

Occult Life



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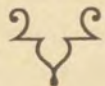
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 2681 Euclid Blvd., Cleveland, O.

Vol. II, No. 7

October-November, 1929

25c a Copy, \$2.50 a Year

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Page	\$25.00	\$45.00	\$65.00	\$240.00
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EDITORIAL

KRISHNAMURTI

JEDDU KRISHNAMURTI is reported, in a recent newspaper dispatch, to have officially disbanded the organization "Star of the East", which was primarily founded as a haven, or supporting body, for the expected Aquarian Avatar; and he has been, tentatively, exploited in certain quarters, as this Avatar.

His pronouncements on the occasion of the disbanding of the "Star of the East", as quoted in the aforesaid dispatch, are to the effect that: Truth cannot be organized; the members will not face the Truth nor live upon the teachings; Truth needs no organization; Truth is greater than all organizations, etc.

Krishnamurti is growing. If he aspired to become a God in his own right, he has taken a step forward toward his aspiration.

This young Hindoo gentleman has done more by this act to raise himself in the estimation of true students of truth, than all the combined acts of himself and of his former sponsors. He has also come up to the level of the teachings of Occult Life that all organization is stifling and destructive, and tends only to limit the freedom of the individual to think for himself.

The law of Attraction is all that is necessary by way of organization, and this must be very carefully guarded lest the law in its operation be mistaken for something else.

Vibration is the law of life. When a man moves from one community to another and has been addicted to the use of liquor in his former home, he naturally looks for a boot-leg joint in the new, and in so looking is often led into a criminal atmosphere that leads to his undoing. The siren song of the spider has caught many an innocent fly. There are many schools of Occultism that are, ignorantly or intentionally, conducted destructively, and in either case, the guilt is equally great. Ignorance is TWO—Occult Life—October a crime within itself.

Krishnamurti has conferred a benefit with tremendous potentiality behind it, in his *pronunciamiento* on the occasion of disbanding the "Star of the East".

"How may we know, then, whom to trust and to whom we can turn for truth and its teachings"? many may ask. To those who are truly seeking truth the question is superfluous. Turn to the God within. "Live the life and you will know the doctrine". Cease to kill, vicariously, to live. Cleanse

the bloodstream by proper eating, breathing and thinking. Change your polarity by changing the direction of your desire. Every one must be his own saviour.

HUMAN ARMATURES

All the power of the Universe passes through every human body every second of time. How futile to say "I can't". How small a distance the strongest of us has traveled in the face of this great truth. The proof of this statement will follow very shortly.

Every human ego that incarnates or reincarnates in the physical realm is projected by a note and a number. This note classifies him as to where he came from, and the number as to whither he is bound.

Along the line of march in this journey, he is played upon by all the planetary rays of the Universe, including the Sun and Moon and the invisible planet not yet manifested to the physical sense. This array of planets constitutes all there is of power in this Universe.

When the child is first conceived, it is photographed on the physical negative film by the combined focus of these planetary rays, each one adding its peculiar grade of power according to the angle of its position as determined at the second of conception. The babe at birth is again influenced by the planetary rays of force as they act in the nature of a developer of the negative, making it visible to the sight on the physical plane.

Henceforth, this babe will be the recipient of these planetary rays at all times, they being more active at stated intervals. The Sun and Moon will be a constant influence in the life of the individual and just in proportion as he uses this power passing thru him constantly will be progress.

As a machine, the embryo is conceived in perfection. As a delivered product, it has the handicap of its forbears' mistakes—the violent passions, the destructive habits, the sour grapes of its line of grandparents has set its teeth on edge.

But, theoretically, it is born free of taint, with perfect working organs. This being so, there is but one reason to prevent it from using the power of the Universe passing thru it constantly. That is, improper feeding of the carburetor. The gas mixture of life is distorted out of all semblance of a good working mixture. Too much oil, too much gas, too little air will carbonize the mental parts very rapidly and the machine will be practically useless at a very early age. The sad part of it is, the carbon becomes so crystallized there is no possible way it can be removed.

In view of the above analogy, is it any wonder that the priest says "give me the child until he is seven, and you may have him all the rest of his life"? The assumption gathered from this statement is that the human mind crystallizes at the early age of seven years. A college professor has recently said that the youth of eighteen has crystallized so badly that he is unfit for college.

And what is this crystallizing influence that wrecks the capabilities at so tender an age and prevents the individual from using all this magnificent array of electro-magnetic power that is passing thru his body every second of time?

Oh, travesty of travesties! It is the sins of the fathers unto the fourth and fifth generation back. It is the acquired habits and appetites, from an impure blood stream of father and mother. It is the subtle beliefs in a God of wrath and vengeance; that "Jesus paid it all"; that there is no individual responsibility for our spiritual development; that there is such vileness as "original sin", leading directly to a perversion of the sweetest and most constructive relationship of life to the plane of beastiality and sensuality, augmented by the cannibalism of flesh eating. Is it any wonder that the carbon of appetite, selfishness and passion crystallizes on the valves of life and absolutely prevents the response to these higher power urges of the Universal Mind? Is it any wonder that the orthodox church of today is failing to function as a spiritual vehicle for the advancement of civilization?

Besides the power of the planets passing thru our bodies every second of time, there is yet another force that may be utilized for our benefit. That is the daily contact with our fellow men. They are creating for us and we are reacting to them for either good or ill to ourselves. Each individual is the center of his own universe, both celestially and terrestrially. The law of Correspondences applies to the human plane just as it does to the heavenly plane. If we do not serve our fellow men for their personal advancement, there is a source of power gone to waste.

But in our attitude toward our fellow men lies the greatest danger to each one; for on that attitude is determined success or failure in every department of life. If the financial end alone is served, life has been wasted and the soul shrivelled to the vanishing point; if we have only used him as a mental background, he has failed to profit by the contact and we have crystallized spiritually.

WAS JESUS A MASTER?

A Master, speaking in terms of Masonry, Theosophy, Mysticism, Religion, and (or) other forms of philosophical teachings, is claimed to be one who has mastered the laws of Nature, thru mastery of his own three-phase being.

To have perfect mastery of this mundane being,

Two

is to have absolute control of temper, emotions, thought processes, and to be perfectly equilibrated at all times and under all conditions. Taking for granted as a fact, that Jesus Christ was a physical being on the objective plane, as claimed by the orthodox world, did he have this perfect equilibrium, poise, mastery?

Franz Hartmann says, that as a boy, he was headstrong and unmanageable, and roamed the hills and vales of his native country, in close touch to and in harmony with Nature. The truth of this statement is foreshadowed in the accounts of his youth portrayed in the New Testament, where he is spoken of as being A. W. O. L. from his home and his parents searching for him, finally locating him in the temple discussing theology with the priests; a symbol of precociousness.

There can be no doubt that he was an adept and had studied in the mystery schools of Egypt, which is foreshadowed by the flight of his parents into that country, and his teachings and so-called miracles on his return after many years.

The evidence that he had not attained mastery is to be found in a number of instances, viz.: his ungovernable rage when he whipped the merchants out of the temple, overthrowing their doves, liberating their sheep and cattle, and overturning their tables. It does not take a strong imagination to understand that this treatment would stir the tradesmen into a rage and create a desire for vengeance that might, later, under a favorable opportunity, cause these same traders to cry with one accord: "Crucify him", especially when goaded to further frenzy by the intolerant pleas of the priests.

Again, he was quite angry when he cursed the fig tree. Would a Master have been the victim of his hunger to that degree?

He further incensed the Romans as well as the priests when he violated their religious laws by gathering grain on the Sabbath day. The Romans were sedulous in their respect of the religions of their subject nations.

The instances recited may well have been the ground plan upon which later his crucifixion was built. Occult Life does not accept the teaching that Jesus died to save the world, but rather that he lived as the outstanding standard-bearer of a new tide in the evolutionary scheme, and that his teachings brot to humanity freedom from the belief in the efficacy of the priesthood's responsibility for the people, and made each individual responsible for his own salvation. His teachings have been corrupted by successive generations of priestcraft injecting into them their personal opinions until today his precepts are all but unrecognizable.

Coming in with the Piscean cycle, he was that period's outstanding example of purification by water. He is introduced into his ministry as being baptized in the river Jordan by John the Baptist.

But John bears witness that this same Jesus was mightier than he, and while he, John, baptized with water, this coming one, Jesus Christ, would baptize them with the Holy Ghost and with fire. So we find that this prophet of a coming age was in the very beginning of his ministry, two thousand years ahead of his day, and teaching a spiritual regeneration for the purification of the temple, rather than a physical purification.

But, as to his Mastership, we must submit the evidence of his own life to demonstrate either that he was not a Master of the laws of Nature, or modern teaching of the qualifications of a Master are incorrect.

A TREE IS KNOWN BY ITS FRUIT

The first requisite for the making of a photograph is darkness. The sensitive plate or the film must be protected from light until the need for its exposure is realized. The second requisite for the photograph is light. Without the light to reveal the outlines of the object to be photographed, the operator would not be able to determine where his object was. The third requisite is the selective power of a superior intelligence to determine when, where, and what to photograph.

Perhaps the superior intelligence should have been first upon the list. But in the three requisites, again we come face to face with the three Grand Masters—Spirit (directing genius), Word (the creative sound—that in manifestation—the film encased in flesh), and Light, the result of the negative and positive poles of Spirit and That in action and reaction, stepping down their vibrations into form.

The seven steps down into flesh must be retraced upward from the flesh. And as the flesh finds its life force in the food that enters into the stomach, propelling the physical machinery in its search for experience, so must this food be such that leaves no ill effect upon the channels it passes thru. The blood stream must be pure if the thots are to be pure. And only as the thots are pure can the spirit blossom into flower and fruitage and make itself manifest by its fruits before the eyes of men.

RULES FOR WRITING

Here are a few rules, self-evolved after years of experience.

First, be sure the premise is true. Good writing cannot be built on a false premise.

Second, eliminate the "I" (the personal equation). Eliminate all adjectives and adverbs.

If your subject was strong enuf to live thru this amputation, it is good enuf to submit.

HUMAN SACRIFICE

Only horror is evoked by the thot of the Savage custom of human religious sacrifice.

Our present-day political parties are the children of political divisions of the priest-craft of former years. Politics is the legitimate and legal Line of Succession from Priest-craft. The perquisites of the priest are degenerated into the political preferments of today. This preferment is based on the aphorism that "To the victor belong the spoils".

But the political disgraces of modern statesmanship are thrown into the distant background by legal attitude toward human life.

The church's old idea of blood sacrifice for the appeasing of an angry God has found a legitimate and legal offspring in the punishment of criminals by inflicting the death pealty. With the succession of politics from priestly prerogatives, so comes the legal death penalty from the priestly practice of blood sacrifice. Neither the one nor the other function in their various fields. Blood sacrifice did not appease the God nor remove the stain of crime. The infliction of the death penalty neither prevents crime, nor restores the *status quo* prior to the crime.

Let us become a civilized nation, and recognize the fact that the criminal is a sick man, due to the "sour grapes" his progenitors ate in generations past.

THE COVER PAGE

One of the hopes and aspirations of Occult Life is to stir the creative energy of its readers to the point of causing them to express the cosmic urge within them in their own peculiar form of self-expression, in the material affairs of life.

The cover design for this issue is the voluntary first fruits of a budding genius, which shows evidence that he has found his forte. Formerly a printer working at his trade and suffocating in the narrow confines of his daily grind, a sacrifice to Mammon, to the degree of being forced to leisure thru illness, he has, at last, found himself in the art of designing book and magazine covers and fancy printing of all description.

Not only has he the ability to transfer his ideals to the printed page, but his grasp of symbolism is quite remarkable. The mundane green of physical life is raised to the plane of the etheric blue ray, and the soul realizing its entrance on the pathway of spiritual attainment, mounts on the wings of aspiration, thru the doorway of experience.

The medium used, linoleum block, lends itself admirably to designs of this type, where fineness of detail is not sought.

We take pleasure in introducing our artist, Russell Stewart Jaque, of Pasadena.

WORLD CONGRESS OF THEOSOPHISTS

By RACHEL MACK WILSON

Third World Congress of the Theosophical Society met in Chicago at the Hotel Stevens during the week of August 24th. The meeting opened with a reception to delegates, of which there were over one thousand. Many members of the Society from all over the world were also in attendance.

The three outstanding characteristics of the Congress were the discussions of the relationship between the Society and The Liberal Catholic Church, the removal to India of the official magazine, The Theosophist, and a change of dues to the Society.

Dr. Besant was present and spoke frequently upon many subjects in both open and closed meetings. Public lectures were given also by Dr. James Cousins, and Mr. Geoffrey Hodgson, of England. Bishop Arundale of The Liberal Catholic Church of Australia was one of the principal speakers throughout the convention, together with the officials of The American Society. There were delegates present from the following countries: England, India, Australia, Sweden, New Zealand, Netherlands, Cuba, Finland, Russia, Scotland, Switzerland, East Indies, Belgium, Austria, Denmark, Ireland, Mexico, Canada, Iceland, Wales, Uruguay,

The road to successful writing is strewn with many rejected manuscripts.

Drawn Veils

A Column of Chosen Truths For Chosen Vessels.

By ZUREA ZURAY



ABILITY of character is the royal person who sits in the high place of the mind.

The sun is the inspiration of life and the earth is a magnet which draws the sun to its heart. Earth revolves as man evolves.

The sun is the master force used by the universe to create life energy, and energy is the force used by man to stimulate mind and create products of mind.

Products of mind are products of force.

The Self and Will are in-dissoluble twins . . . the two are one. Mind may be made plastic to will but never inferior to will . . . for will is the instrument through which the Self makes known its existence.

Expression through art is only one of the soul's methods for grasping reality.

Four

Poland, Central America, Porto Rico and Czecho-Slovakia.

The Congress closed with a banquet at which more than a thousand persons were present.

ASTROLOGERS OF BRITISH COLUMBIA ORGANIZE

On August 4, 1929, the Canadian Astrological Association convened in Vancouver, B. C., in the Hotel Vancouver, with a gratifying number of delegates present. The gathering was convened by Mrs. Ada Muir, the versatile editor of The Torch, and after four days of splendid programs of speeches, music and banqueting, the Association was duly organized with the following officers elected: Ada Muir, President; John T. Worsley, Vice-President; Mrs. E. M. Eggie, Secretary; F. H. Edwards, Treasurer and Publicity Manager; Mrs. A. L. Grant, Literature Convener; Arthur Steele of Oakland, Calif., and Robert Lacey of Spokane, Wash., Honorary Vice-Presidents.

The purpose of the organization is to unite earnest students of Astrology, encourage the study of Astrology, and make the Science more widely known in the Dominion of Canada and elsewhere.

A pleasant feature of the entire affair was the splendid co-operation of the Canadian Pacific Railway and the hotels of Vancouver. We look for Astrology to make greater headway in Canada in the future.

The Sound that Raises the Dead and Turns the Mill Wheel

By W. H. SCOTT

IN TREATING of the Moon's Nodes we might say that the very word "node" is that of negative Sound. Let us say that this is the No-Ohm or Not, or Unit of Electrical Power. There is, somewhere, a Unit of Nonresistance in matter by which every thing is moved. Let us say it is the Effortless Point; it is the Life Point that does not strive to Be. Can you imagine the Sun striving to shine? Can you imagine the Center of Life within you endeavoring to be itself? It simply IS and there is an end of the matter, and an eternal beginning at one and the same time. Observe the axle of a wheel; this axle is at the very center of the wheel, while the wheel, in all its parts, revolves about this center. This central heart of the wheel does no-thing, it does not even turn round, therefore it is absolutely neutral to the entire economy going round and round it. And by the law of analogy we can imagine it as the center of Supreme Power of Effortless Effort—the "I Will Be" of every part. It is like the Chinese proverb which says that "the bowl was made for the hollow in it, therefore the hollow is more important than the bowl". Of course this is not strictly true, since without the bowl the hollow could not take outline; but the suggestion serves our purpose well enough for it supplies the omen of our omnibus, just as the neutral center forms the seed-atom of the full collection of the objects surrounding it, or just as somewhere—which is the no-where—in the nucleolus of the germ of the acorn resides the power plant of the mighty oak.

There are, so called, mental scientists who have succeeded in finding this neutral center of power within themselves, and by the use of which they have succeeded in moving the life currents of their patients into a rhythm that gives joyous life and healing.

Such have the power of holding still; they have much of that principle resident in the fixed signs, Scorpio, Taurus, Leo and Aquarius. Especially must they possess the Fire, the Atom of Power, which holds the Urge of the Zeal of Life confined to its neutral center, or the "I Will".

Now the Moon is Neutral; she does not spin on her axis, she does not turn round and round as do the planets; thus, she keeps her pole pointing to the center of the Earth always; the heart-beat of her rhythm is for her child, the Earth. She is the niggatory Mother, nullified of all life, as in her own keeping; thus, her house is at the nadir or neath point, representing that Negation which is the nave

of Receptivity, the hollow in the bowl that holds the cream of things.

She wears the ring of the genie of Saturn, the Three-fold powers of the Air, where resides the jewel contained in the color of every planet; and every one of these colors is accompanied by its own particular potency of sound. Says the Esoteric Science, "Every sound in the visible world awakens its corresponding sound in the invisible realm, and arouses to action some force or other on the Occult side of Nature. Moreover, every sound corresponds to a color and a number—a potency spiritual, psychic or physical—and to a *Sensation* on some plane. And all these find an echo in every one of the so-far developed elements, and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting *them* to action.

"Thus, a prayer, unless pronounced *mentally* and addressed to one's 'Father' in the silence and solitude of one's 'closet', must have, more frequently, disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by one who knows how to make himself heard in the silence, when it is no longer a prayer but a command".

Thus, we may add, it becomes THE COMMAND OF THIS NEUTRAL SELF OR POINT IN WHICH THE EGO IS SEATED, and does not turn this way or that, going round on the sense of self which is the periphery of the life-wheel.

This, then, describes that which we term the Node, or the Yes and No of Isis or the Is-Is of everlasting power, the Never-Die of the Moon-Rhythm. This One Universal Sound of Life in the Moon's Nodes is, then, the one Tremendous Occult Force in Nature.

Says the Secret Doctrine, "Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigor". Therefore, the ancient account relating to the raising of man from the dead is no fiction, where this power is exercised by a Master, who possesses the secret of the Great Name, which is the germ of the "Golden Egg" in the Moon's Node. "For", says Madam Blavatsky, "Sound generates, or rather attracts together, the elements that produce an ozone, the fabrication of which is beyond Chemistry, but is within the limits

of Alchemy. It may even *resurrect* a man or an animal whose astral 'vital body' has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. As one saved thrice from death by that power, the writer ought to be credited with personally knowing something about it".

Then in speaking of Keely and his machine of perpetual power, she says, "In the humble opinion of the Occultists, as of his immediate friends, Mr. Keely was at the threshold of some of the greatest secrets of the Universe; of that chiefly on which is built the whole mystery of the physical Forces, and the Esoteric significance of the 'Mundane Egg' symbolism", which is the secret of the Sphinx of The Moon's Articulation or Matter-Sound.

Now, we say, it is the positive pole of the Moon that acts in the world of form or matter of the material plane, while the negative pole is associated with the "Absoluteness" of Sat's Urn (Saturn), which to us is yet unknowable, since this secret is revealed only in the house of the Gods on the "Mid-Heaven", that is to say in the Midst of the Heavenly Goat or Gate of Capricorn, the Cap or Crown of the Seed or Corn-Woman, Virgo.

But here is what Keely has to say about the matter: "In the conception of any machine heretofore constructed, the medium for introducing a neutral center has never been found. If it had, the difficulties of perpetual-motion seekers would have ended, and this problem would have become an established and operating fact. It would only require an introductory impulse of a few pounds, on such a device, to cause it to run for centuries.

"In the conception of my vibratory engine, I did not seek to attain perpetual motion; but a circuit is formed that actually has a *neutral center*, which is in a condition to be vivified by my vibratory ether, and, while under operation by said substance, is really a machine that is virtually independent of the mass (or globe)"—The reference here is made to the gravitational stress or pull of the Earth—"and it is the wonderful velocity of the vibratory circuit which makes it so. Still, with all its perfection, it requires to be fed with the vibratory structures require a foundation in strength accord-ether to make it an independent motor . . . All ing to the weight of the mass they have to carry, but the foundations of the universe rest on a vacuum point far more minute than a molecule; in fact, to express this truth properly, on an *inter-etheric point*, which requires an infinite mind to understand it. To look down into the depths of an etheric center is precisely the same as it would be to search into the broad space of heaven's ether" (of which Aquarius is the perfect expression) "to find the end, with this difference: that one is the positive field, while the other is the negative field".

Here we have a description of a center of self-

generating power whose perfect equation is constant and independent of the mother-center of the Earth, so to speak, a nature-born machine. And Keely says further that, "When this minute center has once been fixed, the power to rend it from its position would necessarily have to be so great as to displace the most immense planet that exists. And when this atomic neutral center is once displaced, the planet must go with it. The neutral center carries the full load of any accumulation from the start, and remains the same, for ever balanced in the eternal spaces".

Now if this nodal point of power may be made to center in a machine, by which an operating power, a million times greater than any Niagara, may be had, we may well believe that it is equally present in man's inner world of thot; you may call it the "silent will", if you like, but it is truly the node of his mind or mentality seated in his Moon or lunar powers, where it finds intelligent direction.

We have plenty of well-authenticated instances of objects, and even human bodies, being raised from the floor and moved about the room by no visible means. Such phenomena has been witnessed in the seance room many times by those whose veracity may not be questioned; and such instances are those in which this same neutral power found expression in some slight degree, its power being limited to the condition of the entity or instrument thru which it may act in any given case. There is a power of creation in thot, where the positive meets the negative, that becomes substantial action, because inherent in all matter there is, first a mechanical power, second, a chemical power; third, an electrical power, and fourth, a psychic; and it is in this fourth power that the basic quality of all action lies. In this last may be found both the accelerating force and the moderating force of the other three; and this power of psyche is always of the Moon; beneath her motionlessness may be found that Sound which gives birth to the Solid, since the very nature of her sign, Cancer, is Cohesion; in terms of mind we call this Tenacity or the persistent holding, interlocking power; but she is at once plastic and unyielding. Thus, in a chart of birth, we say the Moon represents Adaptability; she must accommodate herself to every condition of life, since she is servant of All. She is the unit equation reduced to its lowest common denominator or the O which carries the four forces in her ark. There are two kinds of motion, visible and invisible, astral and phenomenal, and in this vast nodal center she blends them as ONE.

But why this diversity in man; why has he failed to recognize and utilize this great power of Unity that moves the very Earth in its orbit round the Sun? Says Anna Kingsford, "Thot in nature is the law of God; Thot in man is the law of God; because man is the offspring of nature, and there is but one law. All the planes in nature express this thot in unison; law in one plane does not conflict with law

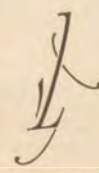
in another plane; therefore, God is invariable in nature. But in man there appears to be the conflict of two diverse wills. This is because the processes of nature begin all over again here, *in petto*".

Man is a new series in which is destined to be established the multiple personality of a World Series, gathering up and synthesizing all that is below him in the planetary order of life; thus his ultimate destiny is that of the Uranian Man, the Synthesis of nature, and this means a breaking away from the Parent Stock, the Great Tree of Life, Yggdrasil, which the Caribs and the Arawaks picture as the Moontree whose leaves and twigs give rise to all other plants and all creatures.

Naturally, this downward, diverse will takes the form of a retrogressive series in which the branches of his tree of that point toward the Earth (matterward) from which they draw sustenance; and, rooted firmly in the brain, these subtle elements of mind speed downward thru every limb and branch of this Tree of Life, the fine essences of that and feeling. And it is thru this dynamic, spiritual root in the brain, whose seed-atom is in the pineal gland, that eventually these roots will ascend into the heavens in the form of a psychic antennae, and tap the great solar currents, drawing on, with protracted wave, the treasure-trove they select to hoard amid man's depths.

God is the epitome of those cosmic forces which mold, guide, and, finally, dispose of man, and of which he is ignorant.

From a Soul in Purgatory

 WISH I could be happy
And that I could forget
The sins that I committed
And which I now regret.
Could I but see the sunshine
And know that I could be
Free from this dreadful darkness
And sorrow I must see.

I am sorry for my sins;
And wish that I could go
Away from all this sadness
That makes me suffer so.
Could I but see God's sunlight—
Escape this awful gloom—
And have one little flower—
One tiny, tiny bloom.

Could I but hear the music
From the next plane above.
Could I but see the faces
Of those I used to love—
But, no, I live in darkness
Without one ray of light
To cheer me and uplift me
Out of this gloom of night.

Ah, the sadness; the madness
That follow us who sin;
'Tis only tears and sorrow
We ever, ever win.
Could we but know the future
For souls of reckless men
We *would* stop and consider
Before we reach life's end.

—Isabella Ingalase.

Was It Fate?

By LEIGH HOPE MILBURN

A SHORT time ago a friend came to me and told me the following story.

A certain lady went to an astrologer asking him to write a horoscope of her son. This was done and among other things the astrologer in his delineation predicted that on a certain day the son would be liable to be involved in some quarrel, the result of which would be very serious.

The mother impressed by the seriousness of the forecast, being a firm believer in the science of astrology and equally confident in the work of the astrologer, persuaded her son to remain for that day at home, hoping thereby to avoid any quarrel.

Some time during the day a man called at the house, started an argument with the son, and they finally came to blows. The man was knocked down and in his fall his head came in contact with a sharp corner, which resulted in his death.

The son was prosecuted and sentenced to a term in prison.

"Now", said my friend, "do you not consider it was the son's fate to become involved in a fatal quarrel? Does it not look as though it is useless to make astrological predictions? Because if the events predicted are to be feared, there appears no way to avoid them, and if they are of a pleasant nature they will happen anyway without the necessity of doing any thing to bring them to pass".

The view my friend took is a very common one. It is also very erroneous.

Let us analyse the case. The prediction was that the son would be *liable* to be involved in a quarrel. Or in the words of Webster would be "contingently subject" to the event predicted, or that he would have (contingently) a "tendency" to quarrel at that particular time.

In the first case the contingency to be avoided, if possible, was contact with another. In this he failed and therefore as far as meeting this man it might properly be called his "fate". We need not however assume that because such fate was unavoidable he was not the primary cause of the event, and therefore responsible for it, even though we are unable to trace it to any of his known actions.

We can sometimes trace the cause of a headache to a remembered indiscretion, but the fact that we sometimes cannot do this does not free us from the responsibility of being the cause of our ailment. Nor is it any alibi to plead that some things happen to us the cause of which could not possibly have arisen during our life, and therefore we could not have been concerned in such cause. The only reasonable and logical assumption is that whenever

and wherever such cause arose we set it in motion, whether in this life or some other. But to get back to the case we were discussing.

The meeting of the son with the quarrelsome man was, perhaps, not owing to any action of the son during this life, and was, we will say, unavoidable, but he was responsible for his reactions to that meeting.

The Meteorological Department issues weather predictions for the benefit of mariners and farmers. They cannot avoid or alter the conditions forecast, yet these predictions are invaluable to both, causing them to prepare to meet the inevitable by taking proper precautions or to take advantage of their opportunities by extending their activities, as the case may be.

In like manner while the event predicted by the astrologer—meeting with the man—could not have been avoided, its sequences—the argument and the fight—could have been. It takes two to make a quarrel, as the old saying goes, and it takes two to make a fight. The son had been warned of his tendency to quarrel at that time, and to avoid this he tried to close any avenue by which one could come in contact with him. Having failed in this he would have profited by the forecast, had he held himself in restraint.

Often enough we cannot avoid coming in contact with provocative agents but we can, if we will, control our reactions to such. It is true that if we have not been in the habit of holding ourselves in restraint we shall have a hard task and may fail, but if we do and "fate" overtakes us, our fate will be of our own making, or perhaps, I should say, the product of our neglect, and it is also true that most people when warned of the serious results that may ensue if restraint is not exercised at some particular time, will then make more than ordinary effort, which in many cases will be successful, but in no case will be result be lost. For every effort increases the power to attain, even though complete attainment is not immediately accomplished.

The incident I have just mentioned calls to mind another case. A man was warned by an astrologer that on a particular day he would be liable to accidents. As in the last case considered he staid at home. He was asked by his wife to hang some pictures and in attempting to do so, fell off a stepladder and broke his arm.

The person who told me of this did so because he thought it was evidence of the uselessness of astrological predictions. It was nothing of the sort. It was merely an illustration of how little use can be made of a useful science. The accident could have been avoided, and would have been avoided, had the recipient of the warning used reasonable

care, but the fact was he seemed to think an accident could come to him only from some action originating outside himself, whereas it came from his own neglect or carelessness.

There is no question that although we have put in motion the causes that bring to us all the events of our lives, many of which now cannot be avoided, it is also possible by the use of astrology to determine the time and the nature of these events, and

to govern ourselves accordingly so that we may pass through them with the least possible disturbance if they be of an adverse character. The same science can also be used to determine favorable and unfavorable times for any work or project. Only those who have used it realize how useful it can be.

It is foolish to think we can avoid what we have earned. It is equally foolish—though we call it fate—to be unprepared to meet it.

*There can be no diameter without circumference.
Polarity is the potentiality of both.*

Book Reviews

By W. H. SCOTT

THE HARMONICS OF MARRIAGE, by Ray Hartwell, Christopher Pub. House, Boston. Cloth, \$1.25.

The gist of this work is taken almost bodily from the Hermetic System of Astrological Science as embodied in the lessons published by the Brotherhood of Light, Los Angeles, Calif., altho the arrangement of the text and wording is quite different; therefore there can be said to be nothing original in the ideas presented by the Author in this work. Indeed in order to make the work fully comprehensive and applicable to everyday use, reference to the works quoted from becomes essential.

The only credit given by the Author for the source of her information is to be found in the table of keywords of the signs and planets on page 30, and also page 34. On the latter page the writer ascribes invention to Saturn, and mining to Uranus. Undoubtedly this is insensibly changed ground,—a transposition from which we may depart unhurt, since Saturn certainly handles the pick and the spade; and in his closest digging he fashions a thoroughfare for Light. The Universe is quite made up of his Power, resulting in System, Order and Truth.

The thought embodied in this book is of vital importance in the matter of the choice of a companion or friends: or yet in business partnerships; but a thorough knowledge of Astrological Principles becomes altogether requisite before any individual application of the thought can be had. At best it is but an introduction to the main theme, and to this extent the book becomes interesting and useful.

THE STARS. How and Where They Influence. By L. Edward Johndro. Doherty Publishing Co., San Bernardino, Calif. Cloth, \$3.00.

To those who wish to obtain a clear understanding of the reasons why the fixed stars have an important influence in the affairs of individuals no less than nations, especially when found in conjunction with a planet or some sensitive point in the

birth-chart, this work will be found to be of unusual merit. The author well illustrates how the intensification of electro-magnetic frequencies within a certain field, induced by a conjunctive influence will set up oscillations in the earth's surface, at some given point, as, for example, in case of an eclipse, followed perhaps by an earthquake, or as in the life of an individual, where some unfortunate event follows in its train, as the result of the operation of the same law. The author shows that his mind grasped the significance of the great law of correspondences, without which no comprehensive portrayal of the Science of Astrology can be had. We cannot, however, agree with the author in his conclusions regarding the fixed stars as having no definite individual influence in terms of thought and character, since each fixed star has a very distinct tone quality of its own. It belongs to the scheme of the music of the spheres,—that sound which is creative, emotionally, physically and mentally. But also when any single sound is sufficiently intensified: or when it combines with another note in sufficient volume, it may set up sound-waves whose billows break into a raging discord, precisely in the same manner as that of the ocean waves in a hurricane. The oscillations become too powerful for the normal rhythm, and by consequence break under the strain. You have an example of this in your radio, when turning on too much volume: the consequence being a din of noises. Earthquakes are but the result of the expression of this same law, as the result of an exact conjunction of the Sun with the Moon, in which they form a node of tremendous electro-magnetic density in the ethers, resulting in powerful reactions, and totally destroying the action of the normal earth rhythm by inducing an intensified electro-magnetic tide at the particular locality in which the shock is felt.

The companion volume to this work, entitled **THE HEAVENS, Ruling Degrees of Cities**, cloth, \$4.00, deals with precession, the Use of Locality Angles, Verification of World Events, the application of the birthchart to location, health and fortune, Direct and Converse Arcs, etc. This work

has a very useful table giving the latitude and right Ascension of the M. C. and Ascendant of a large number of cities in various parts of the world.

We can heartily recommend these works of Mr.

Johndro's to every student who is interested in the scientific aspect of Astrology. Indeed they appear to be the deductions of a trained scientific mind, and are written in a most clear and scholarly manner.

Egotism is the explosive element of desire.

Ojishonda and the Red Fox

By JEANNE L'STRANGE CAPPEL

A NE fine summer evening Ojishonda, the ruler of Starland and keeper of the stars, set out on his nightly journey to set the stars in the sky, as a light and guide for the weary traveler on the earth. The stars he had in a great big bag, but Ishkooda, the comet, who had such a long tail, he did not carry with him. Ishkooda was too large and anyway he did not have to be in the sky in the same place every night. Sometimes Ojishonda wanted to take a trip down to the earth, and visit some of his earth friends. When he did, he got onto Ishkooda the comet and started it down across the sky and in a few minutes there was Ojishonda on the earth.

When he got ready to go back to his home in the sky, there was Ishkooda waiting, and all he had to do was to get onto it again and away he went home and the people on the earth would say, "Ojishonda has been visiting friends on the earth tonight."

But as we started to say, this night Ojishonda went to set the stars in the sky. It was early and he had plenty of time so he set the bag down to set awhile, for it was very heavy. Now always following Ojishonda was his pet, the red fox. Most every-

body knows that ever met a red fox, he is quite a joker and is very sly and cunning. Seeing that his master was not looking and feeling like having a romp, the fox grabbed the sack in his teeth and ran with it. He shook it too, as he ran, oh, he had a fine time.

Ojishonda was frightened at the damage the fox might do and ran after him, but it was too late, for the fox had shaken the stars helter-skelter all over the sky and no one has ever been able to pick them up since.

So now Ojishonda must take his pine knot torch and light the stars where they are in the sky. He must walk many weary miles. Some of them he lights just as the sun is setting, and he keeps on going until all are lighted, except sometimes in the winter when it is very cold and Ojishonda, who is getting old, is weary with wading the deep snow, then sometimes he forgets some of them and does not light them at all. And this is why you cannot see some stars as early in the evening as others, that some of them cannot be seen until almost morning and in the winter some of them do not shine at all for many weeks.

Egotism is essential to success. But, it should be exploded in one's engine and not in the air.

Fortunata Est

With a Gift of an old beaten Swastika Silver Spoon.

SOME dark faced Smith, with fingers deft,
Beat into Silver crude his hopes and fears.
Thus wrought an old device, to ward off ill,
To which his Mayan forbears gave their faith.

Now, late in the procession of the years,
'Tis yours, to sip the bitter or the sweet,
Your *Swastika*, a magic Talisman,
Against the waves of Karma and of Fate.

Ervine Denison York.

The Family on Trial

By DR. AXEL EMIL GIBSON

TO BE or not to be, that is the question". Hamlet was right; not only in the time of Queen Elizabeth, but at all times, in every moment of time, this question of temporal survival is facing every form and expression of life.

Every organization, at some time or other, must meet the crisis of its existence. The Governments of Earth, the Universities, the Churches, are all pausing in their careers to receive the judgment of the age. None can escape it; it is part of their very progress, inherent in the very organism through which they function.

In every organization function precedes structure, and controls structure. Right now the question of "To be or not to be" has come to test the functional values of the organized family. Does the family today possess the elements of integrity and functional loyalty, which alone can insure its ethical and structural survival? Do we find in our present family life the operation of the master principles which alone can make the intimate, interdependent and inter-linked co-existence of individual lives possible? Do we base our families on their only enduring foundation: the cooperation of Truthfulness, Justice, Kindness?

"FIRST PRINCIPLES" IN MATRIMONY.

Truthfulness is the moral balance of action. The vicious slant expressed in falsehood would be impossible if our lives were kept in the level of Truth. It is the unconditional right of every member of the family to know the nature and motive of every act participated in by its partners. Free and frank confession, the acid test of Truth under trial, if practiced in the family, would make all "double standards", "vicious triangles", "family secrets", "sex complexes", etc., impossible. Determination of the partners to speak the truth under all circumstances would naturally prevent the indulgence of any act which could not bear family publicity.

But naked truth may cause moral shock if not arrayed and qualified by an impartial sense of justice. Justice is to Truth what antispetics is to surgery. Its operations may be unbearable if not administered in the spirit of justice. The minds of most people can stand any criticism if they realize that it has its basis and motive in justice. The indispensable condition for the peace and integrity of family life is a qualifying presence of domestic justice.

Truth and justice, though glorious virtues, may yet fail in the great work of family preservation, if not accompanied by kindness. Tennyson struck the keynote in his great lines: "Kind hearts are more than coronets, and simple faith, than Norman blood". Kindness is more than mercy because it

not only "seasons justice" but it may prevent the need of justice. It is the morning dew and evening rain, keeping the plants and flowers fresh and blooming in the garden of the human heart. It should be the medium of every emotion, the transport of every thought, the blue print of every action. It should be the permanent atmosphere of domestic life, fanning the fires on the family hearth into flames of joy.

Under the protection of these three graces of domestic life: Truth, Justice, Kindness, the family can easily meet the challenge of the "new time". And as the world is at stake when the family is at stake, the cultivation of these virtues, whether we realize it or not, remains the most important business today in the transaction of human existence.

THE TAPROOT TO THE FAMILY TREE

The history of the family is the history of the human race. No records of history antedate the recognition of the family office. In fact the recognition of the family deepens as we trace its history in the ages past. The function of the family, from its crudest beginnings, has been to insure protection to the species, as they have conformed to the principles of organic association.

This makes of the family a veritable rock of Gibraltar, rising up through the sea of biological life. Its tremendous significance to evolution is seen in the power of a united family to preserve the species. Whether represented by the hut of the jungle, or the mansion of culture, it is a fortress in the march of evolution. The same ruthless defiance that sets its teeth against the intruder of the savage home is still triumphant in the ancestral challenge of the master of the Saxon home: "My House is my Castle".

Even in the animal kingdom, the family, as an organic unit, is indispensable to evolution. It is a center of energy by which the general forces of evolution become focussed into self-protective, self-sustained movements of pro-creative activities. It is readily seen that without the family office, whether in the kingdom of the animal or man, the generative and constructive forces of evolution would be powerless The elimination of the family would mean the down break of every refining, progressive, and humanizing element in our social and national life.

THE FAMILY—A CONCRETE APPROACH TO THE "KINGDOM OF HEAVEN"

For if there is any logic in the evolutionary process, it certainly points to the organization of family as one of the most meaningful and important features of the whole drama of our planetary life.

As an organic unit the family controls all the forces engaged in advancing the race to its highest evolutionary levels. Within the fold lies the embryonic possibility for a realization of the most exalted, spiritual concepts. In its ethical and social possibilities, the family holds every element of a metaphysical "Kingdom in Heaven". It has in its very nature the Trinity of "father, mother, son"; and in its faithfulness to connubial obligations, it approaches the Truth of "Immaculate Conception", itself. The "children of God" should be the standard for our own children, and the effort to maintain the rule of good will and harmony makes us "peacemakers" in the "Kingdom" of our family. No Universities, Theological Seminaries, Christian Endeavor Societies, etc., can offer such opportunities for the development of social graces and Christian virtues, as the parental office in a well ordered family.

THE MEANING OF SEX IN THE FAMILY

Tamper not with sex. The fact must be held clear and distinct, that in our sexual relationship the purpose of sex is a *means* to an *end*, not an *end* in itself. Outside the family it is a mere dormant energy needed for the development of mental poise and physiological balance of the individual himself. Once for all we must recognize the duality of the matrimonial office—on the one hand, a cultivation of the human plant into a tree of life, and on the other into a tree of knowledge. There is a soul-mating and a sex-mating. The former is to provide the home with its ethical and spiritual life, the latter with its organic or structural. The one molds the candle, the other develops the flame.

FAMILY RECONSTRUCTION

To surmise that the family has a mere biologic basis with its sole survival value in sex force and sex development is as illogical and unscientific as to surmise an oak with the taproot of a garden plant. To the extent man is more than an animal, are his family affinities above mere animal sex force. The union of man and wife, to be on a level with its far-reaching purposes, must involve elements and principles that lie deeper than sex-urge. The union must spring from the very fundamentals of things, from the all enduring principles of patience, courage, self-sacrifice and virtue. Nothing short of these master forces can survive the mental, moral and physical trials and self-denials, which are inevitably, in a greater or lesser degree, associated with family life.

In other words the motives for entering the family office should be an increased opportunity of service, and devotion to the improvement of life on all levels. Yet while recharging our mental and moral batteries in the exchange of personal affections, we must not neglect to reflect our energies upon the great throbbing problems of the greater life. For the family exists not for one but for all. The possibility of its influence on life in general, is

incalculable. The law of interaction holds good on all planes. No institution can live for itself. The same process of interblending motion that spreads a drop of solution into every part of the circulation of a body, is at work in the diffusing of a thought or an emotion into every mind receptive to the impulses.

THE FAMILY—A CELL IN THE SOCIAL ORGANISM

This power of the family to affect mental and moral changes of the outer world, makes it responsible to the public life for the conduct of its own. Metaphysically speaking, the family is a single cell, which holds the same relation to the body commonwealth, as a cell of the body holds to the organism itself. Hence the strife and struggle going on in the most obscure families. The divorce courts start destructive changes in the domestic life of numberless human families. The divorce courts show the extent of these disturbances. For in its deeper meaning, divorce is the general and final collapse of the ethical substructure of the family, undermined by the corrosive attacks of interacting impulses of lust and arrogance.

LET US DISINFECT OUR DOMESTIC ATMOSPHERE

Every family has its distinguishing ethical atmosphere. As the atmosphere of the earth is a sum-total or composition of the elements that play upon the planet, so the atmosphere of a home, is made up of the various thought currents generated in the emotional life of the family. Hence, a family may bask in the serenity and joy of a sunny June morning, or be battered and torn to shreds by the thunder storms and cloudbursts of an emotionally surcharged and overheated domestic atmosphere.

We may charge our domestic atmosphere with such morbid emotions that it becomes unliveable. Members of a family living in an atmosphere of mental poison may get half-crazed by moral suffocation the moment they enter their own home. They actually find themselves changed into alien creatures, irritable and resentful, with a sensation of choking when trying to express a single word of kindness and appreciation.

Such a home atmosphere, of course, makes family life unbearable. Something must be done to clear up its soul-stifling miasma. If words be too difficult to express for our enfeebled self-mastery, let us try silence. "Consider when thou speakest," said once St. James, "whether thy words be productive of love—if not, speak not." Or let us try thought. As the pen is said to be mightier than the sword, so a thought may be mightier than a word. To hold cheerful, forgiving thoughts and feelings towards those that have caused us offense and suffering in our home may act like a powerful disinfectant on the moral plane, capable of clearing up the deadly infections smothering the soul life of so many unfortunate homes.

Your Questions Answered

By A. GALE THOMSON

C. E. J., M. D.—In answering your question I am taking the liberty of printing part of your communication, that others who read may be informed.

"I will greatly appreciate any suggestions from you as to the shortest way to attain Self-development, Unfoldment and Spiritual-mental illumination. Especially advise me on the value and practicality of Numerology as a means of attaining above desired ends or self-understanding, as this seems as short a system as any I know of. Astrology seems hopeless because it covers so much ground.

"P. S. I am appending my birth data with the hope some one may reveal me to myself, as I seem lost and have never yet got a look at my real self. C. E. J., M. D., born March 22, 1869, five miles S. E. of Center, Mo., and thirty miles due South of Hannibal, Mo."

The proper answers to your questions cover a lot of ground, but I will in this and in all other questions asked, keep my promise to the Editor and answer fully and truthfully—for much of the ignorance now parading in the guise of truth is due to Snap Answers, or to a desire on the part of the teacher to say only those things which please; therefore, if I do not please, it will not be because I have not told the truth; if the truth hurts, you are to be congratulated—for this is the evidence: your need of this truth.

If, on the other hand, you take offense, this too is evidence of your need of this truth, as it is also evidence you are not yet ready for the truth you seek. However, it is my duty to answer, and answer truthfully; it is your problem, the use you make of the truth you seek and I supply. Therefore the answer to your question—"The shortest way to attain Self-development, Unfoldment and Spiritual-Mental Illumination".

There is no short or shortest way. "Man, know thyself" is the only way. Self-development means perfecting your body by and with proper exercising, bathing, thinking, etc. And the length of time it may take you to arrive at the degree of perfection you seek, depends upon your sincerity, the purity of your intentions: would you do good unto others, or do you intend your perfection to advance you over others, to give you dominion of money, lands, etc. Or would you apply the answer given by the Christ when asked, "And after you, Master, who shall be first"? And he answered "*He who serves most*".

If you can truthfully answer this question, you will have answered your problem.

General advice.

Eat whatever you fancy. Do not use tobacco in any form. Except upon rare occasions do not par-

take of alcohol—in any form. Eat regularly and copiously, and know that you benefit the food you partake of, in exact degree that you benefit thru partaking of the food.

Set aside a time, one hour or more each day, when you can be alone, and sit, or lie, or walk—until you are at peace within and without. Pray often and sincerely. The purpose in kneeling at prayer is to humble your body; therefore, kneel when praying.

Walk in the open air, preferably in the sun, and after you have lain or walked in the sun for a time, look into the sun, to the extent it is possible for you to so do. Now open your mouth and draw into your lungs all the Sun you can possibly crowd into them. Hold it. Keep this Sun-permeated air in your lungs for the longest time possible; now try to swallow it—in other words, force it from your lungs and chest into your abdomen. "Impossible", you say; well, try it. Repeat this performance ten or a dozen times, increasing the number of inhalations from time to time. Experience is your best teacher in this; keep it up. One word of advice when performing this exercise: stand where you can grasp a support should you become dizzy; you may be so overcome you will fall. If this does occur, be assured no harm will come to you, only this, it is advisable to select a place free from observation and also free from rocks or other substances that may bruise.

Please be advised—you are not playing when you undertake these exercises. I am taking it for granted your inquiry is sincere, and I am answering you in this spirit.

Later: Take long walks, and from time to time (during the walks) repeat the above exercises. Exercise diligently—your body must be free from stoppage; the U. S. Army "setting up" exercises are among the best; swimming is splendid.

If you can meet with a few sincere friends once a week, and sit and meditate for an hour or more, good results will follow. If you do this, appoint one of your number leader for each sitting, and permit this individual to dominate for that evening. If you care to put the above into effect for one year, I will then gladly teach you the next step. But of one thing be assured—there are no short cuts.

You further ask: "Especially advise me on the value and practicability of Numerology as a means of attaining above desired ends or self-understanding".

Answer: Absolutely worthless and useless.

Numerology as expressed by the average, is 90 per cent *Bunk*; there is no truth, nor foundation of truth in any of it.

There is a science *of* numbers, as there is also a science *in* numbers, but to place any faith in the twaddle that is written upon this subject, bespeaks a credulity that is, to me, beyond comprehension, and to couple all this to the name of Pythagoras, is an error so base that it is difficult for me to find words with which to express my indignation.

Pythagoras taught mathematics, and when his pupils were sufficiently versed, he explained to them the plan of creation, and of how a record was made of each and every individual's transit thru this earth; as also did he teach how every individual was compelled to keep his own record; and that the record so kept, accompanied the individual at all times. Therefore we each have with us a record, that may be read providing we have the key, and know how to apply it. This is an immense subject—too long for this article—and which you will find treated under the heading "The Alphabet", beginning in the September issue of *Occult Life*.

This knowledge is of no practical value to you in your search for *Unfoldment and Spiritual Illumination*.

To give a brief review of the knowledge in this subject, as taught by the information in your name and birthdate, may be of interest; and, if you are open minded, teach you your place in the Sun.

Society is an aggregation of individuals preying upon each other for the sole purpose of finding surcease of ennui caused by their dense ignorance of the real purpose of life.

First: you are the second manifestation of a perfect plan, seeking further knowledge via experience. Your place is among the lowly. You are not over scrupulous: with you, the end justifies the means. You are a good friend and a weak enemy. You learn readily, but make little practical use of the knowledge you gain. Your spiritual unfoldment should not be difficult, and you should go a long way in these studies. The breaking away from old habits and teachings would be, perhaps, your most difficult undertaking, for you are sick—of what, I do not know; but that it is one of several things, I do know—perhaps sex, perhaps alcohol, perhaps laziness, perhaps vanity. You can, however, attain whatever degree of knowledge you desire, very easily. You should have been a teacher.

You are quick tempered, impulsive, and as you state, a good promoter, and while your birthdate says sixty, you are, in reality, a young man.

As to your parents: your mother was a remarkable woman, gifted in many ways; very spiritual, perhaps not in the minds of many, for she was spiritual in knowledge; and might have, perhaps did, achieve success in any one of many things. Your father was a ne'er do well, suffered in all likelihood, from the same sickness, i. e., weakness, that handicaps the son.

Love---Human and Divine

THE ALL-WISE Power that made our lives converge,
Implants in each the ever-present Cosmic urge
To express, each in our separate, human way,
That precious Love Divine that moves our hearts today,
Since God *Is* Love, all love must therefore be divine;
This thought shall comfort us, Sweetheart of mine!
But since this gift in earthen vessels now we hold,
Our love, at times, grows selfish, lax and almost cold,
But as our souls expand in consciousness,
We shall, in growing harmony with all, express
More perfectly this human phase of Love Divine
That, as we know, makes both our lives more brightly shine,
And when, at length, Perfection's goal we reach,
And none but ideal thoughts express in speech—
The personal self absorbed in Unity—
Each other's personality we shall not see,
But each as an expression of the Deity.

—H. Lister James.

The Mystic Way--An Allegory

By RACHEL MACK WILSON

IN THE distant, ancient days there lived two men. One was called Apostollo and the other Discipio. The two were brothers in a spiritual sense, altho they were not related by a bond of flesh. The two, having sickened of the pleasures of the sense worlds, were seeking a path, the traversing of which would give them their soul's recompense. They had agreed that a higher road to the fulness of life must be found, and so they set out together to seek it, although they had not been instructed as to the exact place where it might be hidden.

Apostollo suggested that they begin the journey by way of the Garden Of The Sacred Flowers, but Discipio, not agreeing with his brother as to which flower was sacred, if indeed, any, did not feel that the path should begin there, and so they passed hurriedly through the Garden, admiring first one flower, then another, all of which were wondrously beautiful.

Shortly, as they proceeded, they arrived in the place leading to the Rivers of Life. They assured themselves that one of the streams would lead further, beyond, into Immortal Life, Apostollo thinking the wide river would lead hence, Discipio being confident that it would be the narrow one. Together, they were unable to decide which was in reality, The Most To Be Desired Stream, and so they departed from the place of the Rivers of Life.

Presently they came into the land of The Enchanted Forest, where they hoped to ascertain the exact location of The Talking Tree of which they had read in a legend. Perhaps The Tree would direct them to the Mystic Way. After searching for many days and night, they discarded hope of attainment, for no Talking Tree could be found. Every tree in the forest was shaking its leaves in the wind, and none could be distinguished from another, indeed, the brothers were not certain that the Winds themselves were not the voices spoken of in the legend.

Nothing determined here, Apostollo and Discipio progressed in the direction of a mountain range that had been reported by travellers to be the holy dwelling place of The Golden Gazelle. If one were to look directly into the pure and innocent eyes of the animal, one would regain one's youth and immediately become as a little child. Apostollo wished to ascend the road on the left in order to reach the Gazelle, and Discipio chose the one on the right. Ere they decided which was the correct route, the animal itself appeared high above them, leaping with the speed of lightning from one peak to another, until finally it could not be seen at all. Apostollo looked at his brother in wonderment. Both seemed to lose courage, simultaneously. The Gazelle, having disappeared, there seemed nothing

left to do but to return, fruitless, to the world which they had left such a short time since. They would re-enter that world by the same route they had come, they would leave immediately for The Garden Of The Sacred Flowers.

Arriving before The Portal of The Garden a great light attracted them. Standing in it's center was a person who appeared to resemble an angel. They saw that she had no wings as they previously had supposed, but was very much like Apostollo and Discipio themselves, only much more beautiful than anyone either of them had ever seen. Her sandals were made of yellow butterfly wings, and the garment encircling her figure was woven from the velvet petals of every flower that grew in The Garden. Resting lightly on her brilliant hair, which was like the peace of the seven heavens, was a wreath made of twelve lotus-lilies inter-twined with purple violets. Around her neck was suspended a garland woven of white hyacinths and gardenias. Attached to it as a pendant, close to her very heart, trembled a glorious, large, pure, white rose.

She extended her hands to greet the pilgrims, speaking as they approached "My dear brother seekers after The Mystic Way! Welcome. You are wondering whence I came and whom I might be called. My name is Madonna Of All The Flowers and The Garden is my home. You did not see me when you passed through before, but that did not matter to me. I gave you the baptism of the Flower Essence, regardless of your blindness. You needed to release your consciousness of haste before you could see me. When you set out I knew that you would return to look more leisurely at my Garden, where all flowers are sacred and where all are symbols of divine reality. Come . . . follow me. I will show you a mystery in the center of The Garden's Heart".

Following, as The Madonna Of All The Flowers had commanded, they noticed that as she moved forward an aura blended of all the colors from her gown of blossoms diffused radiantly, expanding as she went until the brothers themselves were enveloped in a like cloud of color. She did not walk as they did, but seemed to be undulating through space a little above the ground, but of course, that was because of the butterfly-wing sandals.

Presently they stood together beside a sun-dial in the very center of The Garden's Heart. "This, my brothers", spoke The Madonna, "is The Magic Dial of The Sun. It is a secret symbol protecting the sacred Compass of Direction. If you will look carefully into the golden ball in the center you will see something reflected that will direct you to The Mystic Way".

She moved aside so that Discipio and Apostollo could stand close by. Stooping to look as they

had been directed, they exclaimed together as in one voice "There are hundreds of suns reflected here. How are we to know which is the real sun and which is a mirage"?

The Madonna Of All The Flowers signalled with an uplifted finger for them to be silent. "To see those many suns, my brothers, is precisely why you have been caused to return to The Garden. Each of you, and every other man in the world of beings, must follow The Sun that he, alone, sees. The approach to The Mystic Way is never perceived in the same manner by two persons at the same time. That

would be impossible. The Ideal in all will be the same, but not until all have come to the end of The Mystic Way will they understand that The Way was ever the same, according to the law of diversity in unity".

Then, the Madonna Of All The Flowers slowly arose into the light made by her own presence and could no longer be seen. Leading away in opposite directions from the place where she had stood were two Golden Paths. On one was written in letters of shining light the name 'Apostollo', and on the other, 'Discipio'.

The egotist who explodes his energy in the air demonstrates he has not found his potential direction—his Soul.

Perfection

By JULIA SETON, M. D.

THE thing for which everyone strives the longest and the hardest is perfection. Good enough will never do when we come into selection, for as soon as we have conscious desire we have comparison.

The hardest thing in development is to pass our every possession into the perfect thing—there is some thing that always drives us on and will not let us rest, it is the vision of the Perfect just ahead, and until we reach this pregnant point we cannot rest from our labors.

As soon as we match our desires with the actions necessary to achieve them, we begin to feel that we are never done: there seems to be nothing but stages—and it takes many long and painful experiences before we understand that there are really no stages, that we are from first to last, face to face with the ultimate, that life is a perfect Architect who THINKS His structures and they ARE. This blue-print was before us when we started, and as soon as we can see it we can never rest until we accomplish.

We find also early in our life that it is not enough to show fair averages, and it is not enough to be satisfied with the incomplete of our own senses. This world in which we live is an archetypal world and perfection exists, it was not created, it IS. There are no steps in it, no before or after, but there are two sides of it, one is the side of multiplicity and one the side of unity, those who see only multiplicity, struggle with what they call imperfec-

tion, but those who see and know unity find the perfection which was in the beginning, is now and ever shall be, and are always far outside of averages; they begin at once to act from the original and their "vision" is unchangeable and eternal.

The things our hearts desire most—love, joy, health, happiness, freedom, justice, worship, understanding. What are these worth if they have in them the essence of the incomplete. With these we naturally seek to find the perfect thing—the love that will out last the grave, the health which will out wear the pressure of the flesh, the justice that never wavers, the freedom which can lead, unbound by self; the understanding that never fails. Deep as the urge of life itself there throbs within us the longing to find in these the everlasting, the eternal, the Perfect.

In the consciousness of Infinite union lies the path to perfection. There is nothing in or under, or above the earth that is not our companion in our God-ward journey, and it was all there in the beginning, and all these ideas of the averages and grades are simply stages in our unfoldment.

When we start with the vision of the unity of all, and the Allness of unity, we find instantly the perfect ONE; we are not lost in diversity, nor are we swallowed up in infinity; we can present our card of finals any time anywhere, and because we started with perfection we are bound to finish with it. The voice of the Great Architect will say, "Well done, come up higher"!

Mundane Astrology

By W. H. Scott.

As EVERY student of Astrology undoubtedly knows, Mundane Astrology is that branch of the science which treats of the foreknowledge of those events affecting nations, cities, provinces, states, and the various divisions of the earth in general. The two figures appended are those of the Solar Ingress at Washington, D. C., on March 20th, occurring at 9:52 P. M. mean local time, at which time the Sun crossed the line and entered the first point of the sign Aries, marking the beginning of the Astronomical Year. And it should be understood that this figure maps the general trend of events for the

is the fact that the Sun is seen to be in the 5th house in both charts, while going directly to an aspect of Uranus. In the National Chart it is a conjunction: At the Vernal Equinox it is an opposition that is formed. In both instances, however, it is the 11th and the 5th houses that are involved; Speculations, Hazards, Children, Congress, Broken Relationships, Combinations, Deaths, Upheavals, Invention, Expansion, Discovery, Accidents, and a general speeding up of conditions all along the line.

Many secret conferences involving government affairs in their diplomatic relationship will be in



Luration, Oct. 2nd, 1929, Washington, D. C. L. M. T. 5:11 P. M.

The Solar Ingress, Washington, D. C., March 20th, 1929. L. M. T. 9:52 P. M.

entire year; the exact time when any event will be apt to transpire being determined mainly by the transits of the Sun over radical places in the Ingress Chart.

The other figure is that of the luration following the Solar Ingress into Libra, and occurring Oct. 2d, 5.11 P. M. Washington, D. C., time, the mean local time being used. Reference will also be had to the National Chart of the Birth of the Nation where we find 7.35 of Gemini rising and 14 of Aquarius on the M. C. Uranus and Mercury being the chief Significators of the U. S. A. And by erecting this map and placing the planets in it as they appear at the moment of the Autumnal Equinox 7.52 A. M., Sep. 23d, 1929 at Washington, some interesting facts will be disclosed, in their bearing on the Solar Ingress of March 20th, not the least of which

evidence following the luration on Oct. 2d. These chiefly concern England and America.

In the National Figure, where 7 and 8 of Gemini (7.35 of Gemini) rises, we find them successively degrees of Peace and Strife, significant of the fact that the Twins are ever quite ready for either as occasion demands. The first, 7 of Gemini, is also known as a degree of Mystery, which is quite in keeping with the nature of the leading significator of the Ingress Figure, namely Uranus.

In the national figure the transiting Jupiter is found rising in Gemini 16.10 in trine aspect to Mars and Mercury, the ruling planets of England and America, the former ruler of the 12th house of the U. S., where Aries 23 is on the cusp: indicating much secret business as carried on between the

two nations. And the significance of the positions of the planets at the time the Sun crosses the line into Libra, when placed in the National Figure is found in the fact that the ruling planets of the two countries are in conjunction at this time: the exact conjunction occurring Nov. 20th, at which time some important negotiations will be attempted.

Few people have any idea regarding the intimate and subtle relationship between the two nations, which time will disclose. The Elevation of MacDonald to the Premiership of England was the result of a certain configuration of Jupiter in his birth-chart: and the presence of Jupiter rising in the birth-chart (Gemini) of the United States, trine the rulers of England and America,—that is to say, Mercury and Mars,—in conjunction is very significant at this time as indicating his presence here and the cementing of a closer relationship and more favorable understanding between the two nations, while at the same time each country will maintain its own independent policy. The significance of this conference will only be known at a later date; but the advantages to this country will be of far-reaching import.

At the Solar Ingress last March, which occurred at 9:52 P. M. on the 20th in Washington, the ruling planets of the U. S. and Great Britain were in trine aspect from the 4th house to the 8th house, with Mars ruler of this figure, since 15 of Scorpio was at that time rising. Venus, ruler of the 7th or house of foreign relations, was separating from a sextile with Mars, and applying to a conjunction with Jupiter, ruler of the 2nd house in this figure, showing great financial advantages to this nation through secret negotiations, since both Mercury and Mars are found manifesting thru the trinity of psychic influence, which is also the trinity of secret business.

The Moon in the 9th (foreign countries) is also in close trine to Uranus in the 5th, which is the house of the Solar Ingress for Washington, since the Sun is found here at this hour, 9:52 P. M. In the National Chart the transiting Sun again occupies the 5th house in 00 of Libra, just 180 degrees from the Solar Ingress in March, and this time applying to a trine of the Sun and a sextile of Uranus after leaving the sign Taurus, indicating greatly changed conditions for the last one fourth of this year: these radical changes being indicated in the chart for the Oct. 2nd lunation, with which we will deal presently. The matter I desire to emphasize just here is the importance of the 5th house in these figures, supported by the Sun, Moon and Uranus as they are. In the chart for the Solar Ingress for March 20th at Washington, the Moon in the 9th in the 5th house sign Leo, separates from a trine to the Sun in the 5th in no degrees of Aries, and applies directly to the exact trine of Uranus in the 5th in the Mars (1st.) decanate of Aries. In other words the Moon carries its light from the Sun to Uranus; and it should be noted, in this connec-

tion, that Jupiter is co-ruler with the Sun and Uranus, of the 5th where we find the Scorpio (Mars) decanate of Pisces on its cusp; and this is the more significant since Scorpio is rising in the figure, making Mars ruler of the figure as a whole; and in the National Figure Mars is found in the 5th in trine to Jupiter rising.

Let us now consider what all this means. First of all the 5th is the house of Hazards, Speculation, Bold Ventures and the Rise of Power; the assuming of Authority and Command. The Sun signifies Power—Command over Circumstances. In Aries, Pioneering, Enterprise, Leadership, Venturesomeness. The Sun here goes directly to the conjunction of Uranus, its polar affinity in the scheme of things; since Uranus rules Aquarius, the opposite pole of Leo. This conjunction of the two Suns in the 5th house, in the sign of the Sun's exaltation, not only doubles the strength of the Sun's power in its own house, and therefore fifth house affairs in general, but the translation of its light to the revolutionary planet Uranus by the Moon in the 5th house sign Leo as through this trine aspect to both, sets up a triple element of Power, from which the most astounding results may be expected.

Uranus is ever concerned with revolutionary events and measures; the New, the unexpected, the surprising. It is the Dynamite in mental action; it reverses the lines of force; it governs the occult and psychic forces in nature and in man; it is the Storehouse of Solar and Lunar Energy, and the epitome of Congregate Power; and in the sign Aries it arrives at its equinox, where all of its positive, dynamic elements become liberated; and its conjunction with the Sun seven days after the Ingress is fraught with great occult significance, inasmuch as on that very day—March 28th—the Moon reached the conjunction of the place of the Ascendant (15 Scorpio) in the Ingress figure. This is a degree of strange influences,—one of Conflict, Adventure and great Changes in the World of Men; and seven days is the Moon's Quarterly Period of Change. The year 1929, therefore, marks a period of New Departures in the world. We have all noted the almost unbelievable rise in the stock market, sales mounting into the millions daily. The long-looked-for crash that did not come. Mergers of staggering proportions, mounting and mounting, until billion-dollar corporations became the order of the day rather than the exception, and Uranus is the planet of Consolidation and Merging, under whose electro-magnetic forces all minds and all interests are geared together, since it rules the house of Friendly Interests in Business, namely the 11th. Also note that in the National Chart it rules the house of business direct, since 14 of Aquarius is found to be on the cusp of the 10th in that figure. The tremendous strides in the development and perfecting of electrical and mechanical devices: the radio, television, the moving picture: the gigantic

theatrical mergers, and matters that come under the 5th house rulership, have been the result of this configuration of the Sun, Uranus and the Moon, at the Solar Ingress on March 20th, combined with a powerful Mars vibration at this time. We know Mars as the Energizer, and we note that both of Mars' signs, Aries and Scorpio are powerfully in evidence in this figure, while Mars himself is in his own house where he has some considerable dignity in spite of the fact that he is in the sign of his fall and square the Sun and Uranus, but supported by Mercury and Venus in good aspect: Mercury in the 4th marking the outcome or end of the matter.

As I write this on the morning of the 23d of Sep., shortly after the Sun's entrance into Libra at the Fall Ingress, I pick up the morning paper and read in glaring headlines; "Paris Charges Anglo-U. S. Union". Here is a joint movement for world mastery of the seas. It is called a "Macdonald-Hoover Accord". France is greatly worried, "casting desperately about for an effective reply to this latest manifestation of a developing Anglo-American entente in world politics". Both Italy and France, like pouting children, look upon the possible outcome, as if they might appear as being "attached to the gaudy Anglo-American chariots to be paraded through the highways of the world for the edification of susceptible enthusiasts in America and Britain". In the figure for the Solar Ingress, March 20th, Scorpio rises. Mars, its ruler, is in Cancer and the 8th house, in trine to Mercury in Pisces and the 4th house. Thus the Watery Triplicity, governing the great oceans, predominates in the figure, dominates it in fact. And with the ruling planets of England and America in trine aspect—significant of a perfect understanding, and enormous enterprises and expansion—we have that which is of the nature of Jupiter, the Great Good Fortune. The 6th house cusp in this figure is ruled by Mars, and the 6th house governs the navy. Venus is seen here in the 6th with Jupiter, going directly to conjunction with him, indicating great prominence and prosperity in 6th house affairs generally, and especially as involving the two great nations in this entente: for, as will be observed in this figure of the Solar Ingress for March, Venus, ruling the house of foreign relations, namely the 7th, is found not only in conjunction with Jupiter, but in sextile aspect to both Mercury and Mars, which is a promise of unusual opportunities of great good fortune resulting from such an alliance. Moreover in today's chart (Sep. 23d) of the Solar Ingress for Washington, the respective rulers of England and America, are found rising in conjunction in the Gemini decanate of the sign of the Balance (Libra), in trine aspect to Jupiter in the house of public moneys as governing foreign relations, while Mars rules the 2nd or financial house of the Washington figure. This conjunction of Mercury with Mars indicates the

completion of the matter in hand as between the two nations,—a perfect getting together; and their trine with Jupiter in Gemini—the ruling sign of the U. S.—becomes significant of a diversity of interests brought, as it were, into a synthetic relationship under the most benevolent influences. Perhaps no more important move, as between the two nations, has been made since the birth of this nation; and it will be of far-reaching significance to the future of civilization as a whole. Those who are familiar with the import of George Washington's Vision, as published some fifty or sixty years ago, and which has been republished several times since, will understand my meaning here.

I have dwelt at length on this matter, in virtue of the fact that it is the most outstanding feature, perhaps, in the entire nomenclature of the subject as revealed in these figures of the heavens for this year. But it should be understood that the figure for the Solar Ingress at the Vernal Equinox offers the key to the situation concerning all coming events of the year: the other figures indicating the time at which they transpire.

One of the other prominent features of the Ingress Chart as of March 20th in its relationship to the 5th house in connection with the 8th is the vast number of violent deaths resulting from extreme unconventional love affairs between the sexes. Mars, ruler of the figure, is in the house of death in the sign of Personal Feeling, (Cancer), in a degree of Sensuality, giving fateful inclinations: extravagance and recklessness; prone to all kinds of excess and passionate impulses. It is square to the Sun and Uranus in the 5th with Mars applying to the square of Uranus, and the Sun applying to a square of Mars and a conjunction with Uranus; a combination of the most violent nature; showing sudden and violent antagonisms and passionate hatreds for which there would ordinarily appear to be not the slightest reason. Again Mars rules liquor, bootleggers, fire, murder and arson; while Uranus is mental dynamite. It rules the lightnings; it induces explosions, electrically, chemically, mentally; and its energies are enormously increased here by the Sun's conjunction with it, while the square of Mars, acting from a cardinal sign to a cardinal sign, (Cancer-Aries), brings about periodic upheavals of the most unusual, radical and violent nature. It shows excessive indulgence; a vast increase in the consumption of strange chemical concoctions sold as bootleg whiskey, which are calculated to unbalance the mind thru insane emotionalism. Uranus, be it observed, is the planet of invention, while the Sun is the Vitalizer, Mars the Energizer. Combine the influence of these three in a disrupting and antagonistic manner, as indicated by a square, which is of the nature of Mars, since that is what a square means: it is a Mars aspect. Combine these three in this manner, and you have an energy that is destructive in a superlative degree. And especially when acting from Mars

fiery cardinal sign Aries in conjunction with the Moon's sign Cancer: for Mars and the Moon represent distinctly opposite principles in the scheme of things. The Moon governs the maternal, nourishing principle in nature. Its influence is negative and receptive, while that of Mars is active, positive and aggressive; therefore when manifesting thru Cancer we might say that Mars gives a determined, emotional, positive receptivity to whatever evil or good is indicated in the figure; and its square to the Sun and Uranus in conjunction in this figure for the Solar Ingress, indicates endless conflict and violent clashings between the radical element and governmental authority. Mars is in the Moods Decanate of Cancer, especially ruled by the Moon. This position of Mars indicates violent emotions which may easily carry the native away, and it is peculiarly subject to domestic intrigues: and in this particular figure, to public intrigues, involving hazards, speculation, pleasures, offspring, and all that relates to 5th and 8th house affairs.

There is a hidden and occult significance indicated in this figure which only the few will be able to grasp. In the first place the electro-magnetic mind currents emanating from the planet Uranus are Individualizing in the extreme. Under this influence, when it becomes potent, as it now is, and it is growing by leaps and bounds, each individual becomes a law unto himself, and in the initial stages of this development the person feels that he will brook no interference or restrictions. The old conventions are swept away; the horizon becomes bounded on all sides by self; old laws and customs become obsolete, and license runs rampant. A new, and yet Ancient Power has awakened in man, in one instance to his everlasting salvation, in another instance to his eternal shame and sorrow. To the weak it becomes a dagger which he turns against himself; to the strong it becomes an Awakening of his soul senses; but in both cases the native becomes an outlaw to that which ruled his yesterdays.

So when we see the Sun—the source of Power and Government—conjoining to Uranus in the house of speculation, ventures and hazards, squaring the War-God, Mars, in that sign that governs the Motherhood of the world, while manifesting from the house of death, we are assured that the things so indicated are beyond the control of any Government, any King, any President or any legislative body of people, since it represents a stage of evolution in which every individual must either become acquainted with the law governing his own being and administer that law for the larger good, or be rejected as unfit to obtain a footing in the new order of Life, since the old world which we have known, and perhaps loved, is rapidly passing away. On March 31st, 1927, Uranus entered Aries and a New Cycle of that planet began, and its conjunction with the Sun on March 20th, 1929 at the Vernal Equinox is a prophecy of changes of far-

reaching consequences. Uranus is the planet of Democracy; nothing short of Mass Government can by any possible means obtain under his sway, and he is the Ruling planet of the midheaven or 10th house of the National Figure of this country, and that is the house of Government Supreme; and the soul of a government, like the soul of an individual, is purified by suffering; it is tried in the fire, and weighed in the balance. Uranus offers those subtle refinements which are concerned with Quality and not Numbers; it is the flaming kindred of our Burning Orb, fortified by luminous shapes of the life-strength of True Intelligence. Its immeasurable eddies constitute that mind-whirl hidden beneath the skirts of sense.

When the subtle vibrations of Uranus become active in the Etheric Body of this planet all things come to light; nothing can longer be hidden, exposures become the order of the day, and the day of judgment is at hand. Old social distinctions crumble; the old order of thought and belief is swept away; the Man in the Woman begins to strive with the Woman in the Man, and the face of the World is changed. It was prophesized of this day that there should be a time of trouble such as has not been seen since the nations were first born: and it is even so. The square of Mars in the house of death to the Sun and Uranus in the house of sports, hazards, risks, speculation, children and chances, as indicated in this chart for the Solar Ingress on March 20th of this year, introduced thought conditions into the etheric atmosphere of this country that resulted in the death of untold thousands, thru reckless venture, thru over indulgence, through the partaking of strange concoctions devised by the inventive ingenuity of the abnormal Uranian type, through taking risks in the air; since Uranus rules all forms of aerial navigation and rapid transportation, his sign being the Fixed Airy Sign Aquarius, governing the ethers and the higher intellectual powers of man. Not only does he represent limitless speed, but also limitless Knowing. But when badly aspected he may become as potent for evil as when strong and favorably placed he is for good. In the figure under consideration his influence is such as to indicate that control of the liquor situation by law or force is quite impossible: under the configuration here shown thousands will take any kind of risk in order to accomplish their ends. Again, Saturn, whose vibrations express in terms of human thought as Safety, Calculation, Deception, Craft and Cunning, opposes Mars, whose mental characteristics are precisely the opposite of all these, which means that the elements of safety and caution are in deadly conflict with those thoughts of aggression, initiative and determined action induced by Mars. Now Saturn is the planet of chastity, conservation of energy, frugality and prudence; therefore it is from this source that such thoughts arise as those qualifying the Prohibitionist; but

when he mingles his rays with those of Mars he becomes Aggressively and Violently Prohibitive, something which is powerfully in evidence in this opposition of the two, operating from the house of finance on the one hand, and the house of death on the other; and we are all cognizant of what has taken place since the Solar Ingress last March. And again, this influence is quite as potent in its effect in religious matters, since Saturn's restrictive influence manifests in that quality of thought which is characteristic of the Fundamentalist. Now Mars is found to be in four degrees of Cancer, and every one of the 360 degrees of the zodiac has its own distinctive mental and chemical quality, a meaning and influence of its own. In speaking of this degree "Charubel" says, "It is a thing I dare not look at"; and when very prominent in a birth-chart, as when rising, "it produces a strange character, one whom no one will ever understand; a person possessed of powers unknown to the present race. Such an one may be called insane, whilst the brain and intellect generally are quite healthy. But the powers are what I call Moon-set! That is, such a man is out of the groove of everyday life; but he is not insane". This well describes this most significant aspect of this Solar Ingress chart as applying to the subject under examination: in some respects the most extraordinary and unusual of which we have any record. Vast sums of money have been, and will be, expended in attempts to stem the tide of liquor consumption and dispensation, to little or no purpose; for not only is Saturn in the house of finance, in this chart, opposing Mars, but both the Sun and Uranus are seen to be in square aspect to both, while transmitting their energies from the "I Am" motive of the Cardinal Fiery Sign Aries, indicating periodical upheavals and outlawry of the most pronounced character.

Says Brisbane: "The crime wave that distresses this country cheers and saves a British manufacturer in Birmingham, who says, 'If it were not for large orders from America we should have to go out of business'. This Briton manufactures hand-cuffs. Strangely enough, we have prohibition, with crime on the increase. In Britain with no prohibition, both crime and drunkenness diminish".

England's Midheaven or 10th house, which designates her Individuality, is ruled by Saturn: Ours by Uranus,—a wide distinction. WE are in the full tide of revolutionary change; England lags somewhat behind. The child may have outgrown the Mother,—somewhat taller, in the throes of growing pains, his Twin Soul in the process of purification thru suffering. No nation, nor yet any individual, ever got to heaven without first going thru the Desert of Illusions and Mirages; far-wandering, forgetful, changing; threading devious paths for gain, as in a merchant's pleasure-house, with naked feet, taught only of its errors. This is ever the Metastrophe of Life.

As Ramsey MacDonald departs on his mission

to America, Sep. 27th 8.22 mean local time at London, 9 degrees of Aquarius is seen to be on the M. C. Its symbol is a huge rock rent by a flash of lightning; denoting one of a powerful, aggressive, forceful and executive nature, capable of driving his way through all obstacles, however hard and enduring they may be. His spirit is intense and forceful. He will do his work in the world with celerity of action and directness of execution, and he will let light into dark places. He does a work of great magnitude. It is a degree of Conversation. The ruling sign of the United States is rising, Gemini 14 degrees. Jupiter is rising also in Gemini 16th in trine aspect to the Ruling Planets of England and America, posted in the 6th house in close conjunction: this 6th house ruling the navy. 14 of Gemini denotes a person possessing vast powers of intellect. An accurate reasoner; a profound philosopher; a person who will make an impression on the age in which he lives. The symbol of this degree is Cube, which is significant of crysatlizing Force and Solidity.

The 16th degree of Gemini is symbolized by a man covering a roof, significant of the protection of the home against the elements of contending forces. It denotes one who is ever engaged in such deeds as tend to benefit the community. A lover of peace and a promoter of good works.

Could anything be more radical? In this figure the Sun again appears in the 5th house, going to a trine with Jupiter and an opposition to Uranus, the latter aspect being reached about the time MacDonald reaches America, probably at the time of the lunation Oct. 2d. In this figure Uranus is in the house of Counsel, Admonition, and Friendly Advices—the 11th—sextile the M. C., the Ascendant and Jupiter, indicating favorable opportunities for the settlement of the business in hand. The Moon is in the house of journeys, in the sign of its dignity, (Cancer) and in a degree whose symbol is a pear tree, loaded with large ripe fruit. This 27 of Cancer signifies a living talisman for the healing of discord and strife; a peacemaker. But the Moon, significant of the populace, is void of course: that is to say it makes no aspect before it leaves the sign it is in. Now this means that greatly changed conditions in the relationship of the two powers concerned will eventually follow in the wake of this entente. Now the Moon in this figure represents the Mother Country—England, and it is seen to be in the house of the Twins (the 3rd or Gemini house), in the Sun-Sign or Father Sign of the U. S. since this country was born on the 4th of July when the Sun was in the Scorpio decanate of Cancer, significant of Enormous Creative Energy and much Resourcefulness. The Inference is that the Child is to become a Father to its Mother, and this is what is meant by the greatly changed relations spoken of.

In the lunation figure for Oct. 2d the lunation falls out in the 7th house, which is that of mar-

riage, partnerships and foreign relations; therefore all matters concerned with this house will come into great prominence during the following 28 days or cycle of the Moon. The lunation falls in a degree of Fighting or Conquest, qualified by Proficient Analysis. Strong opposition is shown in this chart, followed by amicable adjustment. This is indicated by Uranus rising in Aries, in almost exact opposition to the Sun and Moon,—a powerfully separative aspect; it is of the nature of Saturn, slowly disintegrative and coldly separative. But Jupiter and Mars are the Significators, since Pisces and Aries are rising: Aries intercepted in the 1st house, which complicates matters considerably, making it difficult to bring the progressive influence of Aries out. However Jupiter, chief ruler of the Ascendant, is in the house of the Twins (Gemini or the 3d), with the Sun and Moon going to a trine with him, operating from the house of foreign relations. This position of Jupiter in the house of the private thought and the sign ruling the United States, trine the Moon, a trine being of the nature of Jupiter, shows the public trend of thought in regard to this alliance, which is that of Benevolence and Hope: while the trine of the Sun to Jupiter shows the mental attitude of the President and his Cabinet in the same manner. Also it is found that Mars and Mercury are in this 7th house in conjunction and trine Jupiter, but separating from their trine with the Great Benefic, indicating that the matter has already been brought to a successful issue, the details of which may come to light about the last of Nov. or the first of Dec.

of this year, when Mercury forms a complete conjunction with Mars on the 29th Nov.

The opposition of Uranus to the Sun and Moon in this figure shows that divorces and separations will assume gigantic proportions during October. All conventions will be thrown to the wind; many exposures of secret alliances will be in evidence; strange diseases whose origin may be traced to drugs and narcotics as affecting the stomach and especially the solar plexus, will be prevalent in a marked degree, and very many deaths will result therefrom. Business conditions however will not be seriously affected, and foreign travel will greatly increase. Educational institutions will prosper; but the stock market will be apt to suffer a sudden and pronounced decline, with some strong fluctuations in the interim.

NOTE: As announced at the outset, but two charts will be used in connection with this reading, namely that of the Solar ingress for March 20th where a fixed sign is rising, indicating the general trend of events for the entire year, and the lunation for Oct. 2nd significant of the particular trend of events for this lunar month. But I would suggest to the student interested that he set up the charts for the Solar Ingress into Libra, Sep. 23, 7.52 P. M. Washington. Next the cusps of the houses for the National figure, placing the planets therein as they occur in this Sep. 23d figure; and finally the figure for London, Sep. 27th, 8.22 P. M. at which time Premier MacDonald took his departure for the U. S. The sequence will well repay your time and trouble, after comparing the five figures.

*The finite not being able to contact the infinite,
can have no possible conception of the infinite,
hence, all statements about God are opinions.*

My heart is the boundless ocean,
My pulse is the restless sea,
The earth, infinity's playground,
Beating time to my symphony.

The Sacred Acre, by Rachel Mack Wilson.

We Must Be Spiritually Bodied

By WILL LEVINGTON COMFORT

HERE is a spiritual dignity. It is true that we must become spiritually-minded, but we are to become spiritually-bodied as well. The awakening of the Spirit which is being the Self, manifests in cadence nuance and sonance, in the eloquence of the hand and animation of the eye, in the co-ordination of all the faculties and powers and attributes of being. The word *Grace* is beautiful to work with—a mantram in itself. In high moments of play or intensities of fine workmanship, a fumbling movement or a harshness of expression will throw one out of rhythm, the invincibility of the action instantly broken. One should never be caught speaking or standing or running—out of form. Devotion to this ideal, even in an impossible body, is perfecting another body. Clumsiness is a confession of squatness of soul; there is not one among us who is not unrecognizable from an harmonic standpoint, but *Grace* is a word for Restoration working within us. We may help to make ourselves over through our thoughts and actions. We may make our bodies less unlovely, even in sleep, if we feel the sacrilege of betraying the sense of *Grace*, as we know it now . . . One should not voice a tone, raise an arm, swim, ride, run or laugh without the higher life of *Grace* in the action. This ideal builds into the cells of the body and becomes intrinsic capacity for the flow of *Grace* through our being.

This is pitifully a boy's world yet. We long for some vague mother-hush — some homing breast, some hive of memories, inexplicable, but familiarly dear. Against the black blank of the future, we turn back to old pastorals and arcadies, even to childhood dreams, for peace and order and the touch of sweetness that is gone from life today. But the loveliness that we yearn for is before us, not behind.

. . . Sometime we shall stand together on a heavenly headland, watching the worlds go by, listening to their majestic harmony. The one little familiar note of Earth shall strike our ears, and we shall recall smiling at each other—recall this slumming-trip of a dark night, when we forgot that we were a Merry Party, and became a part of the slums itself.

As you give yourself to the good of others, the forces of Recreation work within you for your awakening. *Grace* becomes animate within, as you pour out to others. All loving is spiritual exercise,

but there are continual refinements, as you develop, in the quality of love. It is easy to love humanity in large, impersonal terms. You have watched people coming forth from their places of meeting, feeling holy in their love of mankind, but presently to enter again the old strifes with individuals—competitions, jealousies and hates.

A working force, potent and mysterious, will show one his faults, as fast as he can endure, bringing new tests for his improvement. Take your failures apart into the silence. Disintegrate them by superior thought forms. Play upon them as you can from the springs of your spiritual nature. Know that every irritation, passion, anger, criticism, is of the mind-power—transient, one-sided, inequitable. Know that anything of a personal nature that hurts you from outside is the ringing of a bell to announce a weakness of your own. With what you can use of your spiritual nature, correct these faults patiently, one by one, until they no longer have the power to disturb the equilibrium of your days.

The making straight of the paths of the mind is a long and serious task, but all effort counts. I know that it straightens the spine to think straight; that it brings order to one's affairs and that vision to see deep into other lives—without criticism or comparison. Just as certainly as John cried unto men to make straight their paths before the Lord Christ came, is it necessary to make straight the paths of the mind before the spiritual consciousness can manifest. A lie is division in being.

The vast mysterious region of *feeling* changes surely from chaos to cosmos, as the mind is governed and rendered back to the basic Being. As you think, so you feel—differently for every object and incident. As you change the thought, you change the cells of the brain, and these draw different energies from the centers of feeling. Surely as you make right your thoughts, the mighty energies of feeling alter to key themselves to the new vibrations of the mind—stability for depression, concord for disruption, courage for terror, and for passion, peace. Surely, the spiritual nature, as it begins to command the mind, extends its dominion over the vast realm of temperament, and one begins at last to know immortality, even here and now, and to breathe that breath of unity which belongs to an immortal, no longer divided body, mind and Spirit.

The ego is the atom of spirit substance. The soul is that force. Combined, they express in directed activity—producing light.

The Betrayal

By MARC EDMUND JONES

THIS LESSON in Matthew is based upon chapter 26, verses 14-16, and it brings out one of the most familiar incidents in the whole of the gospel story. The passage is common to the Synoptics (cf. Mark, 14: 10; 11; Luke, 22-3-6), with accounts that are very much alike except for the fact that there is a greater stressing of the greed in Matthew. The "thirty pieces of silver" is from Zechariah, 11:12ff, and, whether or not this was the actual price paid to the avaricious disciple, in time the picturesque term of prophecy would tend to supplant any other amount involved even were such an amount definitely known. That there was a payment seems beyond doubt, because of the greater directness of the New Testament times in personal relationships, together with the tremendous prevalence of all sorts of petty graft in every Oriental empire. In other words, the temple authorities would quite likely refuse to take the young man seriously if he did not insist upon some direct advantage for himself. Satisfaction over bringing trouble upon the head of someone would be regarded as a feminine trait and a man, if he wished to vent personal pique upon another, would be expected to employ personal measures. Life in general was cheap enough even under rigorous Roman rule, and except by the intelligentsia (such as the Sadducees), a continuity of existence or a vague belief in one or another sort of reincarnation was generally accepted, so that individual persistence in incarnation was also thought relatively unimportant. Even Matthew, thoroughly grounded in the essence of Jewish point of view and wisdom, saw that there was an essence of greed in the act of Judas; that he was not actuated by larger consideration alone.

The lesson stands in sharp contrast with the preceding incident in the narrative—the anointing of Jesus by Mary. It is forever the function of woman-kind to sustain life; of man, to challenge circumstances upon every hand. Balanced against the quiet peace of the home of Lazarus in Bethany is this simmering intrigue in Jerusalem. The very employment of subterfuge, to prevent riots and the direct intervention of Roman soldiery, is characteristic of the male operation of affairs. As a woman in tendency either holds herself inviolate or else plunges into any experience with a reckless disregard of any fact or element outside of her own impulse and desire, so man by direct opposition of temperament is apt to compromise any or all elements of self in the light of expediency—and if necessary conceal his moves at every step and be the thorough-going hypocrite. Woman (in Oriental politics, particularly) is outwardly smooth and an excellent dissembler only because of her absolute

inner certainty. Man, in his tangible moves and acts, is wholly transparent because of his ingrained subconscious opportunism. Therefore, with Judas upon the one hand, torn within but driven forward by ambition and greed, and the priests upon the other, fearing trouble but desperately anxious to avoid trouble, we have a wholly disgraceful episode. What they do decide upon they plan to do quietly, and the symbol of the betrayal becomes the kiss that is to live forever and become deeper embodied in its infamy as the ages pass by. In the anointing we see the symbolization of clean and impersonally-personal love; in the betrayal there stands revealed an unclean, self-seeking and so personally-impersonal love—affection given for a purpose, an unspeakable spiritual prostitution that unfortunately is not uncommon in the world today.

Human psychology finds no difficulty in the explanation of Judas and his act. The superficial explanation that he was merely dishonest, and saw a chance to gain a little advantage, is faulty in that it does not account for any of the surrounding circumstances. The temperament that was excitable enough to turn to suicide after the arrest and crucifixion of Jesus was actuated by more than simple greed at the outset. The capacity for realization of the enormity of the betrayal, after it was all over, indicates the possession of a considerable degree of fervor in the beginning. There was nothing in the early public career of Jesus to excite cupidity because throughout oriental lands the close association of begging and religious merit was so ingrained as to have colored the whole gospel narrative, and to have resulted in the popular idea of the poverty of Jesus and his disciples. This early Aryan idea, which completely dominated the development of religion in India from a time long previous to Jesus until today, is well brought out by the Gospels in the charge to the seventy (Luke, 10: 1-24), who were to travel absolutely without means. Jesus himself possessed means, and tradition gives us a Judas who was a young aristocrat. To attribute his motives to pure greed is akin to picturing a wealthy modern city youth joining a rural church to rob the poor box. Rather it is necessary to realize the peculiar nature of oriental life, which was a democracy of a sort unknown to present-day Nordic civilization. All rulership was autocratic, and kingly state was as acceptable in the person of a usurper as of the scion of a long line of regal blood. Beneath the ruler all members of society were on the same plane, to the extent that all were equally subject to the whim of their lord; and since he, in a way, was subject to the whim of circumstances, there was actually no guaranteed distinc-

tion between persons. Opportunism necessarily ruled all oriental politics.

Judas was ambitious, and he caught the challenge of the work that Jesus was doing. When events seemed to move too slowly, and to promise too little, Judas moved with the roundabout directness of an Oriental, and unquestionably endeavored to precipitate things by forcing the hand of Jesus. He had seen the power of the Galilean; why not, therefore, precipitate a conflict that would make it necessary for Jesus to use his power and accept, however unwillingly, the responsibility of an earthly kingship such as would create the places of preference that Judas, and probably many others of the disciples, secretly sought and waited for. The idea of pure greed, or even of demoniac possession (a Gentile conception), is unsatisfactory; especially when, at the Last Supper, Jesus tells Judas to go and do what he has in mind, for, were there merely maliciousness in the soul of Judas, the display of prescience would have frightened rather than stimulated him. He was apprehensive, but not suffering from a guilty conscience.

The spiritual teaching of the passage lies in the

The ego that submerges its selfishness in selflessness will become a force to reckon with.

In the Canyon, by the Well

JHERE IS no Temple here!
Shall there still be an Altar?
There are no stones within these paths!
Shall feet still falter?
There is no plan of ours in making!

Still there is a Plan.
We neither quench nor kindle fires!
Yet in the Heart of Man
There lives That Spark, which, fanned to glowing flame,
May either dim the Light, or light the Dark.
Here wishes are forgotten!
Why still to hope aspire?
Finding, that past all hoping still lives desire.

—Marie M. Johndra.

At the Sunset of Dawn

By SVEND RAASTED

THE SUN of Life's seeming is setting within the Center of the One, who seemed to be apart.
Through the Canyon of Life's appearing, narrowed by the Walls of the Pairs of Opposites, the One has struggled along, hoping to reach the Summit beyond,—above.

At last, the End of the Canyon! Yet no Summit—neither above, nor even beyond.

allegorical or symbolical interpretation of the twelve disciples as the inner faculties or potentialities of the being. This method of Bible analysis, really a detail of astrology and pure occultism, is merely interesting here in the fact that Judas becomes identical with Levi and becomes that challenging higher self of man which forever and eternally is the "betrayed" that "gives up" (sublimates) the lower self or conscious and normal every-day man.

The personal application of the passage lies in the danger of accepting payment for spiritual things. The first motive in any reaching out after higher things cannot be material gain. The doctrine of service, perfectly exemplified in Mary of Bethany, is that the approach to spiritual reality must be prodigal; and that gain in every-day life must be the result of the improvement in every-day consciousness brought about indirectly by the spiritual seeking.

The aspirant must guard himself against an improper use of the destructive ("challenging") elements within himself; so that he objectifies only that which is constructive in the lives of his fellows and associates.

A tiny stream of clear water. A Well of Living Water. A Fountain of Eternal Life, issuing forth from between the Mighty Walls of the Pairs of Opposites, giving Eternal Sustenance to all who wander—yea even to all who wonder.

Deeply meditating on the Eternal Stream of Life—not many lives—but That Eternal One Life in all life, the Stream becomes as a Teardrop in the Eye of the Lover, longing for the return of the Beloved—a Teardrop, in which the sadness of Eter-

nities of Waiting has finally united with the Joy of Infinite Mating.

Because of That Teardrop, all life lives!
Because of That Love, all Life unites!
Because of That Union, all Life is That One
Life, forever.

In the centerless Center of That Teardrop is the beginningless End, as well as the endless Beginning of the Dawn of Eternity.

In the Eternal Embrace of the sadness and joy of Life's seeming, One in the Heart of the Lover, the Beloved finds rest and peace, not from Life's seeming, but in Life's seeming.

The inseparable Union of the Pairs of Opposites, That Uniting Truth in all seeming, has dispelled the Shadow. The Light in the Heart of the Lover has absorbed the Mind of the Beloved. In That One Spirit, they now live, move and have their Eternal Being.

Each ego is an atomic expression of the infinite.

My Song

FOR DAYS I have walked in a clown's attire
With eyes on the gods and feet in the mire,
No song can I find for my terrorized heart,
No prayer can I weave for the peace-maker's mart.
I gather me roses to place in my hair,
I dress me in colors resplendant and rare—
I walk in the star-light and feel in the moon
A storm-like emotion, an heated monsoon.
My pulses are dammed with logs of desire
That silence my song, destroy my lyre.
I run to the mountain . . . I look in the sea
No song can I find that will sing unto me;
O Gods on Parnassus! O Heavenly Choir!
A madness you send me, if that be my sire
A song shall I have that will tear down the earth,
Ten kingdoms demolish and ten more give birth—
For demon and satyr and madman am I;
No song can I sing, and life is a lie!

With heart that is faltering and soul that is dead
I stare at the midnight and aim at its head,
For slay it I must, lest a song it will sing,
Give Venus her soul's mate, or Saturn a ring.
I climb on a planet and go back to Greece—
I drown in an ocean of charred, black fleece,
The maker of death a new torment will steep
A brew like an hemlock, a Morpheus sleep.

I crawl to the window, once more will I scan
The face of the Heaven, Pleiades plan—
But . . . I see The Morn! She sprinkles with light
The flowers in her garden . . . a requiem to Night!
I look in her face . . . all the colors are there
They are helping MY SONG to unbind Morn's hair!
They loosen her tresses with hands made of gems,
Adorn the bright lengths with a queen's diadems;
Morn beckons My Song . . . puts a note in her hand
And sends it to me, it says, "I understand
The heart of a poet that breaks in the night
To send forth his soul in the morning's new light—
His soul is his master, that infinite spark
That puts life in a stone, and a song in a lark".

Then . . . on came MY SONG, through the amethyst sky
Immortal to live and immortal to die.

—Rachel Mack Wilson.

The Servant

By CHARLES A. LAZENBY, B. A.

LAYES BEASLEY, Editor and Publisher of "Occult Life", has kindly consented to reprint the writings of the late Mr. Charles A. Lazenby. The works as they will appear in this magazine in serial form will consist of the following books written by Mr. Lazenby: "The Servant" published in 1920, "The Lodge", 1915, and "The Work of The Masters", 1917.

By way of introduction a brief sketch of the life of Mr. Lazenby as I knew him in person may help to give a clearer insight into the teachings of this truly great soul. He was born in Brussels, Ontario, Canada, March 31, 1878, about midnight, and passed from this life at four o'clock Sunday morning, December 2nd, 1928, in St. Thomas, Ontario, Canada.

He started his occult career at the age of twenty, at this time he was attending lectures at the Toronto
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Theosophical Society. As time went on he attained eminence as a Theosophical lecturer in Great Britain, United States and Australia. He was a great iconoclast and destroyer of the superstitions which prevailed amongst the Orthodox, and he appeared as a destructive agent in tearing down and setting aside the outworn creeds of mankind. He was a great lover of Walt Whitman and, possessing a marvelous memory, could recite a vast store of poetry with a voice of exceptional power and beauty. He left an unforgettable impression on all with whom he came in contact, and no doubt helped many in their hour of need, setting their feet aright on the path to Wisdom.

We will not digress further but let his own words speak for themselves, trusting they will inspire many to more noble heights and greater action, to an honest effort to serve their fellow men.

RALPH E. KRAUM,
Hollywood, Calif.

Proem

Night reigned throughout the world and men slept. At the window of a humble cottage stood a child and watched a great silver star glittering in the cold blue eastern sky. He had just awakened to the wonder of himself, and the possibilities of self-expression seemed boundless. He was thinking of the many things he should like to do and be. While he thus followed his vagrant fancies, it seemed that the star moved closer to him and became no longer a star but a radiant man who smiled upon him with such glorious love that the child's heart leaped with joy. The man took the child in his arms, filling him with happiness and a sense of unlimited power. The man spoke: "My little one, I will be with you always, to give you whatever your imagination finds most fair, and you, yourself, shall always make the choice. What of all things would you like most?"

"I will be rich".

The star-man smiled and went his way.

The child was born into a world of unbounded wealth. Great heaps of gold, and coffers filled with precious jewels were his. He lived in palaces of white marble on the shores of sunny seas. A myriad slaves bowed to his bidding. In magnificent and golden splendour he passed, on pompous ships from land to land. Kings were his friends, and the world's great men hailed him as patron. He loaned money to monarchs, and was a power behind the destiny of nations—and he became weary and slept.

Again the star-man came to him and bade him choose anew.

"I will be a warrior-king".

His guardian smiled and went his way.

He was born to opportunity which he grasped. He became the leader of vast armies, and as he rode down the long ranks they saluted him with trust and fealty. He led them to war and in the brunt of many battles won his way to greatness. He owned vast dominions. His flag flew over high and low as a symbol of conquering power. Nations feared his name. Lesser kings gave tribute to him. His navy was supreme in many seas. He changed geography and laid the foundation of a new history—and he was weary and slept.

When the star-soul came to him, the child said: "I will be a great priest and a power in religion"

His guardian smiled and went his way.

The child found himself in a cloister, through the walls of which came no sound of the weary world. It was a fair life and he joyed in the sense of power which vigils and the practice of ascetic exercises gave to him. He hated sin. He watched the burning of the yellow candles, and knelt in adoration before the symbols of his faith. He worshipped his God in the fullness of his ideal, and was crowned a saint by a host of admiring followers. Each word from his lips stung the sinner like a whip and the branding-iron was ever in his hand to

put an unchanging scar on all the wicked. He appointed himself of God to judge and condemn the evil. He rose in power until the highest office of the religion was his, and his words were looked upon by millions as the words of God Himself. He served his God well, and was very weary and slept.

When his guardian came the child told him that he was weary of suppression, and chose to have a full sensuous life. His lover smiled and went his way.

He entered a world abundant in promise of pleasure. Perfumes filled the air. Flutes and harps blended with bird-songs. Houris of paradise, filled with longing, ministered voluptuously to the measure of his desire. In the hot and languid air of gorgeous coloured courts, sinuous dancers moved to erotic melodies. Banquet followed banquet with the choicest wines, most luscious fruits, most savoury viands. Rich silks and velvets were his garment, and he lay at ease on couches of eiderdown, between pillars of exquisitely carved ivory—and he was weary and slept.

During that day there had passed through his courts a girl, who, while understanding and not scorning the life he led, was yet not attracted to sensuousness, unless as the expression of a deeper life-purpose. She had smiled quizzically and comprehendingly at him, much as a mother might smile at the play of a child, but had gone from him leaving her imprint on his memory. When the star-man came the child said—"I will have the appearance of those qualities which will make this girl desire and love me". The guardian smiled and went his way.

In a simpler and less stimulating life the girl met him, and although he had in no essential changed, yet through environment he had altered his outward seeming, and the girl loved and deified him, and offered him the depths of her pure womanhood. He shrank back and knew he was unworthy of this gift—and he slept.

Now, when his guardian came, his first thought was of the girl, but he said—"I will be a great scientist, and have extended knowledge of many facts". The Master smiled and went his way.

The child was born with an amazing curiosity, and into a body vibrant with health and having a fine brain. He saw the world as a vast and convenient hall, the walls of which had many doors leading to other halls. In the centre of each hall was a great chest of drawers, each drawer filled with facts. A few of the drawers were orderly, but in most the facts were in chaos, and needed patient intelligence to bring them into harmony, and show them forth for observation. He was filled with enthusiasm, and began eagerly sorting the disordered facts. He set in array the facts in a number of drawers, classified them and put his name upon them. The crowd passing through the hall

glanced carelessly into the cases and spoke with awe of the great accomplishments of our student. His energy led him into several halls, and he was acclaimed one of the world's great scientists. He looked back into the hall he had first entered, and found that his youthful achievements were covered with dust, while many new drawers were in as great disorder as ever—and he was weary and slept.

The child longed greatly for his girl companion, yet when his guardian came, the choice was made to see the beauty of the world, and show forth the beauty that he saw. The star-man smiled and went his way.

Beauty shone about him everywhere. He heard the harmony of a myriad mixing sounds—the cricket's hum, the purl of the brook, the laughter of men and women, the cries of the city streets, the tones of the thunder, and the tinkling of million rain-drops. He composed great musical works, uplifting and thrilling emotions. He saw the beauty of form and colour in all the objects around him, and was able to show it forth for others. He knew beauty, and whether working with pigments, marble, or words, he was able to give a plentitude of joy to all who came before the things he produced. He was a master of fine arts, and was a genius for his own and coming generations—and he was weary and slept.

Then the girl called him with an irresistible call, and he prayed to be made worthy of her. His guardian smiled and went his way.

They lived and worked together, and each watched with the growth of new insight the awakening of responsibility to a wider purpose. They fulfilled, completed, and made fruitful each the life of the other, and watched with joy the increase of that love which destroys attachments and leaves the soul free from all bondage. This day dawned, and when the star-man came each chose the destiny nearest to his heart. The child whose destiny we have followed through all these lives said—"I am very weary of life, and the *ennui* of all ideas is through my soul. I can think of nothing I desire, nor any state among men that I would fain fill. I see nothing that can give me real pleasure. I know I cannot die. If there is one ideal towards which mankind is tending, let me serve that and help my fellow man. I feel very old; let me then through all my coming days serve mankind as they most need me. I do not know what is best for man in the far-flung purpose of life, but I know that all is well and that he moves towards a destiny fine and noble. Let me not depart from him while he needs any to help him. Let me be an instrument in any environment for his unfolding. I do not ask that my service should be seen by him, nor do I care which fellow-man I serve, since all men move to the same great goal. Take me to serve where I am most needed. I can picture no reward, or, even if

I could, I am weary of all rewards. Let me become a servant of man".

The Master said—"This choice, my child, is different from the others. In what you are now choosing you will stand alone. You will not be seen by men as great or wise. You will never have wealth, for what money comes to you must belong to the race, never to yourself. You may not have houses nor fine clothes, nor always even enough to eat. You will strive to aid men, and they will laugh at your efforts. You will see them constantly thinking and acting in ways to bring pain and sorrow upon themselves and will be powerless to prevent them, though you must always help them when the pain has become manifest. You will wander up and down in the world and will seldom meet those who are serving as you are. You will have no one place to call home. You will have no special friends, for you will be the servant of all men, and the world's friendship is never of this kind. You will be lonely and will have the sorrow of men you have never heard of, nor will ever meet, at least for ages, placed on your shoulders. You are a soldier enlisting for rough service in a war which will continue until the last of the human race has ceased to need help. There is little in this which you wish to undertake that men desire. Nothing will belong to you. Your whole being may be used in the most unpleasant tasks. Life after life you will be sent among those who most need help, whether it is pleasant to you to go or not. Your loyalty to this ideal you choose, will be tested in a thousand ways. You will undergo stern discipline and little commendation will be given to you. Your general will more often reprimand you than praise you. Your sacrifice of personal aims will not appear at all remarkable, since every private in the ranks has done the same. Each life you will suffer and gain wide experience, that you may have a complete sympathy with all men. You will know sorrow and woe, you will shrink in fear, you will receive no reward but the love which you must continually pour forth. Think well before you choose this path".

The child said—"There is no other".

In the radiance of his gladness the star-soul took the child in his arms, and bore him afar. The child felt a wonderful peace steal over his senses

Absorbed in self, they become a raging storm center. Selfless, they light the path for others.

and his mind. Great worlds of undreamed-of splendour burst upon his vision. Vast chords of marvellous music filled the infinite spaces, through which in rhythmical flight flowed mighty glowing presences. The highest ecstasy of earth was intensified a thousand times. Absolute freedom of perfect joy was everywhere in that high world. The child lay in complete happiness on the bosom of his star guide. Then his guardian spoke and said—"This world is yours, you have thrown off the trammels of earthly desire, no more are you called upon to bear physical limitations. You have won the right to this birthright. No pain enters this world, nor will its joy pall as do those of the earth you have left. You will move in the glory of your divine inheritance for which your earth-lives were ordained, and be free from all memory of sorrow, or pain, or fear. You will forget, as you are now forgetting, that there is a world of struggling mortals who were your kin. The sorrow of the world will pass from you and you will remember it no more, but among men that pain is real. Few there are who, seeing this world, still wish to make the choice you were making. There is no question of right or wrong in this matter. This world is your birthright; it is your true home. It is perfectly right that you should stay here, and the High Rulers will approve your choice if you so decide. All men will reach this joy in the course of the ages whether you return or not. If you do go down it will be to help them in their suffering, and to help them forward into this realm of peace, and beauty, and light".

The bright guide took the child down into the slums of great cities, into the prisons, asylums, and workhouses, among the outcasts of civilization, and among those who preyed greedily upon their kind; into the lowest dens of vice where the bodies of men and women were placed at auction, into the haunts of squalor and sordid meanness. He showed him all the pettiness, and the small and pitiful aims which guided most human action. The guide said—"These are thy brethren, and they will need thy aid for milleniums. By nearly all their thoughts they are bringing suffering upon themselves, which you must willingly share for the love you bear them. Now, my child, choose".

The child said—"I will be a servant of mankind".

The Master smiled and went his way.

The Alphabet

By A. GALE THOMSON

CHAPTER 3

SO BACK now to the Alphabet—
A represents those tribes God sent to his Earth, centuries of centuries before this era, and of these, either they are One in God, or they are cast out of God's plans.

B These are the second tribe and they are still on God's green Earth.

C The third: or first of the ten tribes of God Jeasus—for know you, this is the first existence on God's green Earth, of him, whom we know as Jeasus.

D The Fourth, and second of the tribes of Juda—* The plan of God Jeasus, consisted of bringing to his father—God of might—perfect men and women, free from all blemish, standing upright within a compass not exceeding the square of their actions. And these are some of his teachings lost to man of today—

(Go thou and find happiness in doing the will of God: for only in so doing do ye find love. And say, God is Good, for only in me do ye find life everlasting.

The heavens are empty, comparatively speaking, the Earth and the Planets crowded, the atmosphere alive. Hell overflowing. And yet man so denies Self, his home is vacant.)

Man has distorted God's teachings to such extent, not anything remains of the early teachings God gave—sent to his children.

Man is God and God is man. This fact was known to the ancients millions of years past— aspiring to be Gods on earth, they destroyed God's teachings, thinking that if man knew no other divinity, he (man) would elect and pay tribute to those who on earth claimed to be Gods.

Mankind did so worship different individuals, and they whom man worshipped as Gods turned upon those who worshipped and tore them piece from part.

God withdrew himself and these people suffered.

Knew they the anguish of unrequited love.

Knew they the horrors of God's visitations which were constantly visited upon them. Yea, God killed them off, for people who believed man to be the person of God were not far enough advanced to occupy God's green Earth.

Those who aped deity are no more, God con-

* Jeasus and Juda are the same being.

demned them to oblivion, never more to see light, nor to know human companionship, and many who, at this time, occupy God's place in the minds of men, shortly these, too, go to return no more.

The letter D signifies advanced state of being.

E The fifth letter in the alphabet indicates Jeasus or Judas (use whichever term you like) attempt to pacify man, showing him that man can be great on earth and equally great in heaven, but man cannot, while man, function in two atmospheres—there must be an interval of space, if not of time. Therefore, the third prong was added to teach man that the stopping place was earth or heaven—man cannot exist elsewhere.

There are no great men or women in the E names, and those who have tried to be great have but partly succeeded.

F The attempt to teach man that man could exist in heaven, but if he would do so, he must give up all earthly thoughts and habits.

I want to here say, all this I here teach is but the recurrence of that which has been current in this earth many times; my chief difficulty lies in picturing Time beyond the concept of the average student.

All that has been, will be again.

All that is, has been.

Let me cite a few facts to outline my story, and, in fact, this is all I am doing in these articles—setting the stage of your mind—so that you will be prepared for future events as the plot unfolds.

Man has twelve thousand years in which to find his God, and knowledge is the open sesame.

Failing to find his God within the allotted time, man is relegated back into the earth, to become part of the earth, where he must remain until all those countless tribes of men awaiting opportunity to function in this atmosphere have had their chance, then he can again take his place in the procession.

There is one very broad exception to this law, which I will give when we come to woman's place in nature's grand concordia.

There are twelve great lessons man must learn; acquiring these twelve basic laws, he disobeys no other law.

Therefore, man of each generation has at most twelve periods of twelve thousand years, from that

time when he first stood erect as man. Those of this or that generation who do not acquire this knowledge are cast out of the plan, to await—in the earth—until all those other generations have had their opportunity of finding Self in God.

Therefore, there are twelve periods of twelve thousand years (approximately) and at the end of each twelve thousand years comes a period called Utopia. And at the end of each twelve times twelve thousand years, comes first a period of Utopia followed by a Millenium which exists for one thousand years; and many grave students believe we are now approaching that Utopian period which foreshadows the millenium.

Nations are conceived, born and have their growth; flower, decline and disappear back into the earth. We, the Caucasians, are at our flowering period, at that time when nature's plan gives forth to those who seek, the reasons for his or her being.

We are now where the Greeks were during those times that culminated in the reign of Pericles. And we shall shortly reach our apogee, from whence we shall decline, and be overrun by a more virulent people; and become, in course of time, as the Greeks are today, a decadent nation, which will shortly disappear entirely, back into nature's trough.

All this I will teach in detail, using the Alphabet and Numerals only, for creation has a plan which compels men to keep (unwittingly) a record of their transits thru this Universe—for that is what this earth is, a University which all must attend.

Later, I will show you this same knowledge, this same plan, in the Greek alphabet; and, if you are still interested, I will show this same knowledge—this same plan—in all things living, animate and inanimate.

The first great test of the teacher is to deflate the ego.

The Evolving Reign of Law

By O. W. LEMAR

IN PASSING from the phenomena of matter, to the phenomena of mind, we do not pass from under, or beyond the Reign of Law; here too there is an observed order of facts, which do arrange themselves according to a fixed law or force, or perhaps may be spoken of as "cause and effect".

The more we study the forces of nature, the more we see that a multiplicity of forces does not exist, but are only modifications of One Force (The Great Dynamis); this knowledge is gained by critical experience, knowledge gained by observations around us, in contradistinction from what came to the minds of men, by divine revelation—corres-

ponding to the higher octave of Mercury (Urania the Sun God's Son)—objective facts over against subjective guesses.

So let us on with our story, and conclude the letter F by stating: The letter F contains many great in God's plan. And also let me state: many in this state of being have distinct recollection of other states of being—other lives they have lived on this earth—some have positive knowledge which they are afraid to mention fearing the ridicule of their fellows. These should be compelled to speak; and if it were possible to compel, the avalanche of confirming testimony would overwhelm the most skeptical. Note 1.

G God Jeasus or Juda conspiring with his father to bring forth Good, of which the figure or character G is symbolic. Need we say more—Jeasus was successful in his endeavors to bring forth a perfect male.

H represents the separation of the two halves of man. Here we should know, in the beginning God was one with all humanity.

Therefore man was one in and with himself. But as we are not here teaching else than letters, more of this further on.

I the God in man.

J the tenth and final attempt of Jeasus (the God of all mankind) to produce the most perfect man.

All power in God's heavens is vested in J (no exceptions to this rule). The Gods of mythology who have the great powers are numbered in the J's—Jove, Jupiter, Janus, Juno.

Note 1. If you will send your testimony to me c-o this magazine, I would appreciate having you do so. I am compiling such testimony for future reference and evidence.

A. G. T.

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ponding to the higher octave of Mercury (Urania the Sun God's Son)—objective facts over against subjective guesses.

Force and motion pass reciprocally one into the other; force will produce motion, motion will produce force, called inertia. Experience and observation are better teachers of the truth, than men who claim to have received some divine revelation—higher vibrations of Superior Planets impinging upon the subjective mind; thus it was that Scientists had to leave the so-called inspirational nursery tales, for the infallible book of nature.

Again as to the ultimate seat of force, we have no direct knowledge, only a conception of vital

power. One of the clearest forms in which we see that the phenomena of mind is under, and subject to the Reign of Law, is the very close connection between mind and matter, or the effect of the mind upon the body, by what Hudson calls the law of suggestion; in fact the relation is so close, that it is difficult for us to tell where it begins or ends. Man had discovered much about the Solar System, before he had discovered much about the circulation of his own blood; and yet, the latter is so closely connected with his own being, that any serious or sudden derangement of the same, means a corresponding depletion in his mental career; yet, the mind is not conscious of how dependent it is on material organs.

The vibrations of the Planets, as well as the fixed stars, which are only Suns for systems other than our own, are but the pulse, so to speak, of the etherial ether, in which they revolve—cosmological Monism—or unity of worlds, regulated by co-existent, and eternal laws of nature. The Reign of Law in the realm of mind is well and truly shown, in man's conceptions, rude at first, from the Hebraic account of Creation, where an anthropomorphic Supernatural Being, whose foot-steps were heard in the Garden of Eden, admonishing Adam (Red Race) and Eve (Taken From), for eating of the forbidden fruit of the tree of knowledge (Cynic Philosophy), down through the foot-prints of time until the daring and eloquent Ingersoll said "that the noblest work of man was an honest God"—evolution of thought external to the mind; still there are some ignorant martial minds that in time would roll back, to the time when they used the stake and rack.

The honest God above referred to, to the materialistic mind, is the intelligent principle manifest in matter, yea! even in the very atoms themselves, that compose matter. So intelligent is this principle, that if any of its operations are interfered with along which it is manifesting, by man's contrivance, it slowly, but surely adapts itself to the new specific environment under which it has been placed. For example, if you interfere with the

specific environment of the tendrils of any climbing vine, by changing the position of an object, around which its tendrils are trying to cling, to some other position, within the radius of its intelligence, the tendrils will surely, and shortly change their directions to conform to the new specific environment. And so, *ad infinitum*, through all manifestations of The Great Dynamis; through the Mineral, Vegetable and Animal Kingdoms (Universal Monism). This is an empirical proof in the realm of matter, that the intelligent principle obeys a law and its environment, just as in the realm of mind, our thoughts obey the motives, and the environment surrounding it.

Here we have a boundless field for the Political Economists to investigate the laws that govern our development in nature, which is the function of Human Law, as distinguished from Natural Law, out of which sprang powerful motives; a principle of government, that was sometimes acted upon instinctively, but never systematically entertained by the ancient world; for instance, the Republic of Plato, an ideal state, founded upon abstract reasoning of the mind, not in itself odious, but irrational, because it took no account of the facts of nature. The welfare of the State was paramount to all personal interests, and was to be carried forward by a system of Eugenics, unknown to this day.

Dogmas are often laid down as natural, when only they are abstract and metaphysical conceptions of the mind, creating in the realm of religion anthropomorphic Gods.

There is an antagonism between Human Law and Natural Law, or between Natural Law and Positive Institution; when men are selfish and reckless in their greed after material wealth, as witnessed during a period of twelve years (Jupiter), and then demonstrated by a pan-ic (Saturn), where men have taken alarm, and hurry about to retrace their steps. Thus it is shown that Human Law will be at variance with the laws of nature, unless they are founded on a true conception of natural tendencies.

*"Your actions speak louder than your words"—
Author?*

Garganthau--the Teacher

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By A. GALE THOMSON

NOTE, I want not of your philosophies. Nor do I inquire your name, or place in life: suffice ye seek knowledge.

"I have learned to live within myself, observing all, though taking no part. I allow no one to contact me, for the lessons of life I have lived, teach me to beware of man, the cruelest, most inhuman animal upon God's green earth!

"I give ye safe conduct into Hell, the place of man's making. Into the lives of the poor; into the lives of the ignorant, who believe that gold is the panacea; who labor producing a jig-saw and puzzle, and who believe they produce necessities.

"I tell ye, Friends of my youthful dreams, venture not into these labyrinths unless ye be valiant; for the stench of man's corruption sickens the most hardy, nauseates even those who know no other life, and who, when overcome, vomit forth their own stench, adding to the sum total of stench.

"Add to this: the intolerance of the rich, who bleed these poor till naught remains. Till men are glad for prison cells, and women gladly sell their bodies to the sons of those who dried the fount of creature comfort.

"Tell me, my friends, are ye familiar with a man called God? I've searched for him this many year. The good, the rich, they know of him. The priest, he teaches all about this man; and teach he—that where God is, there is no hunger, no crime; that all is sunshine and happiness.

"This, then, must be a place occupied by your kind—by the rich, those of the leisure class—of a surety, I tell ye. God dwells not where we now go.

"Teach not, I beg ye, about this man. Mayhaps he lives, I know not; but this I know and tell ye: we are sick of the pap, the priest, he teaches—and if ye know no other God than this one who is meek and mild, hold your words, for they mean naught to us; and mayhaps someone forget hospitality, and ye early seek that last, long sleep—that the priest says, knows no awakening".

"Oh! gone from the earth are the joys of living", quoted Pictu, "and I deem it a privilege, good Common People, to be associated with you in bringing to light the woes of men, both rich and poor: for, perhaps, Golgotha is a place occupied by both the rich and the poor. For I have heard so many tales about the unhappiness of the rich, I fain would investigate, and mayhaps we discover, you and I, the secret of this unhappiness that seems to be the common lot of earthy mortal".

"There is a place", broke in Garganthau, "where

people are at peace, each with the other. 'Tis called Utopia—let's seek and find this place—discover, then, this dream of wealth to be a vain imagining. The poor, they there no labor know; the rich, they only squander happiness—and each man's taking, 'tis the other's giving. This, then, the place we are seeking. Tell me, friend Common People, what know you about this place?

What teaches you, your philosophy about this place"?

"'Tis said among the very old—wealth, 'tis a snare and a delusion. I know not: for from experience I cannot quote, but this I know; the grinding fear of poverty, the awful feel of hunger, the winter snows, bring no joys to the toiling millions. Somewhere, 'tis said, there is a place of laughter and joy abundant. It must be so, for in my dreams I've visioned food abundant, I've seen the joy of smiling faces who've beckoned me to wander in search of this place, but so far I've failed to find, though still I search. And it may be, perhaps you'll help; for, surely, you too seem in need of mirth, and joy, and laughter".

"'Tis said", quoted he of the Long Face, "that this God thou dost disdain, preached and taught of another life. Taught he, too, about the rich, and their difficulty of entering heaven".

Quoth he, in response to a question from Common People, "I know, 'tis sad; the priests, they teach of such a man and demand in return, a stipend. Two thousand years ago and more, the story goes, this great man lived, or had being upon this earth; he came to save a lowly, erring people. It must be true, to live so long; otherwise it die—become moribund. The good in men lives, the evil dies—disappears into the place of resurrection". So saying, Garganthau led the way out of the park, toward that section of the city where dwelt Poverty.

CHAPTER II

Didst hear the bells tolling the old year out, a-ringing in the new? The lives of men are very like the tidings tolled by bells: the ringing out the old, the tellin of the new. Jesus taught men to believe life extended thru the grave. He died to prove his contention true. Men saw him die, and buried into the grave. The stone, erect within its niche, concealing all within, gave forth no egress, nor allowed any to come within. The winding-sheet of death gave forth no secret, how 'twere done. Tomorrow saw the tenant gone—the place vacated of all mortal remains.

Jesus taught his people to assemble in a room, close all the doors and windows, that no doubt remain; the voices heard emanated from within;

that the forms of light, Spirit be. Under conditions such as these, Jesus did appear and unto those assembled, spoke substantially as told.

This then the law, the bells they tell; a-ringing out the old—a-telling of the new.

"Friend man"—thus did Garganthau speak—as telling of the bells, he gave his thot of creation's climb up out of the grave. "Friend man, the tale they tell is millions of years old. God and man, what difference but in a name. The bells, they tell the same sad tale: the burying of the old—ringing out a glad acclaim: the borning of the new!

"The yesterday that is today, tomorrow soon becomes. A lie tomorrow told, becomes a fact when yesterday becomes today. Tomorrow is but today. And so it goes; the lie once told, to controvert a fact, to subdue an aching heart, becomes a fact and mischief works. Nor can a lie be stilled, till it has run its course and become moribund thru the reeking filth it gathers to itself.

"This, then, the lie and how 'twere told: you'll listen to the facts". Thus were passed the winter nights, Garganthau and his friends discussing creation's awful void, and the price that man has paid for not believing simple facts.

"'Twas then as now", Garganthau ventured on, "man taught man only at a price. The priesthood of yesterday—I care not what the church—were inspired men, who received from men in other zones, the truths they did tell. Impostors came and tolled the bell; 'twere very like the truth. Man hesitated, then believed; and all, 'twas lost. Churches all—every one—are much alike; all listening for the bells that toll the death of the old—acclaiming the new".

The poor man spoke—"Tell me, I pray, why each controvert the other? Why not agree on fact, and still once for all these hair-splitting contentions"?

"The facts, my friend, are very vague, and allow much imagining—and the priest contends much as the price of his hiring. What difference if the Holy Ghost be mortal or immortal? The truth is mighty and must prevail; therefore this wailing.

"Perhaps 'twere better told; the facts, they are quite simple, and only those who do for hire, have ever controverted these teachings".

The lie was passed one winter's night, over who should light the fire. Garganthau then a lesson taught—"You each have done the very thing you teach 'tis wrong in others. Each one of you, by anger heated, cared not to tell the truth; to gain a point, you each have tried to out-lie the other. Many statements made are contrary to each other, and, if allowed to live, will bring about controversy in the future". And thus was taught, in a simple way, the beginning of the trouble.

"Yea! each of us will do the same; and to controvert each other, will, in anger or heated discussion, lie and bring to bear upon our friends, all kind of moral platitudes. Why, they would

uphold, even sacrifice the truth, to uphold one doctrine. Thus are parties formed, and, in time, the beginning quite lost sight of; for party anger stills the need for, and of, the original discussion. Thus it was in church history: a lie was told and parties formed, who, heated by discussion, made matters worse by further claims, not germane to the others.

"Matters now became much worse, and fuel it was added—when greed of Gold was added to the lust for Secular Honors. The church then made itself custodian of all knowledge; and taught that you, that we, need know no truth. Suffice the Priest, he knew and would teach at his discretion. Thus poverty of mind was added to the other crimes charged against the church.

"Such absolute dictatorial power brought into the church; men much like each other—scheming, lewd, licentious fellows, who charged per diem for this, for that; who garnered to themselves all power. Caring not to rule in the name of God, they ruled thru vilest terror. Sacrificed they, maidens to their lust, nor did parent dare a charge to make—lived they in dire peril, should they by word or deed question the right of these black-robed fellows.

"The church, it now divided was and an instrument of vast terror, became a menace to all life when organized by Clementine into one vast temporal power.

"The lie was passed, discussion rose, dissension followed quickly; schism occurred, which brought about separation and the starting of other churches. Temporal greed now sold to man the right to maltreat other men, and Martin Luther sowed the seed that brought forth much reform.

"The church today is much like that reformed by Martin Luther; cares not to come forward, will not retreat. Therefore, it stands a bulwark of greed, of licentious might, of ignorance and intolerance".

"The church that Martin Luther started, what of it"? one did inquire.

"This is today a narrow church, limited in its power; its priesthood shorn of most all power; it is secular, dogmatic, a Burgher's church; it teaches not, nor does it retrograde. It stands aloof from all secular discussions, each church a life unto itself; it is a community church, narrow, bigoted, full of schisms. Party strifes, often wreck the Lutheran church, which again rears its head when a popular minister heads the Church of State the way it sould go. Not much to the Lutheran power—a poor substitute for the really noble teachings of him who's name it wears; for, truly, Martin Luther was a man amongst men, and his teachings, those of his Master, Jesus Christ.

"Take the salary away from the Lutheran ministry and few would care to hold a position, that is without power or honor.

"All hail the man who thinks for himself, who opens his mind to the thots that are ever at large trying to find expresion amongst mortals".

Names and Numbers

By DR. JUNO KAY WALTON



NUMEROLOGY, the Science of Names and Numbers, has gained such tremendous popularity of late, and so many people testify to having gained success and happiness through a change of name or the rearrangement of their signatures, that it becomes necessary for every thinking and ambitious person to give some thought as to whether or not his own name is a good one or significant of success.

The letters and numbers of a name indicate the possibilities of the person bearing the name. As long as this name is used, the affairs and experiences will take on the conditions expressed by the character of the numbers and letters making it up. If the name is changed or a letter added or taken away, the experiences will vary according to this change and the circumstances in the individual's life will be directly influenced. Numerology has startled the world by placing the fact before it, that each letter of a name indicates a quality of character and a period of experience and that names represent destiny and opportunity.

Names are not just a few words which tell who a person is, but are facts of life which classify and specialize the individual, showing just what is to be expected in the way of character, thought, ability and expression. If a man or woman shows characteristics of a definite nature, a corresponding letter or number will be found in the construction of the name or the numbers of the birth. If certain characteristics are lacking in the nature or disposition or some lack of character is felt, there will be an absence of letters or numbers in the name to show this fact. A name then, will show whether or not a character is weak or strong and as a balance of character is the thing to be desired, a name bringing this about is a thought for deep consideration for those who wish to improve character or circumstances.

The figuring of a name is very simple and only requires a little study. A knowledge of the value of each letter enables any one to analyse his own name.

Underneath the numbers place the letters of the alphabet.

1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9
A - B - C - D - E - F - G - H - I
J - K - L - M - N - O - P - Q - R
S - T - U - V - W - X - Y - Z

Figure each name separately, by placing the values underneath the letters of the name and add all three names together finally. Then observe how many times the same number appears in the make up of the name or on the totals. Repetition of a

number gives added power or the absence of a number, if not found on totals or on the birth, indicates a lack of this characteristic. After adding the numbers of a name together, reduce to a single digit for the total has value as well as the parts.

For example:

LESLIE

351395 brings 26 when the numbers are added as a sum and 26 equals 8 (2 plus 6) which is the final number of the name. The name Leslie has a full value of 8 and carries in its construction—a single one, two threes, two fives and one nine. All the other names given at birth must be considered in the same way and the balance made. The NAMES GIVEN AT BIRTH are more significant than any name taken later or even the marriage name, although all enter into the final analysis.

The number one gives initiative, will, decision and force with ability to get things over. Several are needed to give true executive ability to a character. The number two gives consideration, tact, diplomacy and ability to associate or cooperate. It gives patience, gentleness and sensitiveness. This quality is needed as well to give perfect balance to a character, although too many may give super-sensitiveness.

Three is an interesting characteristic giving feeling, imagination, vision and the gift of words and speech, a quality needed in this day and age of creative ability. Too many threes may cause a person to talk too much, however. The number four is more practical and gives management, a sense of practical values, and deliberation, without which the character is apt to lack in concentration or the power to apply himself steadily. Many fours give too much caution and slowness of thought.

The number five gives resourcefulness, life and adaptability. A love of the world, public interest with a desire for change, travel, variety and activity. Several fives are found in nearly every one's name as a general rule. The number six is one of ideals, standards, duty, service and sympathy, and one or two are necessary to give true service and the humanitarian desire. This number gives love of family, but many sixes may make a reformer or one over-burdened with the affairs of others. The number seven gives discrimination, analysis, also skill, technic and tends towards reserve, silence and observation. It is a number of strength, attraction and specialization.

The qualities of the eight are power, efficiency, true judgment and authority. Ability to rise to an emergency and to control others rightfully, a quality which is lacking in many names. It gives suc-

Thirty-Five

cess after repeated effort and gives literary ability as well. The number nine gives generosity, tolerance, compassion and is the realization of true service, but also adds impressionability, impulse and dramatic feeling. It has a tendency to broaden the view point but gives many experiences and tests in love affairs. Love is the fulfillment, but impersonal love not personal.

Is your name a good one? Is it balanced, strong or does it show one-sided temperament? If a quality is not there, add it by a change of spelling or if a quality is too strong, take it away by a change of name. So much can be done to make life easier and happier through a careful study of one's self in this way and a great deal of help can be given others through this simple self-analysis.

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