbance in the organisms by which they become assimilated. Yet, in our laboratory food-chemistry, the fundamental unity of the various foods is hopelessly dissolved and transposed through the make-shift of chemical elemental affinities.

Chemistry, in its inorganic processes, is the great destroyer of organic unity, especially when its action involves elements of foods. Combinations of fruit and cereals, where the sugar and acid of the fruits are set free to attack the starches of the cereals, will seriously interfere with the original character and purpose of the food.

Hence, the attempt to improve upon foodstuffs by chemical action defeats its own needs. Laboratory chemistry pursues, fundamentally, different methods than nature's chemistry. The former breaks up the higher to give rise to lower compounds, while the latter breaks up the lower forms to create higher.

Nature starts with the seed to build up an apple, the laboratory starts with an apple and finishes the process with hard cider.

When nature takes recourse to microbial action in terms of fermentation, she aims at removing something from her field not fit to exist in that form. It is the method of a house-wrecking concern called upon to remove some old structure no longer safe to live in.

Fermentation breaks down and dispenses things not safe to life; natural growth gathers up the scattered fragments and, like a builder with his salvaged bricks and mortar, starts to reconstruct new and stronger edifices of service and beauty.

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And to the extent that food chemistry involves processes of fermentation, it actually puts into operation this law of organic break-down and degeneracy with the difference, however, that, while nature uses her destructive chemistry only to clear her field of action from obstructions and rubbish, the food chemist applies his destruction agencies on fruits and other natural products in their very height of perfection and usefulness.

This unwarranted wholesale destruction of nature's highest forms of foodstuffs takes place wherever grains are turned into pastries, fruit into jams and jellies and milk into fermenting microbe-cultures of cottage cheese, "clabber", and laboratory "buttermilk".

In nature's normal chemistry, there is always an aim to perfection. Through her process, vital values are increased along every line of growth. The bitter and sour tastes of her products are always rendered sweeter and more aromatic in the process of their ripening. Now the fermentation of destructive chemistry works the other way. Natural sweetness gives way to the acid and the sour, and the aromatic and the gentle to bitterness and pungency. Hence the sour taste of the rotten apple and the bitter one of decayed meat and egg.

Sour milk, by its own perverted taste, demonstrates that it is in the grip of fermenting microbes, busy in breaking down its ruined structure, scattering the wrecks over all the points of the compass.

These wrecks are represented in lactic acid, streptococci Zymogenic, saprophytic, Sarcinic, etc., and are all products of fermentation and decomposition, breaking up and dispersing, as they loose their connective bond of integral unity.

It is this stream of biologic sewerage that a man, in his frantic search for the elixir of life, dips into and allows to mingle with his own vital energies.

In place of being a food for construction of cells of a living body, this mass of chemical fermentation has become a food for the destructive microbes of a decomposing carcass.

Yet, as such, the degenerate substance may still have value in pathology, as medicine. But its use must be determined by definite conditions, and subjected to the same diagnostic precautions, as standardized medicinal preparations. The question to be determined is: whether there are morbidities in the system that need putrefactive bacilli or sour milk for their neutralization, and how much or how little is required to secure a safe result.

Used at random, "buttermilk" and sour milk may give rise to the same conditions in our body, as the importation of the English sparrow brought to the Australian farmer. The sparrow was intended to destroy the ground worm, which was supposed to

be injurious to the soil. The mistake was double:

In the first place, the worms were found to be needed for the fertility of the soil, and in the second, after the worms were all picked, the birds looked for something else to attack, and began to feast on the grains and other products of the fields and orchards. In place of a useful servant the farmer found that the sparrow had turned into a ruthless robber, who threatened his whole agricultural life with destruction and ruin.

Now whether sour milk or any other product of fermentation, such as vinegar, sour cider, sauerkraut, sour pickles, alcoholic beverages, etc., are safe for the human body, must depend on the physiological condition of the individual himself, whether he has poisons in his system sufficient to warrant the assistance of such ruthless scavengers as the microbe of fermentation and putrefaction. If not, his dietetic experiment may turn out similar to that of the Australian farmer and his English sparrows.

And furthermore, it must be recognized that any microbe culture, whether introduced into the system as foodstuffs or serums—if stronger than the normal body cells, has the power to change the latter into its own degenerate condition, and vitiate the organic life with which it comes in touch.

Now on the other hand, the enormous percentage of sugar contained in the fruit, the vegetable and the grain, demonstrates how indispensable natural sugar is in the vital economy of nature. Compared with the other condiments of natural distribution, we find, that while vegetable salt holds only five per cent, acids ten per cent and acidity two per cent; sugar carries the staggering percentage of eighty-three per cent in the vital economy of nature.

Our sense of taste should be an index to our dietetic needs, and serve as a guidance in our selection of natural and useful foods. Sweetness is attractive to taste, and its abundance in nature, especially in the fruits, indicates the great usefulness of the latter to life. The quick vibration of the sugar molecule, stimulates with electric energy the salivary and gastric secretions, and aids the digestive and assimilative processes of the system.

To convert this natural and wholesome sweetness into products of fermentation and crystallization in terms of alcoholic beverages and canned preserves, is one of the greatest mistakes of our laboratory food chemistry. It not only robs nature of her normal supply of sweets, but at the same time injects into our foods a manufactured substitute of indigestible and health-menacing sugar.

In other words, to artificially add to the sugar percentage of nature's products means crystallization, while to decrease it means fermentation. In either case we are changing the balance of nature's food values and have to suffer in consequence the pathological shock to our system which comes from a violation of biological and physiological laws.

The significance of the different condiments of sugar, salts, acids and bitterness, both in relation to ourselves and to nature, is readily seen when we consider the system of their distribution. The bitterness or acidity that occurs in the skins of fruits and seeds serves as a means of special protection of nature. The biologic poison, present in the bitter taste, constitutes a zone of defense against the attacks of destructive germs and micro-organisms to which these vital structures are exposed. As bitterness is a protection against attacks from without, so the natural acidity of citric fruit is a protection against disturbances from within. In direct opposition to sweetness, both in taste and function, citric acid serves as a neutralizing barrier against the attractiveness of the sweeter fruits, as an excess of the latter, even when enjoyed in its natural form, may cause fermentation in the digestive system. In other words, the acidity of the citric fruits absorbs and alkalizes an excess of general acidity in the system.

When used as food the effect of bitterness on the system is two-fold: it both stimulates and paralyzes. The very indigestibility of the coarse, rough structure of the skins or husks, causes a mechanical irritation of the membranes of the stomach and intestines, which may stimulate the peristaltic action of the intestines, like a whip on the back of a sick horse. But the stimulation being mere mechanical irritation, and not due to a natural increased vitality, reacts destructively, and becomes gradually, a drain and a leakage to the entire system.

Another function of the citric acid is to dissolve the carbons and nitrates accumulated in the muscles and joints through a too heavy proteid consumption. Lemon juices will dissolve mineral whether outside or inside of the body, in its organic or inorganic form. This fact is at once an invitation and a caution. For if the system has not fatty acids and mineral deposits enough to serve as a shock absorber for the citric acid of the fruit, the latter will strike at the exposed tissues themselves.

In our mad rush after the speculative benefits of uncertainties, we miss the real benefits of our present certainties, for, after all, our bodies live or die in response to the vibrations of the foodstuffs we consume. Our vitality rises or falls with the rate and rhythm of the vibrations allowed to sweep through us. We are vital instruments, responding to food elements, as a musical instrument responds to the movements of its keys. Hence our life may resound in accords of health as beautiful as a symphony of Beethoven, or screech out discord of disease as nerve-jarring as a jazzing saxophone.

To change nature is to change ourselves, and the purity, strength and tenacity of our body will depend upon the care we take in retaining the original molecular balance, i. e., the rate of vibration and chemical integrity of the foods we eat. Excessive cooking, chemical treatment, freezing, emulsifications, denaturations, concentrations, and other methods of food-processing involves more or less de-

structive changes in the finer elements and essences of our foods.

As a summing up of the entire question of feeding, it is safe to make the statement that the worst

enemies of the human race are still to be found within our own household, and that the foods we put into our stomachs and the thought we put into our minds, determine the social, moral and vital destinations of mankind.

If you must have an image to worship, make your own.

The Two Sisters

By JEANNE L'STRANGE CAPPEL

HERE was one time a young Indian who had taken his long fast, and been given his song and his medicine, so it was time for him to look about him for a wife. So he began looking through the village for a girl who suited him. He visited one home where there were two beautiful sisters and to all appearances they were both as good as they looked. Many times the young man went to see them but he could never make up his mind which one was best, so he said, "I will go to the chief Medicine Man and ask his advice about the sisters". So he went to the lodge of the Medecine Man and told him of his trouble.

After awhile an old man came out of the Medicine Man's lodge, an old crippled man who walked slowly and leaned on a crooked stick. His eyes were dull and it was hard for him to see. He had no teeth and his poor old chin quivered with age. His moccasins were torn to mere rags, his feet were on the ground and sore from walking. He tottered along until he came to the home of the two sisters. The elder girl met him at the door. "What are you doing here"? she asked. "Get away".

"Who is it"? asked the younger girl.

"Only an old beggar", answered the elder sister and went on out.

But the younger girl came to the door and said, "Poor old man! He is tired and maybe hungry", and she took his hands and led him in, for she knew by the look of his eyes that he did not see well.

She sat him down on a pile of soft skins, she gave him food and then seeing his feet all bare and sore she took off the old ragged moccasins and put on a brand new pair she had just finished making. After awhile the old man went to sleep and the

girl kept as quiet as a mouse so as not to disturb him.

When he was rested he waked up and said he would be going on. He thanked the younger sister for all her kindness. As he was going out of the door the other sister came in.

"You had better be going", she said. "If my sweetheart should happen to come and see you here it would go hard with you". The old man did not say anything but his poor old chin quivered as he hobbled away and the elder sister laughed at him. The old Indian went back to the wise Medicine Man's lodge.

Not long afterward the young Indian came again to the home of the sisters. He brought a deer which he had just killed and he laid it down at the feet of the younger girl. The older girl started to go toward it, but the young man put out his hand and kept her back.

"It is not for you", he said.

They looked down at his feet and there were the new moccasins which the younger sister had given to the old man a little while before. He took the younger girl's hand and started to lead her out of the room, but the older girl insisted on going too.

When they were outside the young man spoke again. "I looked for a maiden to be the light of my lodge", he said, "and by magic I have found her. I was the old man who came to you and begged for food and rest and you turned me away. You laughed at the old man's quivering chin. So that you may never deceive any one again by making them think you are good, I shall turn you into an aspen tree, and as the old man's chin quivered, so shall all your leaves always quiver".

And so it was, and an aspen tree stood by the door, its leaves all shaking; and always you will see, that though all the other leaves of the forest are still, the aspen leaves always quiver.

You will probably make a distortion, but you will be individualistic. And even that is progress.

Old Friends with New Faces

BY MAUD WARDROPER

MOST of us can recall the delight excited in our childhood minds upon our first acquaintance with fairy tales, but it does not, as a rule, occur to us to think of them as an interesting subject for study in later life. Yet the occultist—taking the word “occultist” in its literal meaning: a student of that which is hidden—they offer as fascinating a field as mythology; in fact, they are part and parcel of it, as is already recognized by many eminent folklorists. For the fairy tale is not fiction pure and simple: under its naive charm, its quaint conceits and childish absurdities there lies much hidden treasure for him to whom a quest of this kind makes appeal.

As in the myth, so we find in the fairy tale, sub-human and super-human beings, such as gods, demigods, nymphs, satyrs, etc., in the one, fairies, giants, witches, wizards in the other, enacting a story contrary to all the laws of nature as we know them, but which, when the key is supplied, reveals profound understanding of natural phenomena, astonishing when we consider that these stories date back to prehistoric times.

Who would suspect, for instance, that our old favorite Cinderella had its prototype in Ancient Egypt? Yet such is the case. Here it is: “Rhodapis the rosy-cheeked, dwelt in Nauerates. One day, while she was bathing, the wind seized her sandal and carried it to the King who was sitting in the Court of Justice in the open air, and laid it at his feet. The event was so singular, the sandal so elegant, the King’s curiosity so excited, that he could not rest until the owner was discovered and had made her his Queen”. From Gerald Massey, “Book of the Beginnings”.

I shall have occasion to return to Cinderella and her two step-sisters later.

Even the most casual observer will note how frequently in the fairy tales the story centers around actors three, seven or twelve; and mythology and folklore, not to mention Biblical tradition, abounds in parallels of triads, groups of sevens and twelves. In Ancient Greece we have the three Fates, three Graces, three Gorgons; in India we have the seven Rishis, Krishna and his six brothers, Krishna playing with the twelve Gopis; in Chaldea the seven Spirits of Hun; in Egypt the seven Elementeries of Haptoringa, the great Watercow; the seven Companions of King Arthur, the Seven Sleepers, the Seven Sisters; the twelve Labours of Hercules, the twelve Companions of Ulysses, and there are, of course, the seven days of the week named after the Sun and Moon and planets, and the twelve months and twelve Zodiacal signs, just to mention some at

random, and readers will no doubt be able to recall many more.

Now this is not mere accident or coincidence, as I shall show by giving an interpretation of a well-known tale—“The Sleeping Beauty”—which offers the most perfect example of an astrological allegory.

It is obvious, of course, that in this story the twelve fairies represent the twelve zodiacal signs, and the fairy Prince the returning Sun who awakens the Princess (the Earth) out of her winter sleep.

But there is far more than that in it.

For a full understanding of this myth (for such it is), we must relate it to the Precession of the Equinoxes, which, as all students of Astronomy and Astrology are aware, is due to the change in the inclination of the Earth’s axis in its relation to the Pole of the Ecliptic. This change in inclination, in its turn, is due to the combined pull of the Sun and the Moon. It would be outside the scope of this paper to give a complete astronomical explanation of this movement; suffice it to say that it is very gradual, proceeding at the rate of fifty seconds a year. At present the Earth’s axis is at an angle of twenty-three and one-half degrees to the plane of the Ecliptic. This angle will gradually diminish until the inclination of the Earth’s axis coincides with that of the pole of the Ecliptic, after that, it will begin to decline again away from this point until it is actually at right angles (ninety degrees) to the pole of the Ecliptic. During this process there will be, first, a gradual recession—a backward movement—of the Sun at the Vernal Equinox through all the twelve zodiacal signs; then, an inverse movement will set in, the Sun again going forward through the twelve signs at the Vernal Equinox. The Sun will remain in each sign 2,655 years, one total cycle of precession lasting 25,868 years.

Now, when the Earth’s pole was last at right angles to the pole of the Ecliptic, the inhabitants of this globe must have undergone a terrible period, the memory of which still lingers in mythological tradition as the “Age of Terror”. Life must have been a constant struggle with climatic conditions, for even at the Equator, torrid summers would be followed by arctic winters and darkness, terrific floods ushering in the hot season. But more than that—at the end of the “Polar Day”, when the poles become inverted, a reeling of the Earth’s axis took place, followed by cataclysms on a vast scale; earthquakes, glacial periods and the like. It is the tradition of this state of things that has been embodied in our fairy tale. The long sleep of the Princess symbolizes the glacial condition and the darkness which held the Earth in bonds until the Sun had

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again reached such a position at the Vernal Equinox that the climate all over the globe became more genial. In the story, the ice and darkness which the feeble rays of the Sun low down on the horizon failed to penetrate, is represented by the thick and impenetrable hedge of thorns around the royal palace, in which perish many noble Knights seeking access. The death-dealing spindle of the evil fairy is a very fitting symbol of the Earth's axis and its spinning movement around itself as well as of the other movement above described, which is that of a spiral.

The awakening of the Princess by the kiss of the Prince, stands for the revivifying effect of the Sun on the Earth. One can easily gauge of what tremendous importance this "return of the Sun" must have been to the human race under those conditions and how it came to be an ever-recurring theme in myth and folklore, coupled with that of the dying Sun-god, be he called Tammuz, Adonis, Phaeton or Balder.

Let us now examine the group of three so often found in the fairy tale. This may represent either a Solar or a Lunar Triad. As the Solar Triad, it is the young virile Sun at the Spring Equinox, the Sun in its full power at Midsummer and the feeble impotent Sun at the Winter Solstice, reborn to rise from weakness and obscurity to strength and glory; it is also the red Sun at Dawn, the white Sun at Noon and the Sun at night in the abyss or underworld, or the Sun suffering eclipse.

These three phases we get very well defined in the story of "the Golden Goose". There are the two haughty brothers, the third being the Simpleton, the despised and neglected one, who finally comes to honor and glory. The Princess he marries stands, of course, for the Earth; the King and the three tasks set by him, most probably represent the three phases of an eclipse, from which he emerges triumphantly with the help of the wizard and the golden goose (the powers of light overcoming the powers of darkness). The innkeeper's daughters are also three—here is a hint at a Lunar Triad—and there are, altogether, seven persons clinging to the simpleton and his goose—the popular seven again. The goose we meet again in Egyptian Mythology as the attribute of the God Sib.

The same theme runs through the story of "Puss in Boots"; the three brothers, one of whom, the disinherited one, with the help of his cat overcomes his difficulties, disposes of the Ogre or giant (the powers of darkness) and marries the Princess.

In the "Beauty and the Beast", we have the Lunar Triad as the three sisters, and the Sun suffering eclipse as the Beast. The Lunar Triad is the waxing, full and waning Moon. Contrary to what our modern minds would assume, in ancient Mythology it is the waning Moon about to renew itself, and not the New Moon, which is represented by a newly-born infant; or, in the fairy tale, by the obscure and despised one of the three who later triumphs over her vicissitudes. It is the unassuming youngest

daughter, prepared to be the victim, who marries the Beast transformed into a Prince (the Sun after it has emerged from an Eclipse).

The Lunar Triad is once more the subject in Cinderella: the haughty sisters, i. e., the waxing and the full Moon, and Cinderella, the downtrodden and neglected one, the waning Moon, for whose transformation and renewal three days are allowed, when she again reflects the light of the Sun (the Prince's favour).

Now as to the actors seven. A most perfect example of a myth built up around the Seven is found in the well-known fairy tale of "Hop o' my Thumb". We have already noted how frequent is the occurrence of the number seven in Mythology and Folklore. The natural tendency is to associate these seven with the planetary deities (Sun, Moon and five planets) which to this day, in many languages, preside over the seven days of the week. This would, however, be a mistake. The Seven in Folklore and Mythology nearly always represent a much older Heptad. Long before the seven planets were given prominence, the important Seven were the seven stars of the Great Bear, as pointing to the, apparently immobile, center of the Celestial Sphere. I say "apparently," for the Ancients were perfectly aware of the fact that this center is not immovable. Therefore, the Seven also represented the seven Constellations grouped around the Celestial pole, each of which, in the course of thousands of years, in turn provided a pole star; and as the Constellations of the Seven, the Dog, the Dragon, etc. We are all familiar with the enormous importance accorded in China to the symbol of the Dragon; this dates back to a time when the Pole Star was in that Constellation.

Now let us relate this part to our fairy tale. "Hop o' My Thumb" is the smallest, weakest and least thought of, of the seven brothers, yet it is he who saves the situation. The parents, who are intent on losing the seven children in the woods, may be considered as the inhabitants of the Earth who, finding that the Pole Star has shifted from its position and no longer coincides with the Celestial Pole, want to discard it as means of orientation. Hop o' my Thumb, who saves himself and his brethren from destruction, is, then, simply the new "fixed" star which has become Pole Star and assumes the duties and responsibilities of his predecessor, thus bringing back the Seven into honour once more.

Now note the Giant in the story who wants to devour the Seven, also his seven daughters, the little Giantesses, whom Hop o' my Thumb substitutes as victims. Giants, ogres, monsters and the like are always representative of the powers of darkness; here, the darkness and confusion brought about by the double movement of the Earth's axis, the movement of nutation and change of inclination to the plane of the Ecliptic. This change of inclination would cause some of the constellations to alter shape or disappear altogether from human sight while new ones would arise on the horizon. Those

that disappeared are, in the story, the seven brethren "hiding in a cave" from the Giant. The seven little Giantesses whose crowns were borrowed to deceive the Giant, are the new constellations that hove into sight with the inversion of the poles, and usurped the places of the old ones as Time Keepers. Even the Giant's Seven League Boots lend themselves to interpretation: they are the stages in the great cycle of precession through six signs of the Zodiac (from 0—90), which the ancients figured as the six steps of a cone or mountain (Mount Meru) the seventh representing the summit. These we find again in the seven steps of the Babylonian Zikkurat, which combined the character of a Temple with that of an observatory.

In the story of "The Wolf's Seven Little Kids", the Wolf swallows six of the family, and the seventh conceals himself in the clock-case. (This is the Pole Star and Time-Keeper). But he has swallowed them whole, and whilst he is sleeping, the mother of the goat rips open the monster's hairy coat and lets out her little ones. Then they fill his belly with stones and sew him up again. Here again, the powers of darkness personified by the Wolf, have swallowed up the Constellations by which the time cycles were measured, but they have not vanished forever; he has to give them up again and their substitutes (the stones) then take their place and sink below the horizon into the darkness or abyss.

Frequently the seven coils of a serpent were chosen to represent this movement of the Earth's axis, partly because the serpent was the symbol of Time Cycles and Eternity on account of its periodical sleeping or renewal. Volumes have been written on the subject of Tree and Serpent Worship in ancient times, and although this by no means exhausts all the aspects of the question, yet the serpent winding around the tree (the Earth's axis) as symbolic of this movement is undoubtedly the

most important factor to be applied to its interpretation. It was the good or life-giving serpent when the Earth's axis was travelling towards the same inclination as the Pole of the Ecliptic; it was the evil or death-dealing one, when the axis was moving towards an angle of 90 degrees to the Pole of the Ecliptic. We meet these two serpents again in the Caduceus of the god Mercury. Mercury, owing to its nearness to the Sun, was the planet that heralded its return after the long night of the arctic winter.

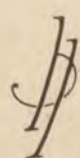
This brings us to another analogy which we frequently come across in fairy tales: the pair of opposites, or unequal pair of sisters in "The Three Dwarfs", and "Toads and Diamonds", for instance. The Princess and the haughty and treacherous waiting maid in the "Goose Girl" and others. These stand for the Good and Evil Serpent, as much as do the powers of darkness and light in the myths of St. George and the Dragon, Horus and Typhon, Balder and Loki.

On the other hand, we also have the friendly twins in "Hansel and Gretel", "Rose Red and Snow White", "Brother and Sister", which correspond to the Twins of Mythology: Castor and Pollux, Janus and Apollo and Artemis. It must be remembered that in some ancient Zodiacs the twins were represented as male and female.

Other analogies will suggest themselves, for instance, "the invisible coat and shoes of swiftness" of Jack the Giant Killer, who is, of course, a solar hero, which meet us again in the myth of Perseus slaying the Gorgons with the help of Pluto's helmet giving invisibility and the sandals of Mercury giving him speed. The animals figuring in the fairy tales are also of interest, such as the Frog, or the Bear who is transformed into a beautiful Prince; the Wolf, the Fox, the seven-headed Snake or Dragon, the Flying Horse and others, all of whom have their counterparts in ancient myths.

There are no mysteries; only ignorance of natural laws makes them seem mysterious.

My Beloved



is face is like a lily bloom,
His hands are like a song,
His Voice is woven on a crystal loom—
My Beloved leads me on.

I walk through darkened woods, alone,
I am frightened like a fawn,
But something shows the way to me—
My Beloved . . . leads me on.

—Rachel Mack Wilson.

The Genesis of Species and Sudden Variations, with an Explanation

By W. H. SCOTT

APPARENTLY nature is dependent upon the "accumulation of insensible variations" covering extensive periods of time in the modification of species, human, animal and vegetable. This is the view held by the old school of evolutionists. However, today, there is growing the opposite idea that a new species comes into being all at once by the simultaneous appearance of several new characters, all somewhat different from the previous ones. When the period of mutability occurs, unexpected forms spring forth in a great number of different directions. Evolutionists, like all other scientists, will be disposed to take sides between these two hypotheses until some genius of their own species invokes, by accident, a structural analogy wedding the two theories in scientific certainty. Both hypotheses are correct, but there is a middle point—a fulcrum upon which the scales rest and balance. There is one point of visual apparatus which is always functioning in all organic structure, both physical and mental, which if understood, would raise our vision of nature's methods to a higher degree of perfection. I refer to the, more than obvious, fact that nature possesses the same intelligence and volition as that of the superior human soul; if the Planetary Intelligence did not think, it could not plan and execute—could not differentiate. If variations were accidental how could they agree to arise in every part of an organism at the same time in such a way that it would continue to perform its function? The structural variations incidental to the growth of the tree are co-incidental with its blooming and fruitage. Let us suppose, therefore, that the "accumulation of insensible variations" finds its correspondence in the fixed quality of the four fixed zodiacal signs, which, indeed, relate to the vital creative currents of nature. For convenience, these may be summed up under two heads, namely, the Blood Tree (Tree of Life) arising in Leo, and the Nerve Tree (Tree of Knowledge) having its head in Aquarius. The first is vital, the second of these is creative, and by the intercommunication of these two is the principle of intelligent action established, alike in man and the tree.

Alternate periods of stability and transformation are but seasonable changes incidental to the Cardinal, Fixed and Mutable principles which co-ordinate nature in one great co-operative union. Let us see what the symbolism, as embodied in the form of a tree, has to say upon this subject. Before its appearance above ground, and as a sprout, it has assumed the circular form, symbolic of the fixed quality—the principle which lies at the very foundation of sentient life, both active and passive, masculine and feminine. But as it appears above ground we behold

the cardinal principle becoming active in the projection of the form in a line.

But, suddenly, after a season, comes a period of mutability and the tree springs forth in a great number of different directions; the tree is branching, but all of the time during its initial growth along cardinal lines the "insensible variations" are secretly in evidence; the tree is establishing new centres, enlarging its identity along lines of infinite progression; and, mark you, along no other lines could the law of correlation be invoked to perform the miracle. Note, also, that in these localised points (we call them knots) the fixed principle (the knots are circular) is the parent of both form and differentiation (branching). The tree, in all of its branches, is bound together by a community of origin, but only through the co-ordination of the Fixed, Cardinal and Mutable principles in seasonable succession. How, then, shall we think of the evolution of mind and consciousness as differing in principle from that of the tree? Mutable Seasons springing from Fixed Qualities in Cardinal Directions are the offspring of a Great Natural Law. Sudden changes of racial type, habits of thought, instinct, custom, are the natural product of Mutable Seasons wherein evolution establishes a sudden branching along unheard of lines; these changes occur in the spring of the race, or near the equinoctial points of the great cycles.

Evolution is Creation constantly renewed; but the sketching of the idea of its purpose is not present in terms which enable the intellect to understand it within the confines of the sensible world: that is to say, within the boundary of the senses as distinguished from the Mind. To realize the plan the mind must manifest perfect harmony with every landmark in the frontier which the senses behold, never forgetting that the focal point of the five avenues of sense is within the fixed centres (signs) of the four elements; for the Unity of Life is to be found solely in the impetus of these vital centres that push it along the road of time; the harmony is not in front, but behind. These vital centres are the thrones of the kings of nature where dwell the architects of Mind and Spirit—the king of the fire (Leo), which is Life, the king of the air (Aquarius), which is Mind, the king of the water (Scorpio), Lord of the Soul, and the ruler of earth (Taurus), which is Form. These hold a unity of impulse which in communicating itself, splits up more and more, showing, better and better, the plan of the architect in the mutable expression, as part is added to part, defining its office and function in purposeful form. But the secret of its purpose, the alchemy of the Mind as Ruler, lies within: "Thou requirest truth in the inward parts, and shall make me to under-

stand wisdom secretly". So saith the Psalmist, who coined his thought in the mint of soul intoxication.

Evolution does not mark out solitary routes, nor does it take directions without aiming at ends; it is ever inventive (Uranian) in all of its adaptations, and, because its progress has a common origin, its parts are complementary. We note this as being true in the vegetable kingdom, but when the animal stage is reached, where a reversal of the lines of force is established, certain aspects arise which are mutually incompatible and antagonistic. The tree of Life has turned over with its branches pointing earthward, and every twig is endeavoring to establish roots of its own that it may bear a new and distinctive fruit, each differing, in some particular aspect, from his fellows. This is forbidden by the Larger Life within the Parent Stock, for it means disorganisation of its parts; and thus the Word goes forth into the Garden of Life, the pronouncement: "Of every tree thou mayest freely eat but of the tree of knowledge in the midst of the garden (vital centre of the fixed principle) thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die". In other words thou shalt be separated from the Great Parent Stock by establishing thy roots in the soil of an earthly consciousness as many centres in independent form. This is, of necessity, a dying out of the Greater Life

and Consciousness into an independent Self-Realization. It is a differentiation of consciousness which begets struggle through a sense of separateness. The common origin, in which we find the Universal Parent complementary to all, is lost sight of in a mutual incompatibility quite antagonistic.

Observe how the eating from the tree of knowledge, through its multifarious branches, has increased in our day, with a corresponding and ever-increasing antagonism in the human species, until it has culminated in the death struggle of nation against nation; is the tree about to turn over again seeking the pure air of Liberty in a knowledge of heaven-born secrets of the breath of the soul? "And he shewed me a pure river of the water of life, clear as crystal, proceeding out of God and the Lamb. (Aries, place of the Sun's exaltation).

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits (the spiritual fruit of the twelve signs, *i.e.* the immortal substances) and yielded her fruit every month (the psychic germ of the lunar cycle) and the leaves were for the healing of the nations". (Rev. xxii. 1-2). As the leaves are the lungs of the tree, so this latter passage relates to spiritual breath commensurate with the eating of the fruit of the Tree of Life.

All mysteries disappear with understanding.

The Unsealed Vision

By JULIA SETON, M. D.

IN THE first stages of our progression, from the darkness of the human understanding to the full light of universal cosmic consciousness, we often hesitate to go forward into the glowing depth of our own soul's light. "Oh who are we that should enter here"? we almost ask and hesitate to declare our worthiness to enter, or barring this, we feel that this new world of beatific vision is only the work of our own imagination and something of which we ought to be afraid.

But, after while, when we have passed the first stages of progression from the hiddenness of the unrevealed, and stumble out onto the hill-crest of the revealed and the absolute, we find a new sense of power dawning somewhere within us, and we awaken a thirst for more light and more wisdom, a thirst which is never quenched until we are filled with all God.

When we are completely filled with the sense of the indwelling presence of His spirit, then the divine essence of the unsealed vision passes through us, and we know that our eyes have beheld that wonderful light in which Truth dwells, and that "when we awaken in His likeness we shall be satisfied".

With this vision ever before us, we are above the travail of the human, the Supreme is speaking to us and calling together all our inspired aspirations and practical forces. The great problem of existence for us has always been our seeming human limitations, but now that problem has passed forever, we have seen our soul in its bloom and recognized it. We have first hand illumination, and we know that this illumination and vision of perfection is the gift of the gods to those who strain aloft to reach it.

Ignorance, alone, becomes the great mystery to the understanding mind; why do men prefer it.

The Mocking of Jesus

By MARC EDMUND JONES

THIS lesson in Matthew is based upon chapter 27, verses 27-31, and it serves to show the necessity for a theatrical element in all genuine human self-expression. The passage is common to the four Gospels (of Mark, 15:16-19; Luke, 23:9-12; John, 19:1-3), with but little difference in the accounts. Luke, however, gives the incident in Herod and the retainers of the Idumean. The Praetorium, where the event probably took place, was obviously the official residence of Pilate and his bodyguard. This is believed to have been the fortress Antonia, situated just to the northwest of the temple precinct; giving the Roman governor ready access to the sacred courts and enclosures if necessary as a matter of police discipline, but permitting him to remain aloof and to keep any of the imperial soldiers away from what must have been a real temptation, to badger and antagonize these inordinately proud and hot-headed Jews. The mocking of Jesus was entirely for the benefit of Pilate's armed retainers and servants. It was in the nature of a dress rehearsal for the sake of those privileged to be behind the scenes. Under ordinary circumstances this little group, polygot in nationality as were all in the Roman service at this period but thoroughly alien to Jewish ambition and prejudice, was forced to maintain a discreet outer respect for Judaic institutions. Now was their chance to give outer and open expression to their real opinions and feelings; and in this the one stimulated the other, leading with the rise in their merriment to greater and more outrageous indignities to be heaped upon the head of their helpless victim.

This is cruel, but only from the point of view of later and more feminine culture. The necessity for pain, destructively gained and given, if not constructively achieved, has been the burden of many lessons in the various Sabian series. Modern life has largely risen above any toleration of physical agony, and has gone to tremendous lengths to look after the bodily comfort of workers in industry and people in life generally. But this recent growth has been matched with a rise in mental or psychological cruelty, manifest in the general iconoclasm of our present age and in our definite effort, to compel evenness of thinking and uniformity of opinion throughout every walk of life. It is a question whether the mental pillorying of present-day members of society, accompanied with the destruction of all personal privacy and the elimination of any sanctity of home or individual institutions, is so much of an advance over the scene now before us in Pilate's courtyard. It is not so many generations since we put malefactors in stocks and exposed them to the caprice of the passers-by, to be the target of rotted fruit, or to be spit or voided upon.

Sixteen

Human nature does not change except upon a curve that needs the graph of thousands of years not to appear as quite a straight line. The indignities of "man's inhumanity to man" are always an instinctive expression of an inferiority complex. Nothing permanent is gained by any attempt to hold these in leash forcibly, for they will become manifest on such occasions as these; rather the problem is one of lifting the whole consciousness of the race, and by an encouraging of a general expression which is constructive and contributory to the race at large—the leavening must be within.

The passage paints for us the typically oriental working up of a sacrificial figure. That Jesus had been sentenced to be crucified was the end of the personal considerations. Now he was no longer Jesus, but a puppet in a show—the central figure in a great pageant. The Passover was a holiday and the crucifixion would make it a double holiday. No machine-like coldblooded snuffing out of a life would serve the purpose here. Jesus (theoretically) had sinned against society, and his debt was not to be paid by dying but by giving society a magnificent entertainment, a blood spectacle. Pageantry was necessary to the spirit of the occasion, and it was the prerogative of the soldiers to have first chance to pile up the agony upon the victim. The rough play here is comparable to our college initiations of a generation ago. The whole thing was impersonal and without either hatred or sympathy for the Galilean. The very generality of these little details of torture created the atmosphere of detachment which made possible the illumination of Jesus. His personal feelings were not being challenged; he was permitted to lapse within himself. The whole was almost as much a game as a fraternity initiation. Probably there was a play upon the Grecian stage at the time, presumably a very popular satire entitled "A King with a Crown of Thorns", or something similar enough to suggest the business of this mocking to the soldiers. They were not bitter, nor did they care about Jesus one way or another; they were having a good time. Their personal feelings were much akin to those of a group of men throwing balls at the negro dodger's head in a Coney Island side show. To Jesus the Fates were saying, "Laugh, clown, laugh".

The spiritual teaching of the passage is found in the sixth stage of agony, which is a certification through a mock dignity. Everything in life must first be recognized in a foreshadowing, or achieved in a false or preliminary fashion. It is analogous to the first or rough draft of a story made by a writer, to the blue-prints turned out by an architect in advance of the erection of a building, and so on. A baby learns to take its place in life by means

of its halting and fumbling imitation of its elders. At last it learns to perform acts for itself, and these it must first do badly or imperfectly as a basis of its growth. Jesus was mocked, that is, given a false dignity, and in this next to the last stage of his bitter steps up to the cross the real and eternal outcome of his work was given its final guarantee. The things of life that are ridiculed and burlesqued, and given a false worship, are those which make a permanent constructive or destructive contribution to life, whereas the things that cause no ripple on the seas of interest are dead even as they are born.

The crown of thorns is a fitting accompaniment of the mock dignity, for these thorns represent the inversion or perversion of the victor's garland of laurel. The thorns press inwardly, as it were, and they signify the dignity which is borne within rather than expressed outwardly. It is a mark of the supremacy of agony.

Ignorance is the result of resistance due to opinions.

Israel Analyzed

By A. GALE THOMSON

J IS THE peak of perfection out of which God gives birth to His further plans.

S—Is the wisdom of Solomon doing all things to an end. S is full of guile and slimy strength, for S must prevail.

R—was called Pluto's foster child who comes to earth to prove his fitness to be S. R is vain and selfish and full of guile his selfish aims to attain. R wins by losing for his vanity must be overcome.

A—Is knowledge and obedience. The teacher, or, the beginning of another cycle of experience.

E—Is ambition and selfishness.

L—Is a great power that is (usually) earth bound. L comes to serve, but like R, succumbs to his overwhelming ambition.

E and L are the two powers with which gods do much good on this earth. Reaction is the key word to E and L for it is only when they discover their efforts bring no reward, that pride and selfish ambition are overcome and they react to simplicity and forgetfulness of self.

Ele is a mountain up which men may climb to great knowledge and power, but Ele progresses only when his mountain falls, and when prone, he views the wreckage of his selfishness and only then does this tremendous power realize.

The personal application of the passage lies in the mock worships of men generally. In this sort of homage paid, the individual is not actually committing himself; he has all the thrill of externalizing his inner senses of inferiority, and yet he knows that it "doesn't count"; that he is play-acting after all. He is enabled to be himself without penalty. He has a perfect alibi. It is the psychology that causes men to get drunk—so they may be themselves without permanent disgrace.

Here is found the explanation then of human nature's love for mob acts. The particular individual can be himself under cover of the crowd. That this but serves to strengthen the latent impulses within him he fails to realize—and in this the operation of cosmic law is neat. The mock leads to the real, and man who will not essay the real is tricked into it by his eager grasping of the false, and his awakening within himself of an appetite for the real.

Power belongs to the Creators and when man or men imagine themselves gods the gods then remove the powers which sustained and man shall be made small and grovel in the dust. The answer to this problem is made clear in the New Testament, when Jesus was asked, "And after you, Master, who shall be first"? He answered, "He who serves most", or in another version "He who is servant to all".

Ele does all things for gain, for selfish purpose, and while much benefit accrues to mankind due to the selfish efforts of those so endowed, the Ele do not benefit because they neither sought to serve nor to give.

In the word "ISRAEL" there is no final E, therefore, the termination of this name is an ambitious earthly power, but it further teaches that this power can be benefitted through experiences lived.

Is—Represents perfection and wisdom. Is is a recurrence of this perfection and wisdom.

Ra—He who has been a great power, selfish and supreme in self, now seeking and finding progress in knowledge and obedience.

El—Is as above stated.

There is no guess work in God's plan of record. All things are demonstrable within laws which are consistent and logical.

Awakening of Spirit Reveals Self

By WILL LEVINGTON COMFORT

WE HAVE labored to incorporate the globe-consciousness, in place of that of the plane. We regard the planet as our parish. We hold that we are honored men to be called for action in this place at this time, because it is the toughest place to work in, the place of greatest need, the hardest place in which to keep the Spirit awake and its vibration active in all. We are glad to stay, because real work here tells, as no where else, for others as well as for ourselves. We know that our value to others is exactly in accord with our own Spiritual unfoldment. As a mere body or mind we are incognito, one of the drifting many in this place. We know that the Spiritual nature is Loveliness itself; that the awakening of the Spiritual nature is the revelation of the Real Self; that it works in vibration, is invincible in art and action and brings to others and to our own bodies and minds every good and perfect thing. We have labored to bring our bodies and then our minds into allegiance with the loveliness of our Spiritual Nature, because that alone will bring about what we are all dying to do—express Ourselves.

The quality of the work we undertake drives a certain portion out, even after they have ventured in. We consider that it is good for them that their sense of revolt is aroused. Hatred for anything is invariably the sign of an unfinished task. One does not hate that which is finished and ordered within. If you look back to the few steps you have taken in Spiritual realization, you will find that many times you have hated at first that which you championed later. You will also find that your championship was little more significant than your hatred, until it had become easy and balanced in your life. Before that, it is not yours; you were at the mercy of your feeling of reform.

We always hate that place or condition from which we have just escaped; this hatred is the other side of bondage. Freedom is between, but also above, these pairs of opposites. The Spirit hates nothing. To the Spiritual nature, it is as essential to serve the mass of humanity as to give oneself to the cause of the few, even to the cause of a few martyrs whose glory is veiled from them for reasons. Still, the emerging of the few from the many is the first step for them, and their way is the way the many must take when the step becomes more easy and obvious. Nothing less than all the humanity, however, is the enrollment of our parish.

If your master came and the seals were broken in your consciousness so that you could receive the vibration of his teaching, do you think his first work with you would be to bestow at once his vast and beautiful knowledge? On the contrary, he would teach you to be plain and true. We would

smilingly draw in your great nervous energies to change the world and help you to perfect your relations to your own body, your own mind, your own house.

There is a last question about every man's moral status: "Is he good to live with"? There is a final test about this and every teaching: Is it beneficial? Is it good to live with? You shall love humanity all right if you love your neighbor Who is your neighbor? It is your own child. It is not only the man across the street, but the man across your table—the man you do not know, because you have lived with him for years, and the black veils of mind have intervened between your Spirit and his, so that you have long lost the lovely secret that drew your heart to his—one strange still day And as for loving your child, you must rise to the love which does not possess. You must transmute the mammal into Spiritual motherhood. You must transmute his spiritual volition, and not hold him in the bondage of your own mind-will. Four times out of five in crisis, it is better not to speak correctively. Always before correcting, be sure you are right yourself. The great teaching is in vibration. By the silent unswerving correction of self, you do the master-service to those about you. To be plain and true in the midst of your own people, is to put on an invincibility that works even while you sleep. All sumptuousness of mind and loveliness of spirit follows swiftly when this integral foundation is established. One may move in the midst of his outer world all day, without the sense of failure or blemish from within, and fall down pitifully in the few minutes before dinner at home. There are no strains like those of the environment in which we are supposed to find relaxation. The mystic is required to be consummate in his own house, as well as in the cruder sweep of the matter-maddened world. To become a great lover and a great parent is one of the loveliest of the arts in this Place.

External agents for our teaching come and go; one's Spiritual Being is one's abiding Healer and Teacher and Master, until mind and body we are one with him. Increasingly as we use our essential force and be Ourselves, the glory of romance and discipleship and parenthood, and all the larger interrelations are revealed. External agents appear in their loftier beauty only as our own powers unfold. We establish immortal relations with the great ones as we become great.

We are far from Home, and yet that which is truth and beauty to us now, dimly intimates the wonderful revelations of beauty and verity that we shall know. We are safe to stand by the loveliest of the Here and Now, but safer still to realize, in every process of life, that the best here is but a dim, diminished intimation of the Real. As we in-

crease in spirituality, our grip loosens upon the objects of the world. They do not hold us as aforetime; the day comes when the world has nothing to offer which does not evoke a smile, yet at the same time with our spiritual consciousness, we perceive the holiness of the fragments here. Majesty comes to miniature things and we do not yearn to go; rather we are content to stay even here on the floor, putting together broken shreds of Reality because of their immortal significance.

It is the poet and the dreamer who catch the first and faintest suggestions of loveliness in field and hill, in the streams at our feet, in the distant contours and the flavor of the winds. Through the canvasses and the poems, through the songs and living days of these workmen, the rushing world has been

able to look with deeper seeing upon the faces in the street and across the table, and the voices of little ones at their knees. Spirit, aroused, sees past flesh into its own kindred loveliness in all beings and things. Through these workmen the world is being taught to put the shreds together and more and more to make something of the Harmonic Dream come true in things of earth. Yet the vastest and most luminous equipment of any poetic mind, highest articulation of any prophet, as rudely distorts the actual glory of the Dream, as the first daubs and scratches of primitives who wrought in bone and hide. To Become, we must adore; to adore greatly is to Be. In every breath and tone and color and movement and perfume, each Spiritual Being differs from all others, but always its expression is loveliness.

Opinions are always wrong because they are not our own but borrowed from some one else.

The Wheel Turns

*"I have been here before,
But when, or how, I cannot tell".—Rossetti*

THE YEARS bring natal days anew,
Since lives beyond our ken,
But in what cycle lost to view
We know not where or when.

While the clues of life are hidden,
In the dreams of long ago,
Yet they would not rise unbidden
If the purpose were not so.

For today we meet together
In a mesh of circumstance,
Recognize a friendly tether,
By a plan, not simply chance.

—Ervine Denison York.

Opinions are mistaken for knowledge in the great majority of minds.

The Kabbalah

By SVEND RAASTED

THE KABBALAH is the ancient Hebrew and Chaldean understanding of God, Jehovah, I. H. V. H. Its understanding is that of the Genesis of things, in which the end was clearly known and understood from that Beginning. It is, therefore, only towards the end of the individual's existence, when he has traversed the innumerable appearances of the path of its existence, that he can become interested in and fully understand the Genesis, even of himself; for only at the end shall the beginning be fully revealed.

The Kabbalah, which deals exclusively with God, JEHOVAH, is not for the beginner, nor for the one somewhere along the path, for they must not know that the beginning and the end are one. The very propelling force of their individual existence is the hope, that the end is greater than the beginning. They cannot afford THAT TRUTH.

The Kabbalah, being the "last" about that beginning, is, therefore, the very key to that beginning, even unto the end. In the Kabbalah, therefore, we find that Lost Word, in which the Separation finds its unity.

To become One in the understanding of the Kabbalah, you cannot hope to read yourself into its understanding, nor can you hope to listen yourself into its Truth. In order to become One in the understanding of the Truth of God, the Beginning and the End of all things, you must allow it to take full possession of you, and thus prove itself "in" you,—not even "to" you.

The Esoteric Truth of the Kabbalah shall never be "known" by anyone. It shall be utterly useless for anyone to try to possess it. Its Truth is Absolute, and as such, you can only come to an understanding thereof by becoming utterly possessed by it.

Whatever Truth you may claim to possess is exoteric, and thus relative; and it is the vacillating method by which you try to choose the "right" path to follow. Exoteric Truth is your tool; for you are

its master, its creator. Whenever the Hour has come for you to realize the Esoteric Truth of things, you become willing to become its servant, recognizing it as your Master and Creator.

Exoteric Truth, you continually try out, and you continually find it lacking.

Esoteric Truth, when it takes possession of you, finds you ready.

In view of the above, it is useless to go into details about the history of the Kabbalah. Like all other teachings, claiming the highest, the controversy about its origin is great, and from an exoteric point of view, that shall never be definitely settled. When, however, the Esoteric Truth of the Kabbalah has taken full possession of you, it shall have proven itself absolutely "in" you, and to you, it does not matter what the exoteric controversy is, for "they" do not know—and you understand.

It is because it will give you that inner understanding of God, the beginning and the end of all things, that the Kabbalah will appeal to you. If you, therefore, are still interested in the potentialities of yourself in the Universe, rather than the potentiality of the Universal in you, the Kabbalah shall be but a disappointment to you, for when the Kabbalah speaks of the Tree of Life, "on which all things depend", it is speaking about the Emanations of God,—and not of you. When the Kabbalah speaks about the Name of God, JEHOVAH, I. H. V. H., it brings out the relationship of all things in God,—and not in you. It is true, that you are included, as the Microcosm in the Macrocosm, but you are the one included,—not the one including. You are, under all circumstances, and at all times, the tool, and He, God, the Master.

If you have any ambition for Mastership, do not call upon the Kabbalah to help you out, for it takes the last selfish ambition away from you, the last drop of the poisonous fruit of the Tree of the Knowledge of Good and Evil, bringing to you the understanding of the Tree of Life of God, in which you, from then on, shall participate in, eternally.

"Behold the lily! It toils not, neither does it spin; yet Solomon, in all his glory, was not arrayed like one of these". Its beauty stirs the soul like soft, sweet music, which it is, but so highly vibrant that the physical ear cannot record its tonal effects and it must needs break forth in tones of color to manifest its Inner Self and these tones in color so harmonious that there is no discord in the soul of the beholder, and this beloved Silent Helper, is the music of the spheres, played in color for your inspiration.

Modern Business on a False Premise

By HAYES BEASLEY

NINE MAXIMS, myths, folk stories and nursery rhymes have a basis in fact, so it is perfectly safe to quote the maxim that "Ninety-eight per cent of all business fails".

This failure is due to the fact that ninety-eight per cent of all business is based on a false premise, which is: percentage on the investment. Percentage on the investment is a mercenary viewpoint and does not take into consideration any of the vital life properties necessary to sustain it thru a crisis. Fra Albertus says "If you are not in business for your health, you'll have neither health nor business very long". The same principle is basic in the mind of the man who would drain the last penny of profit from a business, regardless of results to business or to victim, as is present in the mind of the man who would kill his enemy from motives of revenge. The miser drains the life blood from his business to satiate a false fear of poverty that is perverted to a passion for money, while the murderer drains the lifeblood from his victim to satiate a desire for revenge for an injury he has exaggerated in his imagination to the point where it has become an obsession. The same basic principle is underneath the practice of human sacrifice. The miser is functioning on the physical plane; the murderer on the mental plane; and the fanatic on the spiritual plane.

The remedy on the material plane is the education of the business world as to what constitutes the true premise on which business is to be transacted. This premise is, even now, being sensed by a few leading industrialists of whom Henry Ford is probably the outstanding pioneer. He has built up a fabulously rich institution on the correct premise, and in doing so has compelled his competitors to imitate him in a partial manner, at least.

The pattern for modern business was laid when the Israelites established the idea of tithing as a means of supporting their system of God-worship. Their flocks were passed thru a chute and as every tenth animal passed out, it was daubed with a red spot to indicate it as the property of the Lord. Business and the church has not, to this day, changed the system.

Ten per cent on the investment is the standard of value, whether in business, banking or religious tithing, except in cases where the loan sharks, bankers, misers and trusts are enabled to hide their tracks and collect more thru subterfuge.

So tenacious is this ten per cent idea that practically every state in the union has passed laws regulating the rate of interest, and only for the fact that money, like everything else, sometimes becomes

a glut on the market, some institution having found it difficult to loan its surplus at the highest rate, is the legal rate ever discounted.

This ten-per-cent-on-the-investment premise of doing business is the cause of all the ills that flesh is heir to today. There is a remedy and it is in evidence, now, in rare instances.

The old aphorism "Competition is the life of trade" is true on the premise of "percentage on the investment", but false when the true premise is substituted, when the Key word becomes "Service to humanity".

Service to humanity is the true premise on which business must, and will, be based. It is heralded by a limited number of institutions which have become phenomenally successful. Henry Ford was mentioned. This man conceived the idea of making a car that a poor man could afford to buy at a price he could afford to pay, and at the same time dividing his profits with his employees by way of a living day's wage. His demands of the employee are tremendously onerous, but the system is along the line of cosmic progress, and as a result he has compelled his most formidable competitor, General Motors, to adopt at least a portion of his system: that portion that compels a low-priced car for the masses. On the other hand, his competitors have compelled Henry to build a better car for the same money.

But it is doubtful if any large institution has, as yet, taken into consideration the chief motif of real business: Service to humanity. There are so-called "Service Stations", but the chief commodities served by way of "service" are free air and free water. And the free air and free water are provided by "God", to whom the ten per cent was originally dedicated.

"Vengeance is mine, saith the Lord, I will repay", and it now begins to look as though humanity might be given some consideration from a business world that has fouled its nest by reason of its gluttony, merely as a matter of self protection. Because, as surely as Cosmic law exists, so surely will its mandates prevail, and the ninety-eight per cent of business that has always failed—and always will fail under the present system, must, perforce of natural law, pass out entirely and give way to a trade system based on the sound premise of "service to humanity", and those who can "best work and best agree" will become the mercantile leaders of the world, realizing that their continued prosperity rests entirely on the mass pocket book's ability to buy, and not on their avaricious premise that they must make so much "percentage on the investment" regardless of the death and suffering their system of miserliness entails.

What you DO is your bid for immortality.

Mind Your Own Business

THIS WORLD is full of Chaos; dark chaos everywhere;
With each one seeking Happiness—scurrying here and there
With but one thought—that happiness is but for them alone,
And so they're minding everybody's business but their own.

They're busy—working hard—toward the goal they want to win,
They're seeking GOD a long way off—but the Godhead lies within—
They try first this path—then try that—Heaven is for them alone—
And obstruct their brother's path through life—when they should stay on their own.

Am I my brother's keeper? tell me the reason why
Most men condemn and criticize—and often crucify;
They forget the beam that's in their eye—they see the mote alone;
Minding everybody's—anybody's—business but their own.

We have to build our character the very best we can;
Eliminate our every fault—bring out the GOD in man;
When CHARACTER'S the subject, leave your neighbor's faults alone,
For you've all the work that you can do to get rid of your own.

It's up to every one of us to keep this temple clean;
To let our lights shine brightly, so GOD'S image may be seen;
See the good that's in your brother—and see the GOOD alone,
And never mind his morals—just be careful of your own.

In business life, the MASTER MINDS stick at it all the day;
And finish every job they start before they think of play;
The HARVEST—Well—you know you reap exactly what you've sown,
If you want success in business—pay attention to your own.

Put your MIND upon your business—stick at it all the time;
You have no right to throw a stone—nor be slinging mud and slime;
The cause of all the failures that the world has ever known
Was simply minding everybody's business but their own.

The laws the nations promulgate are only causing crimes;
Building a modern Babel as men did in olden times;
Men see the bad in everyone—and see the bad alone,
Correcting their neighbor's morals—and forgetting all their own.

We ALL must work to climb the steps to Heaven, round by round;
We can't waste time in stopping to push some brother down;
To build your Heavenly mansion build in GOOD WORKS alone,
Make LOVE the SURE FOUNDATION when building up your own.

So concentrate your efforts on the work you have to do;
To build a GOLDEN CHARACTER is the work that God gave you;
Work till your task's completed—stick to your task alone;
And you'll find the goal you're seeking by attending to your own.

—James C. Hall.

*The world will NOT accept you but only your
constructive achievement.*

Kevah-Grams

By KEVAH DEO GRIFFIS

THE LUNATION chart is the horoscope cast for the moment when the Moon comes to the conjunction of the Sun. It will shadow forth the conditions of the following twenty-eight days. What the new Moon promises, the full Moon fulfills.

In studying lunation charts, watch how the cusps and planets and aspects connect with your own chart, or the chart of someone in whom you are interested, and you will learn a great deal about the conditions under which they will be working, the aspect of God in which they will be living, moving and having their being for that lunar cycle. Cast one for the country—that is the capitol of the country—to learn about the general political, social and economic situations; and then cast another for the place you live.

The Taurus lunation at Washington on May 9th at 0:59 a. m. shows Aquarius rising, the ruler Uranus in the second house in Aries, sextile to Mercury in Gemini in the fourth. Venus is in Aries in the second, trine Neptune in Leo, turning direct in the seventh, and trine Saturn in Sagittarius, retrograde in the eleventh, square Mars in Cancer in the sixth. The Sun and Moon are in conjunction in 18 degrees of Taurus, close to Jupiter in 22 degrees of Taurus in the third. The most extraordinary feature of this chart is the wonderful sextile of Mercury in its own sign, Gemini, to Uranus in Aries. It promises all kinds of progressive legislation along the line of financial, transportation and real estate matters. It would seem, actually, that the farm relief measures so long talked about, so wearily delayed, would come to a divine and astonishing culmination. Something will actually be DONE!! Saturn, symbolizing the farmer and the land-owner, sits in the eleventh house, the place of Congress, upheld by the glorious grand trine of Venus and of Neptune.

The fourth house rules the farm and the land, the crops and the mines, the riches of the earth, and exalted Mercury tenants it, sextile to Uranus in the house of finance.

For the Pacific Coast, Saturn is rising in Sagittarius, Uranus is in Aries in the third, Venus in the fourth, the Sun and Moon conjunction Jupiter in the fifth, Mercury in Gemini in the sixth, Mars 28 degrees of Cancer in the seventh, Neptune 29 degrees of Leo in the eighth. This shows a tremendous real estate boom, from which will grow later, real and solid prosperity, and a great deal of building and new industries for Los Angeles and throughout all of California. This is shown by Venus being in the house of real estate, trine Neptune and Saturn; and the fifth, which is the financial house of the fourth, holding the lunation

in conjunction with Jupiter in the financial sign Taurus, friendly to Mars in the home sign Cancer, and an exalted Mercury in the sixth house, which will bring new industries and factories that have to do with the building of machines for transportation. This sextile of Mercury with Uranus from these particular signs, Aries and Gemini, is a glorious prediction for the success of astrological and occult sciences.

As this lunation falls on or near the natal Neptune of the present generation, born from 1880 to 1886, we may expect a most interesting month personally, and as Mars will be dashing through Leo the rest of May and all of June, transiting President Hoover's four natal planets that are in Leo, and as the lunation squared the exact degree of his Sun, the Nation at large, according to Astrology, should have an exciting and hectic month, as in the chart of the President may be read the fortunes of State and the political happenings of the Nation which he heads.



It has been rightly said about the Kabbalistic Tree of Life that all things depend thereon. To the one who understands, all things have been found to be fundamentally Kabbalistic.

"In the seed is the tree negatively existing. In the tree, is the seed negatively existing. In the seed, the seed is positively existing. In the tree, the tree is positively existing. Negative existence and positive existence, then, are relative terms, and only so insofar as our senses are concerned, for through our understanding we realize the truth that in the seed is the tree, and in the tree is the seed; to our understanding, there is no difference between the two appearances. Without the Life, the Seed could not become the Tree, nor could the Tree produce the Seed. Is the Life more in the Seed than in the Tree? Hardly. It is That Life which is neither the seed nor the tree, and yet it is both.

"I maintain that the Divine Purpose of Individual existence is, that the Individual consciousness, through its individual existence, may ultimately see and recognize the Glory of God, and thus participate therein, not as something out there, but as something, yea That Something in which we live, move and have our being, inseparable, unchangeable".

I quote from the writings of the great Danish mystic, Svend Rastaad, whose lessons have helped, more than any others, to make clear the Kabbala, and the Kabbala is the foundation rock on which all astrological understanding is built.

A New Book

THE GUIDING POWER, OR THE PLAN OF THE UNIVERSE, By George Starr White, M. D., author and publisher, 327-333 So. Alvarado, Los Angeles. Cloth bound \$1.00, paper bound 50 cents. Special prices in lots of 100 or more.

Dr. George Starr White is one of the few advanced souls that dares to brave the tide of "custom-made" opinions to warn the world that the state of the bodily health has its sure and certain reaction upon the spiritual nature.

While the recital of his experiences when traveling in the astral are intensely interesting and compare, in a startling manner, with the experiences of others who have taken similar trips, or, to put it in a more familiar language, "Traveled in foreign

countries", yet, to Occult Life the burden of the warning to this generation, that present methods of living will retard the progress of the ego in its effort for final union with its "Space-free mate", as designated in the above named book, is a more important item.

Dr. White's experiences tally, very closely, with the teachings of advanced occultists, and many can verify a number of his experiences while traveling in the astral.

Affinities are egos of like rates of vibration, and the determining element of each ego's rate of vibration is the degree of the bodily refinement, or sensitivity, which, in turn, is governed by the food, the exercise and the correctness of the breathing, the body being refined spirit matter.

*"The Play's the thing". Puppets come and go—
the design remains.*

The Mission Maternal

OUR BONNY son unites,—with body strongly built,
Knotted in a complex bond, his varied ancestries,
To stand the strain of modern eccentricities,
His forbears may have worn a corselet or a kilt;
We heed no North, no South,—the Age of Mind is here,
"He will go far", 'tis said, in cryptic word of Seer.

Prophetic visions rise,—a new and gifted race,
In this new land, last outpost of the western shore,
Untrammelled by the old, with faith not less but more,
Wherein your Mother Heart will find a waiting place
Your Boy may surely claim, your genius help to reach,
As heir to royal lines, with lessons you can teach.

—Ervine Denison York.

*Knowledge is the transmission wire; Wisdom is
the Transformer and Understanding is the resultant
illumination.*

Mathematical Method of Rectification

By O. W. LEMAR

BEFORE proceeding to find the time of birth of an authentic example by the Mathematical Method, we will lay certain facts before students, in order that they may be able to understand the rules thereof.

The Sun is the primary source of all life upon this planet, and he must therefore stand for spirit, the creative and masculine principle in nature, corresponding to the father.

The Moon shines only by reflected light, a diffusive softness pertains to her silvery radiance; she stands for feminine and mother principle in nature, being negative and receptive.

The Earth receives the light and influx of both, and their union, when in line with both at once, is neutral and represents the union of the male and female principles, and therefore, denotes the product of such union, or the child.

From the foregoing considerations, it will be seen that certain positions of the Sun, Moon and Earth, will represent conception, generation and birth.

We must now examine into the laws and forces of planetary motion, to some little extent.

The two principle forces in planetary motion are the radial, or drawing toward a center, and the tangential or casting off or away from a center. By experimental tabulation of certain cases, with facts, the authors have found that these forces through their workings in the Moon's orbit, and her mundane position, have much to do with the time of birth, this being particularly the case at the octagonal points; this led the authors into an examination of the house influence of the exact moment of birth, which strange as it may, at first thought seem, must, for the purpose of rectification, be considered as an eighth house influence, for at this time there is a death, as well as a birth, for the placenta, the bond of union between the mother and child dies; conversely at physical death, there is also a birth, the birth of the spirit into new conditions.

That this is not a far-fetched idea, will be seen by a little reflection; the octants of the Moon's periodical, or rather synodical, revolution, are all, save one, in Astrology accounted evil; they are the angles of distance between the Sun and Moon, as seen from the Earth, of 45° , 90° , 135° , 180° , 225° , 270° , 315° and 0 degrees. It will be seen at a glance that these angles are either direct or converse, (save one, the conjunction,) and may be named the semi-square, square, sesquiquare, direct or converse.

The consideration of the real condition of the child at this time accentuates these facts, for it must now begin a separate existence apart from the mother, whose body has, hitherto, protected it from

harmful outside influences, and it utters a cry of distress when the air, for the first time, fills its lungs; its condition at this time is one of utter helplessness, having to depend upon the assistance and attention of others. Thus, it is peculiarly responsive to planetary vibrations during infancy, and if the hyleg be badly afflicted, its span of life hardly ever exceeds five years.

POWERS OF THE OCTANTS

We have before spoken of the two principal forces in planetary motion, as having much to do with the hour of birth; of these, the tangential force is the most important, as the casting off process, and has time of birth under control, at those points where the radial force ceases.

The Law of the Tangential Force is to vanish at the syzygies and quadratures, attain its maximum value at the Octants, and varies as the sine of the double angular distance of the Moon from the Sun. From the above it will be seen that the "casting off" or birth force, is the greatest at the mundane octagonal points of the Sun and Moon; hence we have adopted the Mean Octants and fifteenths thereof, of the Moon's synodical revolution, as Epochal periods for determining, by the Moon's angular distance from the Sun, the hour upon any day that a child should be born, if conditions are for a normal birth.

Now in order to make use of the above facts, it is evident, that we must devise some method of converting the angular distance of the Moon from the Sun into terms which we can compare with the Mean Octagonal Values of the Moon's Synodical Month of 29.53 days, it being her Mean Synodical revolution.

The angular distance of the Moon from the Sun at any local noon, must be converted into terms which for the sake of comparison, we will call Advantage Quotients.

TO OBTAIN EQUATION ONE

The first thing for the student to do, is to calculate the Oblique Ascension of both the Sun and Moon, for the local noon of the birthplace and in order to do this, to the nearest approximation of truth, they must use Table 1, in connection with the Scale of miles, found upon any reliable map of the country of birth, unless they have other reliable data for obtaining the correct latitude and longitude of the birthplace.

Having gotten the true Oblique Ascension of both the Sun and Moon, take their difference for the angular distance between them, always in the order of the Zodiacal Signs, adding 360 degrees when necessary, to so make the subtraction.

Having obtained the angular distance of the Moon from the Sun, convert it into days, hours, minutes and seconds of Advance Quotient by Table II; now compare this Advance Quotient with the nearest Vanishing point Value in Table III, and observe the following Rules.

FOR AN A. M. OR P. M. BIRTH DETERMINATION

Rule 1. When the Moon is increasing in light, you will have subtracted the Sun's position from that of the Moon, for the angular distance between them; now compare your items of Advance Quotient with the nearest Vanishing Point Value of the Table; if the Advance Quotient be the greater the time of birth was a. m., but if the Vanishing Point Value be the greater, the time of birth was p. m.

Rule 2. When the Moon is decreasing in light, you will have subtracted the Moon's position from that of the Sun for the angular distance between them; now compare the Advance Quotient this angular distance makes, with the nearest Vanishing Point Value of the Table, and if the Vanishing Point Value be the greater, the time of birth was a. m., but if the Advance Quotient be the greater, the time of birth was p. m.

RECAPITULATION

1. The latitude and longitude of the birthplace, especially the latter, is a very important matter for us to know, as near as we possibly can, so we can determine the local noon, for the Sun representing spirit, has its greatest power when upon the Meridian, and the child must be imprisoned within the womb, until the vital-magnetic period (vital Sun-magnetic Moon) is completed.

Often the only means within our reach for determining the latitude and longitude, is a map of the country of birth, and as the scale of miles found upon the maps, must necessarily vary with the size of the country embraced within the map limits, and the size of the map drawn; in order that the student may obtain these requisites, the authors have calculated a Table, by which, from the map scale of miles, a close approximation can be made to these important essentials, by multiplying the number of miles the given point, representing the birthplace, is from the nearest parallel, or nearest Meridian, by corresponding values from the Table. We will now proceed to illustrate this important point by an example:—M. H., a veteran debater and lecturer, was born at Waldo, Marion County, Ohio, January 16th, 1836; determine from a map of Ohio, and the map scale and Table, the latitude and longitude of the birthplace.

From a reliable map of Ohio, by the scale found thereon, we find that the birthplace is thirty-seven miles south of the forty-first parallel of north latitude, and 5 miles west of the eighty-third Meridian of longitude west of Greenwich.

From the Table we have 0.869 multiplied by 37 equals 32 minutes of arc, and as the latitude of the birthplace is less than 41, we subtract 32 minutes of latitude from 41, making the latitude of the birthplace 40 degrees 28 minutes North.

We will now have to equate for meridional latitudes of birthplace:

Table value for 41 deg.....1.203' of arc

Table value for 40 deg.....1.189' of arc

Difference 0.014' of arc

Then by the following proportion:

$$60' : .014' :: 28' : .006'$$

Therefore, 1.189 minutes plus .006 minutes equals 1.195 minutes, value for meridional latitude.

Now 1.195 minutes multiplied by 5 equals 5.975 minutes of arc, or 6 minutes nearly, and as the birthplace is west of the eighty-third degree of longitude, we add this 6 minutes of longitude to 83 degrees, making the longitude of the birthplace 83 degrees 6 minutes west.

The student will find a ruler, divided into the Metrical Scale which can be purchased at any first class book store, very convenient for making the required measurements.

2. Having found the latitude and longitude of the birthplace, calculate the longitude of both the Sun and Moon by Oblique Ascension, for this locality; take their difference in positions for the angular distance between them, subtracting the position of the Sun from that of the Moon, if the Moon be increasing in light, that of the Moon from the Sun, if she be decreasing in light, and the result will be the required angular distance.

Now, by the Table, convert this difference into terms of Advance Quotient, to compare with the nearest Vanishing Point Value of the Moon's Synodical Period.

Take the longitude of the birthplace of M. H., which we have just found for an example; the longitude is 83° 6' W., or 5 hrs, 32 min, 24 sec. of time, so that the Meridian of his birthplace will culminate just that much later than that of Greenwich, consequently we must ascertain how far the Sun and Moon will travel during this interval of the earth's rotation.

The positions of the Lights on Jan. 16th, 1836 at noon, were Sun 25° 28' of Capricorn, Moon 29° 47' of Sagittarius, Sun's daily motion 61', Moon's 14° 54', and for the 5 hrs, 32 min, the former will move 14' of arc, the latter 3° 26', these motions added to the Sun and Moon respectively, gives for the Sun 25° 42' of Capricorn, and for the Moon 3° 13' of Capricorn.

EDITOR'S NOTE: The tables and completion of this article will appear in the next issue, which will be the July-August number.

PEACE BE UNTO YOU.

An Esoteric Reading of the Birth Chart

Vocational Analysis
General Reading

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