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*The*  
**OCCULT PRESS REVIEW**

— FIAT LUX —

A Monthly Publication Devoted To Higher Thought In All Its Phases

*"Occultism bespeaks the search for God, the Great Cause back of all Nature.  
It embraces a knowledge of the finer natural forces not generally  
perceptible to the outer five senses of man."*

VOL. 1

DECEMBER 1922

NO. 5

**THE TAROT OF THE YEAR**  
**See Page 119**

LET THERE BE LIGHT  
THE TAROT OF THE YEAR  
RIGHT MAKES MIGHT  
THE AVATAR TO THE NEGRO  
PERIODICAL LITERATURE  
ELEMENTARY PSYCHOLOGY

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# The Occult Press Review

— FIAT LUX —

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A Monthly Publication Devoted to Higher Thought in all Its Phases

Edited by

R. CASWELL WERNER

and HENRY CHRISTEEN WARNACK

Vol. I

DECEMBER 1922

No. 5

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

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## EDITORIAL ANNOUNCEMENT

Effective with this number of the Occult Press Review the undersigned wishes to announce the association with him as the magazine's co-editor, of Mr. Henry Christeen Warnack. Mr. Warnack hardly needs any further introduction to the readers of this periodical, which counts itself indeed fortunate in securing the services of this gifted author, poet and critic in the conduct of its editorial affairs. Instead of as formerly in his capacity as only an occasional contributor, our readers are now assured of the cream of Mr. Warnack's output every month and his active participation in editorial matters, thus guaranteeing them a magazine improved in quality in every way.

In justice to Mr. Warnack it is perhaps fitting here to say, particularly since several of our readers have prematurely (and erroneously), identified him with the editorial conduct of The Occult Press Review, that editorially the undersigned is solely responsible for all preceding issues of that periodical including specifically the article on the Theosophical Situation in its initial number.

R. Caswell Werner.

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The third installment of "Steps to Mastery" which was crowded out by other lengthy articles will appear in the January number, together with the fourth installment.

## Let There Be Light

A discussion of books on Initiation with special reference to Alice A. Bailey's  
INITIATION: HUMAN AND SOLAR.

By HENRY CHRISTEEN WARNACK

If a book will let other books alone, so will I. If the author is either so wise, so original or so vitally absorbed as to refrain from quotations and comparisons, I will make no comparisons for him while reading his work. One thing, however, I cannot do for any book. Philosophy itself cannot do this thing, Science cannot do it, and Wisdom will not. If it is a book of any magnitude and lustre, one that lifts its searchlight toward the beyond, one that looks backward or forward with regard to the inherency of things, I will always for myself attempt to divide it into that which is known and that which has been heard. De Balzac was wise enough to do this for himself even in fiction, for when he had followed Seraphita and Seraphitas to the end of physical vision he applied the stroke of genius by calling the final chapter "The Assumption." This French novelist was so great a master of his own art that he could make a novel out of another man's vision, for he was only fictionizing his impressions of Swedenborg, and yet take off his shoes when he came to holy ground.

In the book, "*Initiation: Human and Solar*," by Alice A. Bailey,\* the author invites no comparison specifically, inasmuch as she refrains from attempting to subtract support from other works of a kindred nature, but her statements are often of a nature compelling the reader to allow for himself at least for what has been heard, and to question himself at many points as to what is really known. This book does not quote, and perhaps the author does not borrow, but the reader who wishes to give the work honest consideration must ask himself very frankly just how much he is obliged to borrow from Swedenborg and his system

\*Initiation: Human and Solar. By Alice A. Bailey, 248 pp. including charts. Handsome blue silk. Lucifer Publishing Co., 135 Broadway, New York City.

of the Grand Man, from *Theogenesis* and all of the Hermetic teaching of Cosmology, and from *The Secret Doctrine* and other works put forth by the Theosophical Society, in order to even give himself a vocabulary, not to mention a root-understanding, that will lend intelligent attention to Mrs. Bailey's ambitious and entirely sincere effort. Her work synthesizes and harmonizes all of these systems to a degree that any knowledge of them which may be possessed by the reader becomes his background and the book thereafter becomes not an original pronouncement but a commentary. It does not invite comparison, but itself is a comparison.

A person who has gone to the theatre, week in and week out for years, can get a healthy reaction from a play in from thirty minutes to twenty-four hours. He does this because he has both seen and heard. With a book, a satisfactory digestion will not take place probably for thirty days after the reading. You may grow up to a good book many years after you have read it, and you may grow away from a less superior book in the same manner. It also may happen that a great many years after reading the work your own growth and peculiar experience will allow a particular book to stand to you for something more than it stood for the author and different from what it would stand for anybody else. Twenty years after reading Sir Gilbert Parker's *The Right of Way*, I began to use it to illustrate things of which the author may not have any conscious experience to this day, yet it suits my purposes both exactly and legitimately. Twenty-five years after reading *Trilby* I saw DuMaurier's real meaning of that novel, and found it to be a meaning that the world never has given, but I have reconдите experiences to convince me that my late discovery was DuMaur-

ier's original and conscious intent. At exactly the same time there came to me a most satisfying and illuminating interpretation of *Peter Ibbetson* by the same author, and I want to say parenthetically at this time that such works as *Peter Ibbetson* do more to point the Way to the multitude than perhaps the wisest and most sincere efforts in the way of open instruction on secret subjects. The very lack of assumption in a masque like *Fenris the Wolf*, by Percy Mackaye, and exalted poems like Gerhardt Hauptmann's *Sunken Bell* or Browning's *Paracelsus*, is a quality that disarms the least experienced or most critical reader and begets in him a disposition to believe and a thirst for experience. For the same reason, a book like *The Initiate*, by a pupil,\* is a wondrously sane work to recommend to all beginners in mystical reading because it has the appearance of ordinary entertainment and normal narrative. It is likewise a good book for those who may feel they have gone a long way in preparing themselves for momentous steps, because it is a constant reminder of the great fundamental law that whatever is revealed on the inner planes must either be observed by the candidate in natural objects in the physical world and very naturally demonstrated in normal correspondence. Herein lies a most dependable means of confirmation.

To go back for just a sentence or two to the way books will play you tricks: you must always remember that many works will catch you by the quality of their entertainment and others by the splendid mental gymnastics to which you are put, yet this may not guarantee that the text of them contains any new or permanent mental or spiritual substance. I remember when I first read Ouspensky's *Tertium Organum* I was endlessly entertained by the stupendous array of good matter brought in from the books of other great thinkers, that I was lost in admiration for the masterful manipulation of these dynamic compounds and that I was perpetually stimulated

\**The Initiate*. By his pupil. 381 pp. Cloth. E. P. Dutton & Co., New York.

by the superb mental exercise to which the whole work put me. Clear through the reading I went about advising my friends to get it by all means, but a week after it was gone as something to be mulled over, for the life of me I could not find that I had any more from it than an increased sense of gratitude to Dr. Bucke and others for trying to acquaint the world with one slight aspect of cosmic consciousness, and a deeper personal incentive to free myself from time and circumstance by a better understanding of what it was to live in eternity—this latter having been kindled somewhat through the valiant wrestling by Ouspenski with the subject of time. It is true that I felt I owed Ouspenski my sincere thanks for a noble interpretation of studies of other scientists in the matter of animals and the dimensions they cognize. But on the whole I would now recommend the book as nothing to particularly advance spiritual knowledge and growth except as a by-product coming from the mental stimulation it incites and the broader culture it recites.

Something like this I think will happen to the person who studies *Initiation: Human and Solar*. The reader will know that Mrs. Bailey knew for herself many of the things given forth in the chapter on PROBATION, all of the things written on the subject of DISCIPLESHIP, and a considerable of what is put forth in RULES FOR APPLICANTS. He will know that she knows these things because they are things known and not things heard. He will know that they are known to her because they are also known to him. He will not know that the details of initiation given, and the revelations concerning the Masters as persons, the propositions of Rays, Devas and the Order for the stars, the suns and the gods, have been inspired by her experience, instruction, revelation or reading. The chances are that he will be very grateful to a sincere effort to illuminate him on a subject so stupendous and will regret that he can do so little about it.

Ouspensky's book strikes me as true and that he should have been helped by

it so much that he would have written something else in its place. Mrs. Bailey's book is important if true, but where her knowing ends and her reflecting begins would be hard to say and still harder to credit with the full value her sincerity merits. To me her book rather suggests that a person who had any proof for himself of all its rich contents might not be willing to let much of it out ahead of time. Of course there is more to Simon Barjona's knowing than flesh and blood reveals, but lots of revelators get wrong tips and others fall into cryptic habits followed by their exclusive kind. *Man, Whence, How and Whither*, for instance, is a terrible mess if you try to demonstrate or correlate its supposed revelations with reason, yet it is entertaining in spots, sometimes intelligent and partially informing. People shouldn't swallow everything written on sacred subjects, least of all their writers. It is not scoffing when we question both the source of the writer's inspiration and the wisdom of what is put forth. Parcelling the stars out like chocolate among children is likely to be tintured by the imagination and assigning the gods to their cosmic posts may not be precisely like appointing officers in the navy. . . .

Words might sometimes be taken in their common sense. Initiative and Initiation sound like they were of close kin. The first is something you start on your own, and the last is probably something you start for yourself and afterwards take all the help you can get, and Heaven knows you need a-plenty. On this point Mrs. Bailey offers some profound help when she suggests that the desired results may be brought about in two ways,

First, by a man's own unaided effort, which leads him in due course of time to find his own centre of consciousness, to be guided and led by the inner ruler or Ego entirely, and to unravel, through strenuous effort and painful endeavor, the mystery of the universe, which is concealed in material substance energized by Fohat. Secondly, by a man's efforts, supplemented by the intelligent loving cooperation of the knowers of the race, the Masters of Wisdom. In this case the process is quicker, for a man comes under instruction—should he so desire—and

subsequently, when he has on his part provided the right conditions, there is placed at his disposal the knowledge and help of Those Who have achieved. In order to avail himself of this help he has to work with the material of his own body, building right material into an ordered form, and has therefore to learn discrimination in the choice of matter, and to understand the laws of vibration and of construction.

This is a very good place to say that very definite suggestions to those not satisfied with their progress may be found in Dr. Rudolf Steiner's two books, *The Way of Initiation* and *Initiation and Its Results*. It will also not be amiss to suggest that since all works of this nature are replete with hints concerning the existence of long established Occult Schools it might be well for persons under a profound conviction of their own sincerity to make the most practical attempt both silently within and actively without to attract the attention of those who will give them the opportunity to test out both their good faith and their capacity to go forward in steps that will allow them to correct, unify and expand their present knowledge. It is not a bad rule to remember that whereas the blind alleys are many they may be a part of a needful experience and can always be eliminated when exhausted in spiritual profit, and furthermore that anything that assumes to help us cannot possibly hurt us and may be able to do what is claimed for it. It's a case where you can't lose and might win, besides the very existence of genius, its inspiration and its utterance of assurance in serene and lofty personalities who walk the world at all times and who illuminate it and bless it with their presence is proof enough that there is a way and that some have found it.

In one way I tried to be remarkably fair in reading this work. I succeeded so far that I forgot to note until it was completed that it is utterly deficient in its literary constitution. It makes no pretense at style of any sort, nor of coherence in its make-up. This is not a defect for it remains articulate and there is never any doubt in the mind of the writer of what she wanted to say or in

(Continued on Page 133)

# The Tarot of the Year

By WILLIAM MILLARD BARKER

## PREFACE

Pre-pyramidal wisdom concerned itself directly with Nature, and with the Laws and Relationships by which She manifested. Modern science gathers vast arrays of data and tries, from an infinite number of possible arrangements, to select the *least* fallacious to call the Truth.

The ancient masters, fore-knowing a period of spiritual darkness through which humanity was destined to pass, contrived various symbolizations of the truth mankind had gathered, all such systems being very simple in the symbols employed, but capable of great expansion and elaboration. Few of these systems have survived to the present day sufficiently intact in structure and principle to be of use to the occult student. Astrology is the more widely studied of these, and despite the lengthy and concentrated effort required to master it, has remained for many centuries the great occult science.

But the Cycles of Time turn ceaselessly, and turning, repeat in their proper order the values attained in the past. Another of the old occult arts is come to Humanity anew; is come again from out that bourne whence all men and things constantly return.

This art, more practical, less intricate

than others, is one which any serious occult student can surely grasp and effectively employ in furthering the evolution of himself and of those about him. The following chapters teach simply, yet fully, the science and art of the "Tarot of the Year," and show how the actual and esoteric value of each day may be found and definitely realized upon; how to employ ancient methods to determine the proper place of each individual in Nature, regarding both his degree of evolutionary ascent and his relationships with Humanity about him. The science determines the position of the Soul and the art traces its methods of manifestation through matter.

So far as is known to me after much research, the only modern hints of these old truths are found in the works of Olney Richmond, which were not intended for the public, and in the teachings of May Cecil Lincoln, my revered "Mother in Israel," to whom I more especially acknowledge my indebtedness. Though I may not name them here, I give thanks to those others from whose unselfish hands were received the "Key" and the "Major Charts."

WILLIAM MILLARD BARKER.

Los Angeles, August 13, 1922.

## PART I.

*"The visible is for us the proportional measure of the invisible."*

—*"Mysteries of Magic"*—Levi.

All nature has two forms and two motions, that of expansion and that of contraction. Into our hands, bridging that gulf vast and dark which intervenes between ourselves and immortal man, have come two books, or rather, two forms of one book, called in the expanded form, the Tarot, the Great Book of Thoth-Hermes, and in the contracted, the Deck

of Playing Cards.

The mysteries of the Great Book of Thoth-Hermes are available only to those of adept powers, and scarcely safe with them; yet the key lies, as it must ever do in nature, in the contracted form. He who would fathom the Great Book does well to study the Lesser Book, wherein lie crystalized as costly gems the secrets of the Greater.

The Lesser Tarot is the "Tarot of the Year." Its base is the Cycle of the Earth-Year which is composed of vari-

ous units of differing values. The Cycle of the Earth-Year is in itself the least unit of measure which will include all men and all things and all relationships. The card deck, 52 cards and Joker, is the book of the "Tarot of the Year," and this book together with an understanding of the esoteric formulae which control the various card arrangements, places before us "a proportional measure of the invisible."

The "Tarot of the Year" includes phases of many of the occult sciences, notably astrology and numerology; but these are applied in many respects dif-

ferently to some of the modern teachings, and though there is usually a parallelism in the results, it is not always apparent in the methods.

The Earth-Year is composed of a Great Cycle of 365 days. This is divided again into 7 sub-Cycles of 52 days, each sub-Cycle controlled by one of the 7 planets. The seasonal Cycles of the Year are 4; the Cycles of the Solar months 12; the Cycles of the Lunar months 13; the Cycles of the weeks 52 in number. Some of the basic units and their values are given in the table below:

Table 1.

## RELATIONSHIP OF THE CARDS TO THE YEAR

The Deck of Cards is constructed to correspond to the values of the year in every detail as follows:

52 days in each of 7 Cycles, plus the Joker, equals 365 days of year.

52 weeks of 7 days, plus the Joker, make the 365 days of the year.

52 Cards correspond to the 52 weeks of the year.

52 digitated is 7, the number of Cycles of the Year.

91 spots of each suit, x 4, equals 364, plus Joker, 365.

12 Court Cards represent the 12 Solar Months.

13 Cards in the Suit represent the 13 Lunar Months.

4 Suits represent the 4 Seasons:

Hearts—Spring.

Clubs—Summer

Diamonds—Fall

Spades—Winter

Table 2.

## ASTROLOGICAL CYCLES OF THE YEAR

The Year is composed of 7 Cycles of 52 days each—364; plus Joker—365 days.

1. Mercury Cycle begins Jan. 1st, ends Feb. 21st.
2. Venus Cycle begins Feb. 22nd, ends April 14th.
3. Mars Cycle begins April 15th, ends May 4th.
4. Jupiter Cycle begins May 5th, ends July 27th.
5. Saturn Cycle begins July 28th, ends Sept. 17th.
6. Uranus Cycle begins Sept. 18th, ends Nov. 8th.
7. Neptune Cycle begins Nov. 9th, ends Dec. 30th.

(Note—Dec. 31st is Joker.)

The tables given above demonstrate the correspondence of the Cards to the values of the Year. Other tables will be given in the proper order for the expansion of the system to its full dimensions.

The Earth-Year being the basic unit of terms of value used in the system of the "Tarot of the Year," it is to that unit that values must be resolved for

purposes of comparison. It is the same problem which confronts the student when dissimilar fractions are to be resolved to a common value; a common value, a common denominator, must be found. All beings and all things have, in relation to the universe about them, varying values, and in order to determine accurately what these relationships

(Continued on Page 136)

## Elementary Psychology

By CLARENCE H. FOSTER

EDITOR'S NOTE.—*The following is a novel and extremely lucid presentation of the principles of Psychology—with that term applied in its true sense. It is Euclidian. The subject is boiled down to its essence, hence should not be lightly read, laid aside and forgotten; but should be read, re-read and pondered over. There is material in the following for a month's meditation—meditation that will be found to be extremely fruitful.*

### POINT TWO

1. The mass of the race is in pursuit of, or thinks it desires, mainly, money and material things and possessions, personal qualities, charm and attraction, fame, honor, worship and adulation of others, and—Sensation.

2. The unit members may delude self, and apparently intensely desire not to have these things, yet, it will later be seen that beneath the surface they are no different than the rest.

3. These three cardinal desires for money and objective possessions—love or adulation of others, and sensation—are inherently woven into the racial psychology.

4. And incidentally, in passing, it might be remarked that they are the sole and only causes of pain among men, directly or indirectly.

5. The desires for material things and the desires for the attentions of others are to satisfy an inherent "need" for *superiority* over others. No individual of the mass lives who does not have some buried and perhaps unrealized feelings of *inferiority*. These are the driving forces which cause one to seek that which gives the sense of superiority.

6. The desire or need for "Sensation" is simply a part of the race at its immediate stage of evolution. One desires sensations of pleasure and the avoidance of sensations of pain.

7. The mass, then, is actuated by desires—

- a. To avoid inferiority.
- b. To feel superiority.
- c. To avoid sensations of pain.
- d. To have sensations of pleasure.

8. And the deepest student of life, at some time, must have passed through these stages. For while in these stages, he is in the elementary class.

9. *Anything* which purports to teach one *how* to feel superior to his fellows, or *how* to have sensations of pleasure, is elementary. Yet, each must pass and learn it for himself.

10. And his only road to freedom lies—in removing the impressions of inferiority, not by *overcoming* them, but through other means, and then he must have burned out sensation for himself. It matters not how far one goes toward this end, nor where he stops.

11. Since man seeks these ends, even unknowingly, how is it possible to lead him on the way of unfoldment, save by appealing to the desires of his heart? And, only when he has mastered the simple laws of self, can he see that there is yet more to learn.

12. The purpose of Elementary Psychology, appealing solely to selfishness, is to lead one past the outer portals, on the road to another and a higher gateway.

### BARRIERS

There are two states of mind which will utterly and absolutely bar one from further unfoldment, or understanding of self, or of life, or of nature.

One is that attitude which is skeptical of all lines of thought, ideas or beliefs, which may belong to some other "school" or class, than that toward which one may lean.

For it is true that one may learn from *all* things, even if by analysis he arrives at the conclusion that another viewpoint is incorrect.

The other bar, which is the same one expressed in a different way, is that frame of mind wherein one feels that he has uncovered and discovered the last and final secrets of the mysteries of life. It is true that after each new realization, or picture, one has this sensation for a time, yet if he clings to it he has closed to himself the pages of the books of life, and may not even peep beyond the one which he has found to be "complete."

It is true that there are various and different stopping places along the road for all, as even when you read a book you pause and put it down at some point and leave it lie. Perhaps you return to it and read beyond, perhaps you have enough and never take it up again. So it is not, necessarily, an error when one puts up the bars to unfoldment, or finds a page that portrays a picture which seems to be complete.

There are but two reasons or factors which cause one to place these bars of skepticism and "all-knowledge" between self and further growth and development.

The first possible factor is Conceit. Personal conceit because one has penetrated to a degree beyond his neighbor.

The second possible factor is—that some personality *whom you look up to* has said that certain things are true, and you think that that person is the last authority.

Either reason is wrong. Conceit bars from everything. And the personality has never walked the earth who has given to any other one the complete picture of life.

Think on these things—

The precursor of progress is the open mind.

All things may be true.

All realizations are incomplete.

Who are we to say that anything is untrue?

What personality states that certain things are, or are not, true?

Who is this person?

Perhaps anything is true. It can be.

But if it seems true to you, then remember that it is but *half* of truth.

Do you, or does any personality whom you know, have all truths, all secrets?

Gaze long at the heavens on a clear starlight night, and answer to yourself these questions:

How far does it all extend?

How long has it been there?

When you have answered these questions you will have found the open mind.

(To be Continued)

## AN ANNOUNCEMENT FROM MR. RAWSON

A circular from Mr. F. L. Rawson's headquarters announces the inauguration of a new activity of this very busy Leader, with its details and working methods. The headquarters are issuing a Monthly Bulletin for those who wish to join in this work. This Bulletin has four main features, which include a monthly lesson especially prepared by Mr. Rawson; notice from time to time in the Bulletin of any serious trouble attacking humanity which it is believed can effectively be reduced by the united prayers of those working together; co-operation between the various centers in serious cases, in which the Bulletin will serve as the medium of communication in directing the work; and Graduated Lessons in the form of a monthly lesson from Mr. Rawson, with the object of helping beginners raise their thought from a material to a strictly spiritual basis.

The four large pages of this circular are replete with information and prophecy, and include some interesting details of the fulfillment of certain prophecies, and the description of the recent great earthquake in China and the volcanic disturbance which took place in the Alaska Peninsula a short time before is thrilling.

Full information and copies of the circular may be had by addressing Mr. Rawson's American headquarters at 15 East 40th St., New York City.

# The Avatar to the Negro

(A Prophecy.)

By Fr. ODACON

There are those, deeply versed in the occult, who believe that the next Avatar that is to appear upon this planet, will be to that group of mankind known as the Negro race. There is reason to judge that to occultists as a whole this doctrine is new; and that the brief outline here given will be in the nature of a revelation. It is realized that the new is rejected by the vast mass of humanity on principle, simply because it is new, and that those who champion, or even give voice to the unusual as an interesting theory, become targets for the scorn and ridicule of the uninitiated. Silver is the trumpet of truth, and fearlessly should he be who puts his lips thereto.

The Negro race now present on the planet is an anomaly in the evolutionary process. Of all mankind the most retrograde, it should have ages ago passed off the scene of action as being outworn and no longer capable of furnishing proper bodies to the egos evolving here.

That it did not so disappear is due to the unwisely exercised will and volitional faculties of man whereby certain of the evolving entities departed from true path and by personal, selfish and wicked perversions of their natures and powers, so *devoluted* themselves that the Manus of their race disowned them and these entities were thrown back, such as were not utterly destroyed, either to incarnate in the negro race, just then normally finishing its work, or, in the sadder sense, to await in the realms of Kama Loka an opportunity to again evolve. In short the Negro race of today is largely, if not entirely, composed of Atlanteans who, as Black Magicians or those wilfully associated with them in the Black Arts, employed their wonderful control of the powers of nature for purposes predominantly selfish, and ends not in accord with the laws of universal being. It is probable that the primal Negro race, under the influence of this

great group of devoluted souls, became rather lower in vibration, denser in the material employed, and blacker in color, than it had originally been.

It is not to be assumed from these facts that all the Black Magicians of Atlantis who escaped total destruction, or the Kama Loka phase of their karma, are incarnated in the Negro Race; far from it. A few were powerful enough for this cycle to escape the drag-net of law, and with some others less involved, are now scattered among the higher races of man, and are met on the streets of our cities, are seen in public positions, in the pulpit, in politics, in financial circles, and in short are found any and everywhere an opportunity is presented to them to dominate, for their own ends, the lives and activities of the multitude.

Fortunately for humanity few of these recall their past glories or recall from the wisdom of the past the secrets and formulae which give control of the spirits of nature. A very few have re-collected somewhat of their ancient personalities; of these let the occult student and the world at large beware.

To this PSEUDO-NEGRO RACE no AVATAR has come. To the primal Negro race and to all other races in their turn has come that incarnation of the "God made flesh," which is the birth-right of every order of man. But to this later race, to this anomaly in the evolutionary process, none has come. Yet, so is the teaching, to them an Avatar now comes. A special provision has been made for the elevation and reinstatement of this group of souls.

In the earliest races of man, when the material involved in the human body was more tenuous, the gods, for of such is an Avatar, manifested directly to the consciousness of humanity without the necessity of direct incarnation, a thing which later became necessary when man further immersed in matter, losing in

that process the intuitional faculties upon which he had before depended.

The true idea of an "Avatar" is "one who turns back from merited Nirvana" for the purpose of leading the evolution of beings less advanced. In the highest sense this superlative opportunity is open only to a "god," i. e. One who has attained; but anyone, who, acting of the god within him, turns his head to the help of those others weaker or more unfortunate than himself, who have no claim upon him other than their helplessness, such a one is, to the extent of that action, an avatar. For gods and men the first and last lesson, the highest, holiest, motive, is COMPASSION.

Thus all men who have given of themselves to the spiritual and evolutionary development of man are truly Avatars, Sons of God. The mind turns to Buddha, Jesus, Mohammed, and others of lesser degree, many of them very close to our own skeptical times.

This AVATAR to the NEGRO, who will he be? How will he appear? Where will he appear? When will he appear? All these questions the doctrine under exposition fully answers. You who read prepare for the startling and the soul-moving. As this Negro race is an anomaly among the orders of Mankind, so will the Avatar who comes to it be an anomaly among Avatars. *He will NOT be a NEGRO nor have in his veins a drop of the blood of that race.* He will be a man of Caucasian Race; he will appear in no way especially unusual or sensational, perhaps as a philanthropical business man; he will open his work in America, probably the West; and his appearance *must* be soon.

Many students will inquire how a man, without possessing the blood of the race to which he comes in the guise of divine leader, can be attuned to the consciousness of that race. The question is a vital and pertinent one and the answer is before us. This Avatar comes from recent incarnation in one of the branches of the Indio-germanic race, possibly the Hindu, descended into the negro race to the extent of there passing through most of the prenatal period, building into his

astral body the necessary elements to perfect his understanding and control of the people for whom he came to plead before the High Gods. Deserting this body before the epoch of birth lest he become too far involved in the peculiar astral darkness of the negro, the winged-soul at the proper time incarnated in some European or American family, and now stands just without the gates of the temple wherein he is to serve.

A bizarre thing; it is whispered that the Evangel is one of the mightiest, now repentant, of the Brothers of the Shadow that escaped the destruction of Atlantis; and that he now comes in the double role of one, who having paid to the uttermost farthing his debt to humanity as a whole, yet desires as a loyal soul to personally and individually redeem those whom in ancient times his hand cast down.

Upon this *White Avatar* to the *Negro* and his *Work* will pivot all racial history for many thousands of years. In the year of the Kalendar 1943, the whelming surge of the Yellow races will burst upon the world. Of the five races upon the planet at this time, the Black, the Yellow, the Brown, the Red and the White, the Red and the Brown are numerically inconsiderable; when the Yellow rises, armed with powers both material and occult, shaking the earth with the tread of their billions, but two races will offer concerted or substantial opposition, and these races will be the White and the Black.

Failure of the White-Black combination will spell extinction, or slavery and oblivion worse than utter destruction, of all races except the Mongolian and their relatives at the hands of the Yellow. Such a failure, disastrous and complete, can be prevented by but one thing: the immediate arousalment of the Negro Race from its age-long stupor and elevating it, in the next score years to such a position that it can take a place in the world of affairs and with the White Race bear the brunt of the *real* Armageddon.

A question becomes vital to us: can all those things necessary to a sudden and apparently abnormal evolution of the

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## Right Makes Might

A CHRISTMAS STORY OF DEMONSTRATION

By AGNES MAE GLASGOW

"I know that I am right because what I want to do will be a benefit to all," said Stella Wainwright. "There will be a way opened. I know it, although I do not know how that way will come, but right is right and I will not back down."

"But Stella," complained Mrs. Wainwright, "you know that your father will object. You have never been so far away from home before, and he is so proud. So very, very proud. His daughter going out into the world to make her own way."

"But it is right, mother. All my life you and father have sheltered me and given me the best you had to give. Now that father is ill and out of a position it is only right that I should begin to take care of myself. Why, mother dear, to sit down and help eat up your small savings would be the very wrongest thing I could do. Don't you see it would?"

"But what will you do? You have no training and—oh, if your father could only get back his health and strength!"

"That is all very well, mother. I want father to regain his health. No one wants that more than I do. Dear, lovable, helpless Daddy. It's an ill wind that blows nobody good. How do you know that Daddy's sickness did not come upon him just to push me out into the world to do my share of the work? I am going, mother, and I will never begin any younger. Think of it! Twenty-two and have never earned a dollar in my life. Shame on you, mother darling, to keep codling me like a spoiled baby while other girls are glad, yes, glad, to have a chance to work hard every day of their lives. Oh, oh, I am going, and God will make a way. I don't want it to be an easy way. I want to feel that I earn what I get and then I can help you and Daddy."

So spoke a girl, untutored in the world but whose heart was right, and who be-

li ved that right made might. Love was her only capital. Love and a desire to do something useful whereby she might take part of the burden of support off the weakened shoulders of a father who had literally broken down under the stress of unremitting toil and financial losses. Indeed these losses were for more serious than either Stella or her mother knew.

Firm in the faith that her readiness to serve would find a way in which to serve, Stella later in the day took a train to go to the city where she would live with an uncle and aunt until such time as she might find employment as a plain seamstress, for that was the only work she knew. Soon, in looking through the want ad columns of a daily newspaper, Stella came upon the advertisement for a seamstress wanted in a small family, one who could mend children's clothes and who would not object to escorting two little girls to and from their school. Stella was fortunate in securing this position, and soon learned that both husband and wife were actors in motion pictures. Stella was not a pretty girl, as beauty is usually gauged, but her's was a face strongly marked with character, culture and refinement—just such a kindly face as that to which children and old people instinctively go when needing comfort or sympathy.

In this family was Old Grandma King, Mrs. King's mother. Grandma King and the little girls were passionately fond of the movies and often played that they were making pictures just like mamma and papa did out on the big lot where real pictures were made. Of course Stella was asked to take part in these play pictures, which she did with a great deal of interest. Interest indeed which soon culminated in her working out such a beautiful make be-

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## Periodical Literature

### Astrology, Numerology, Color Vibration, Cryptology

One of the best contributions to the study of Astrology in the magazines of the current month is again found in *Reality*, in the issue for November, under the title of "Observations Upon the Science of Astrology," by G. V. Reynolds. Some very valuable hints on the study of this science are to be found in this article. . . . *Prophecy* for December-January contains several good articles, among which are "What is Religion," under which is discussed creeds and denominationalism versus a religion founded on an understanding of the laws of self-existing Creative-Force; in "The Awful Panic of 1923," cyclic indications of a forthcoming money panic are pointed out; in the department of "Astro Mathematics," Magi Zariel gives the method of calculating exact zodiacal longitudes of House Cusps in degrees and minutes. The same issue of *Prophecy* also contains a valuable table of Heliocentric Longitudes of the Planets for the year 1923; as well as the usual departments and schedules of daily and weekly astrological indications. . . . The "Astral Ray Department" of *Rays from the Rose Cross*, for January, is devoted to an instructive article on "The Prenatal Epoch," by Eleanor Jennings, which brings out the symbology in the method of prenatal epoch, showing the practical applications to which it may be put. The same number contains delineations for the children of Capricorn, born between Dec. 23rd and January 20th, with the delineations of the horoscopes of three children, which are excellent for use in applying the inductive method to the study of astrology. . . . In the November *Mercury* there is a brief article by Charles Nevers Holmes, entitled "A Celestial Chair,"

which though not really astrological in character, is of much interest, as it describes the five-starred chair of Cassiopeia. . . . In *The Aquarian Age*, for November, George B. Brownell, in an article with the same caption as his periodical, tells about the New Era from an astrological viewpoint. . . . The *American Astrological Student and Adept* for November contains an article on "Prayer and Astrology," by Stuart Armour; "Some Ideas in Regard to Speculation," by Frederick White; and the reprint of "A Wonderful Prophecy About America," written in London, February 22, 1732, which contains much of interest. In the same number Sam Bartolet discusses the astrological indications of the moment when "Turks and Allies Sign Armistice."

In November *Reality*, under the title of "Word Values," Shalmaz Waite contributes an instructive article dealing with the material expression of the law of vibration in numbers. . . . *Reason* for Nov.-Dec.-Jan. prints an article by Artie Mae Blackburn, "Miracles of Vibration, Color, Sound," which treats of the relationship of names to Cosmic color currents. It contains much information. The same periodical also reprints an article from *The Occult Review* (London), "Virtues of Precious Stones," by Philip S. Wellby, having to do with the cryptic properties of gems. . . . In *The Aquarian Age* for November, appears the first installment of "The Psychology of Color," by Orella Rexford, the title of which is descriptive of its contents. This installment details some very interesting experiments with insects and their reaction to certain colors.

### Alchemy, Hermetic Philosophy, Esoterism, Mysticism, Rosicrucian

November *Mercury* leads off with "Alchemy in Bohemia," by Oscar A. Korff, which is a historical sketch of the activities of the Kraft in Bohemia, and particularly its capital, Prague, in the 15th, 16th, 17th and 18th centuries, during which time that country played a notable part in the development of the Science. In the same issue, in the department, "Studies in Hermetic Philosophy," "The Sacramental System No. 5, Poenitentia et Unctio Extrema, Hermetically Defined and Explained," by Khel, X° 32°, is the continuation of a series in Hermetic Philosophy. The present installment treats of the Sacraments of Penance and Extreme Unction from the ancient Rosicrucian and Hermetic standpoint.

The seventh of a series entitled "The Earth's Nervous System," which treats of the occult centers of our planet as indicated by its physical configuration, is devoted to Mont Pele. . . . The December *Occult Review* (London) devotes the bulk of its editorial notes to "The Philosopher's Stone." "Spiritual Evolution," by P. H. F.; "The Craft of Magic," by Owen Rutter; "More Welsh Fairy Lore," by Mary F. Lewes; and "The Occult Lore of the Cross Roads," are the titles of some very interesting articles on Occultism. . . . Part V of a series of articles on "The Seven Creative Principles," by Hiram E. Butler, the present one being on Order, as the third of the Creative Principles, is one of the leading features of

*The Bible Review* for Dec-Jan. The same number contains also, "The Two Selves; Through Life and Death," by Asaph; "Communion," by S. E. Martin; "Angels," by Leo Libra; and the usual departments.

"Thanksgiving," by Henrietta Heron, the leading article in *The Esoterist*, for Nov. 24, gives something of the deeper significance of that day than merely giving thanks for abundant harvests and well-filled cellars and barns. "Thanksgiving Day Thoughts," and "Meditation," are two departments arranged by the editor, the subject of the latter of which being "Realization of Freedom." There are several poems. . . . "The Spirit of the New Era," by Agnes E. Marsland, its editor, is the leading article in the same periodical for Dec. 8th. It deals in a significant manner with the forthcoming struggle. "The fortnightly meditations contains "Thoughts for the Closing Year." "Ideals" is a short article, and there is the usual quota of poems.

In the November *Aquarian Age*, under the title of "The School of Life," Louise B. Brownell writes of the true purpose of life, giving the reasons for man's terrestrial existence. "The Master's Call to Freedom," by Adelaide Gaffney, harmonizes with the foregoing article by Mrs. Brownell, being of a similar nature. . . . "Thomas Lake Harris," is a brief biographical sketch of the late mystic, adept and seer, written by Robert M. Hart, which appears in *Boston Ideas* for Nov. 11, and is of especial interest

to those interested in mysticism. . . . "Fed the Multitude with Fish," is the title of an article contributed by the eminent biochemist, Dr. George W. Carey, to the December number of *The Vegetarian Magazine*. It purports to give the esoteric meaning of the scriptural passage representing Jesus as multiplying loaves and fishes.

*Keys from the Rose Cross* for January prints "The New Sense of the New Age," by Max Licindel, describing the conditions which will prevail, to some extent, in the Aquarian Age, and giving the qualifications requisite to becoming a citizen of that age. "Letters from a Rosicrucian," written to Carl von Eckartshausen, of Munich, between 1792 and 1801, translated from the Spanish by Mrs. N. W. Caswell, giving rudiments of the Rosicrucian Philosophy as it was presented at that time, is the first of a series of articles which promises to be of absorbing interest to all interested in the Rosicrucian movement, ancient and modern. "The Bodies of Jesus," and the Threefold Spirit," are dealt with in the department conducted by Kittle S. Cowen, under the heading, "Studies in the Rosicrucian Cosmo-Conception." "Aladdin's Lamp," by Ethne Rayden, is the first of a series of "Tales of Modern Mysticism," embodying an exposition of the doctrine of rebirth.

"The Seven Gates," by Henry Christen Warnack, is a short article of high mystical value, appearing in *Broadcast* for December.

### Ethics, Philosophy, Scriptural Review

"Ethics from the Angle of Revelation," by Luella F. Phelan, is an article in November *Reality*, which treats of revelation with special reference to the Bahai movement; "Independent Investigation of Truth," by Harrison G. Dyar, is an exposition of the second of the twelve basic Bahai principles. The same number contains the conclusion of the article, "H. G. Wells and the Prophet Mohammed," by Henrietta Wagner; and G. A. Kratzer contributes "The Redemption of the Cosmos," through the power of the "mediatorial mind." . . . "The Son of God," is an original article by Enoch Penn, which appears in *The Bible Review* for Dec-Jan. The same number contains "Suffering," by Annie Amelita Mayo; and Bible Reviews, by H. E. Butler.

In the series, "The Six Greatest Men," Donald MacDonald in *The Golden Rule Magazine*, for November, gives a brief sketch of the work of the great Greek philosopher and mystic, Aristotle. . . . *Broadcast* for December contains another installment of the reprint of Emerson's essay, "The Oversoul;" also installments of the reprints of the Swami Prakashananda's "The Inner Consciousness," Vivekananda's "Secret of Work," Discourse Three of the "Bhagavad Gita," an installment of "The Ramayana," Maeterlinck's "Wisdom and Destiny," and an explanation of the Mahabarata. "Philosophy of Belief," by Dr. F. Tanaka, and "The Rebirth of Religion," by Reynold E. Blight, are original articles.

### Applied Psychology, Psychoanalysis, Advanced Thought, Business Philosophy, Mental Science, Christian and Divine Healing

"The Psychology of Higher Living," by Christian D. Larsen, is one of a series of lessons on the use of the mind, appearing in *The Golden Rule Magazine*, for November. "An Analysis of Consciousness," is the second of the series "Self-Discovery—

The Path to Power, Joy and Health," by Frederick K. Davis, running in the same magazine. These articles are an exposition of combined principles of applied psychology and psychoanalysis. Agnes Mae Glasgow contributes another of her "Middle

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Aged Successes from Failures," to the same number. "A Constructive Plan for the Community," by Dr. Wm. A. McKeever, is one of a series of discussions on the opportunities for social service with detailed suggestions as to methods. J. E. Bullard contributes "Action and Reaction in Business," telling how to put forth the necessary selling efforts to overcome buying resistance. "The Psychology of Selling," by James Samuel Knox, treats of successful selling and business methods.

"Character Building," by J. F. Wright, is a good article on practical psychology, appearing in *Boston Ideas* for Nov. 25. . . . "Early Morning Meditation," by Marie A. Watson, in November *Reality*, treats of the very important subject, right thinking. In the same magazine Viola Mizell Kimmel writes of "The Son of God on Earth." There is also the conclusion to Floyd B. Wilson's article, "Access to the Absolute Through Prayer." . . . In "The Christ and the Creature," in *Nautilus* for December, Herbert Coolidge writes of the Spiritual man and the elemental self—a distinction that is important; "Something to Go Home To," by Orison Swett Marden, is a beautiful article on creating home spirit; "The Energy of the Mind," by Claude William Chamberlain, is a study in psychology.

The article, "Building for Efficiency," by Peggy M. Reeves in *Now* for November concerns scientific, self-directed evolution. "Demonstrable Psychology," is a series arranged from the mss. of Henry Harrison Brown, by Sam E. Foulds, the first lesson of which, "Fundamental Principles," appears in the present issue. It gives promise of a splendid exposition and instruction in the practice, of the principles of the "new psychology." "Metaphysics, or the Science of the Supernatural," by Chas. Matt. Berkheimer, is a good discussion of present day metaphysics. . . . "Supply, Demand, Overflow," by Katherine M. Messner, in November *Power*, is a Thanksgiving lesson giving terms in Spiritual Correspondences which is seasonable at all times. "The Inherent Power of Mind," by Charles Edgar Prather, in the same number, is a

simple lesson in practical psychology. "Virtue Its Own Reward," one of Agnes Mae Glasgow's "Little Journeys Into Success" series, illustrates in short story form the practical application of metaphysical principles. . . . Mrs. Glasgow also has one of a similar series, "A Little Christmas Journey Into Success," in December *Broadcast*.

"The First Step," by Achmed Ben All, in *The Wheel of Life* for September, treats of the evolution of the mental faculties and the unfoldment of higher principles than those developed by the present race as a mass. This article is good. . . . "The Process of Thinking," by Kitty S. Cowen, is to be found in "Studies in the Rosicrucian Cosmo-Conception," in January *Rays from the Rose Cross*. . . . "Psychology, Old and New," by P. A. Jensen in *Reason* for Nov.-Dec.-Jan. is an illuminative discussion, the scope of which is indicated by its title. It contains some sound advice to Spiritualists, to which school of thought the author apparently leans.

"Finding the One Best Way," by Fred C. Kelly, in *Success* for November, deals with efficiency in doing things. "From Ten to Three," by Orison Swett Marsden, in the same number, discloses the secret of getting the maximum result possible from the day's working hours. In the article, "The Mysterious Somethings that Gets There First," the same writer describes a silent ambassador—the mysterious something in the great within of us—which goes before us and smooths our pathway. . . . In "What is Psychology?" in *The Business Philosopher* for November, G. R. McDowell presents a discussion of definitions and theories; Horatio W. Dresser writes on "The Power of Thought"; "The Magic of a Pleasing Personality," is contributed by Orison Swett Marden; "Character Building," by Henry Thomas Hamblin, is Part X of the series on "The Fundamentals of True Success"; "The Public Demands Quality," is a good business article from the pen of Chas. T. Hull; Walter T. Williams writes of "A Business Philosopher"; Nicholas Tsukalas describes some good "Exercises to Self Control"; T. Sharper Knowlson tells "Why Jews Suc-

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ceed," which, in a nutshell, is because they fix on a calling and then focus on it. "Balancing the Composite Type," by H. D. Appelby, is the seventh article in the series on the "Science of Morphological Character Analysis."

In "A Demonstration of Material Things," in the November *Aquarian Age*, Dr. Edna Detwiler tells how she acquired material things through constructive thinking.

"Self Treatment by Vital Energy," by Asaph, is an article in *The Bible Review* for Dec.-Jan. which is well described by its title. . . . In the November *Now*, under the caption, "Who Built Your Body? You did!" Edward W. Robinson presents a rational dissertation on the relationship of right thought to healthful living. . . . The article "Prophecy and Healing," in *Prophecy* for Dec.-Jan., discusses the characteristics of various sects and denominations, in regard to their attitude toward healing, and touches upon the uses of astrology in connection therewith. . . . In "Thought," in January *Rays from the Rose Cross*, Alice Powell Strong describes the power thought has in molding the life, and gives methods of controlling thought so as to obtain the best results. . . . "The Way of Health," by

Henry Thomas Hamblin, is an article on mind and spiritual healing appearing in *The Aquarian Age* for November. The way to health is through right thinking. . . . "Self-Pity and Love for Others," by Browne Landon in December *Nautilus*, tells of a "bloodless operation" by the use of spiritual tools. . . . "He Sent His Word," is an article on Healing in November *Power* by Hala Weston. . . . "The Cure of Disease," by Eugene Del Mar, appears in *The Business Philosopher* for November.

Joy is apparently the keyword for the December number of *Unity*. "Joy a Spiritual Value," comes from the pen of Emma H. Luke. There is also, "The Bible Teaches Joy," by I. O. S., while "Count It All Joy," and "The Strength of Joy," are anonymous articles. "Your Gift to the World," by A. L. Moffett, also appears in this number.

"Spiritual Anti-toxins," is the caption of an editorial by Khel X, 32, in *Mercury* for November. This condenses into one page an exposition of the art of maintaining physical health through right thinking, and at the same time giving pungent reasons why the deadliest of poisons proceed from the other kind of thought. This article is a masterpiece.

### Electronic Science, Health, Dietics, Rational Living

"What About Air?" is an article by J. A. Elchwaldt in November *Now* treating of the value of right breathing in relationship to the maintenance of proper health. . . . "The Technique of Resting," by Eustace Miles in December *Nautilus*, is a very sane article on the value of rest in a well ordered regime of living. . . . "Our Nerves and the Psychic Factor," by M. A. Anderson in *The Occult Review* (London) for December, is a valuable treatise for would-be occultists. . . . "You Are What You Eat," is an illuminative article on dietics by Martin A. Witt in *The Vegetarian Magazine* for December. The

same number contains many menus, recipes for meat substitutes, and discussions of food combinations, healthful and unhealthful. This periodical is invaluable to those regarding diet as a factor in maintaining good health.

Health from the standpoint of astrology is treated in the article, "Health," in *Prophecy* for December-January. Some good advice on right diet and breathing, and also hygiene, with tendencies of the current period according to astrological indications are therein given.

### Spiritualism

"The Transit of Spirit Through Matter," by J. C. Hobson, in *Reason* for Nov.-Dec.-Jan. is a brief but instructive essay on Creation and Evolution, credited to "Analogous," an ancient Egyptian Master. Under the title, "Has Judge Hatch Renounced Reincarnation?" the editor, Dr. B. F. Austin, discusses the Buddington manuscript, "Exploration in

the Spiritual Realms," purporting to be dictated by Judge Hatch of "Letters from the Living Dead Man" fame. Elsewhere in the same number is found an excerpt from this book, entitled, "The Original Significance of the Doctrine of Reincarnation—an explanation of the original doctrines of Ranga Hilyod." In connection with this the

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reader is advised to refer to the L. W. Rogers article on Theosophy on another page of the same magazine, as he will thereby get a good angle on both sides of the question. "The True Spiritualist," by H. G. Burroughs is an article of real upliftment containing sound and sage advice. "Auras and Radiant Rate of Vibrations in Great Spiritual Personalities," is the self-explanatory title of an article by Ernest J. Stevens. "Thomas Carlyle and Spiritualism," reprinted from London *Light*, quotes a chapter from Carlyle's "Sartor Resartus," showing that author anticipated the doctrines of modern spiritualism. "The Fragment," by Olive A. Smith is an inspiring fragment on the union of souls. "Search of a Soul in Sorrow," is an excerpt from Ella Wheeler Wilcox's "The Worlds and I." These are some "Messages from Wm. T. Stead and John Jacob Astor," through the mediumship of Mrs. Wickland, and also a message from Robert Wilcox through the same medium. The current number of *Reason* is rich in content.

"After Death Experiences," from the pen of Ida Lewis Bentley, is a very interesting contribution to *Boston Ideas* for Nov. 18.

... *Theosophy Today* contains an excerpt from the Rev. Vale Owen's "Highlands of Heaven," under the title "From the Great Beyond: Transmission of Spiritual Power." ... "The Greatest Seance in History," by Rev. James L. Gordon, D. D., Pastor First Congregational Church of San Francisco, in the November *Aquarian Age*, is a remarkable article written *about*, rather than *from*, the standpoint of spiritualism—which would probably not be called spiritualism from an orthodox viewpoint, but is well worth reading by anyone interested in spiritualism. Its author reveals a familiarity with all the modern schools of occult thought. ... "True Mediumship," by Arthur Dudley Hall, in *Unity* for December, is a very sane discussion of the subject, though hardly from the viewpoint of a spiritualist. It rightly questions the desirability of permitting another entity to function through one's organism, though the writer apparently does not take into consideration the growing laudable tendency on the part of leaders in the spiritualistic movement to discountenance negative methods of "control." There is much sound advice that can be recommended to

seekers of mere phenomena. . . . *Rays from the Rose Cross*, for January, in its Question Department, treats of "Trumpet Medium-

ship," giving the Rosicrucian teaching on this particular phase of mediumship.

## Theosophy

*The Beacon* for November leads off with "An Esoteric Fragment," which has high value as a subject for meditation. The same number contains a reprint of H. P. B.'s letter to the American Convention of 1891; and also an interesting addition to his former article, "How H. P. B. Taught Us," by Jacob Bongren. The monthly syllabus of lessons for the study of the *Bhavad Gita*, arranged by Alice A. Bailey, appears as usual. . . . In *Reason* for Nov.-Dec.-Jan. Mr. L. W. Rogers' department of Theosophy is devoted to "Reincarnation, Heredity, Evidence," in which he gives a lucid exposition of the subject, supported by evidential experiences. . . . "Gideon, the Deliverer," is the subject to which the Theosophical Column, conducted by Grace Evelyn Brown, in *Boston Ideas* for November 25, is devoted. . . . *Theosophy Today*, (formerly *Christian Science Today*), for December, has as its leading article,

"Making Science Christian," written by the editor, Alice Boyd. "Some Studies of Genuine Clairvoyance," and "Flammarion—a Talk with the Great French Scientist," by Percy Noll, are other articles included in that number. "Words of the Wise," is a very interesting extract from "Letters from the Masters of Wisdom."

"Prevailing Tendencies," in *Theosophy* for December, is introductory to a reprint of H. P. B.'s "Is Theosophy a Religion?" "The Divine Birth," and "Nationalism—False and True," the titles of other articles appearing in that number. The latter mentioned discusses an address by Hjalmer Branting, socialist Prime Minister of Sweden. There are installments of "Initiates and Initiation," consisting of extracts from *Isis Unveiled* and *The Secret Doctrine*, and "Studies in the Secret Doctrine."

## THE AVATAR TO THE NEGRO

(Continued from Page 125)

Negro Race be accomplished in twenty years? If so, how? The solution of the puzzle is three-fold; firstly, the Negro is not to be raised to the status of a man of some other race. His talents, nature, and ability will be developed according to the dictates of his being and along the lines of evolution marked out specifically for him. Secondly, the modern facilities for rapid travel and instantaneous communication make possible in twenty years developments which a few years ago, under the methods then in vogue, would have required some hundreds. Air travel is becoming as incidental as automobiling and the near future will find continent-to-continent flights the routine of the business man and the excursionist. Thirdly, the period of the cycle in which the negro race is operating is passing through the phase most favorable to the work under contemplation. The loose ends of the racial consciousness are about to be gathered and woven into a costly fabric by a master-hand. This general condition is splendidly typified by the astrological influences affecting the karma of the race. The planets move

in favorable aspect to the ruling sign of the Black Race and a future of glorious possibilities spread away before that people. Such are the teachings.

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## LET THERE BE LIGHT

(Continued from Page 118)

the mind of the reader of her having said it. The method I took of being fair in the way I read it was to read first one or two chapters of this work and immediately thereafter to read two or three of Grimm's *Fairy Tales*. Then I read another chapter of *Initiation: Human and Solar* and then I read a couple of chapters from Lewis Carroll's *Through the Looking Glass*. You see Grimm and Carroll were writing of things that can only happen in the minds of children, and Mrs. Bailey is writing of that which insofar as it exists and in the manner that it exists can only be ordained by the gods, and of which our knowledge must be deducted from the gods and not built up from man to the gods. While I was reading about the initiation which took place on Venus, the Earth and Mercury as being something absent from and unnecessary to Neptune, Uranus and Saturn my youngest son, who is two and a half, came up to ask for full information concerning dumb bells, which were things he had heard about but never seen. I explained, and proceeded to read about the manner in which the Rods of Initiation are used. At this point young David came soaring upon my lap, pushed the book away and demanded that I make him some dumb bells, because, he said, "Daddy, I need the exercise." I hugged him very tight out of my gratitude for restoring my faith. I could not make dumb bells except in my capacity as an individual who was personalized. The wood could only come from a similar source, and baby could receive and handle them on like terms and none other. If it took three deathless individuals appearing within and encompassed by tangible personalities to supply an infant's demand for dumb bells, I was ready to admit that it must take a magnificent array of Masters and Gods and Order to produce and direct the blazing canopy of suns and moons and stars which men call the universe. From this point on I read Mrs. Bailey's pronouncements with a profound conviction that Order is not un-

differentiated Spirit but is highly individualized, even if I could not take too seriously her specific alignment of divine individuality.

There is another thing which all writers perfectly understand, which gives weight to any well intended book. We all know that if a man has a good purpose when he writes he has to be a sublime egotist if he does not receive both conscious and unconscious assistance. It is very easy to write both out of intuition and positive mediumship of things beyond the writer's experience yet which are at the time within his mental vision so that his reason concurs. Nevertheless, it takes the highest purpose and the finest instrument to discriminate between right and wrong help. For instance, a lady has just mailed the editor of THE OCCULT PRESS REVIEW a book which she claims was given her by the angels and must therefore be the last word in truth. Now I have read this book called *Revelations and Refutations of Great Minds Discarnate*, by Frances A. Hood, very carefully and I am satisfied that it is entirely the work of discarnate entities and that both she and they are perfectly honest, she because it was really a case of mediumship as she claims, and they because they believed in the truth that they gave. Furthermore, the style is exquisite if one cares for the cloying sweetness and monotonous rhythm of books like the *Aquarian Gospel*, and the style used in the latter part of *The Voice of the Silence*. Its poetry is equal or perhaps superior to either of those works, nevertheless it takes no sage to recognize that a person may report the highest truth known to him without approaching the degree of truth that may be known to others. These perfectly honest living dead-men told the lady the truth as they saw it, but not necessarily as it is. Furthermore, the lady must have been deceived in one particular. She must have been addressed by some persons who felt that the honesty of their purpose justified them in representing a great many other personalities with whom their acquaintance must have been slight or non-existent, for the work is confined to Bible characters, and while

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Abraham is made to say many interesting things, it is very hard to believe that he said them for himself. David does not quite arise to the occasion; that is to say, he is not at his best in this revelation; and the story of Adam strikes one as an awful composite picture of what Edgar Alan Poe and Charles de Baudelaire might do by way of collaboration at their worst.

This extraneous review is dragged in by less than the hair of its head to suggest in all good faith that any amount of Mrs. Bailey's book could be accurate in detail without a particle of it having come within the range of any human experience, and that it could have an authority above the need of proof. Has not Pythagoras said, "But sobriety and the disposition to believe are the very nerves of wisdom?" For myself, I have a nasty habit of repeating statements profoundly extravagant to inexperience after I have partially condemned them. We are all prone to this kind of speculation. Personally, I think that information of this nature contained in all novels, plays, poems, paintings and sculpture of any value is the thing that gives works of art significance or permanence, that it is something interpolated through the divine inspiration of the Masters of Wisdom whether the workmen are consciously or unconsciously the instruments, and that if men and women like Mrs. Bailey, Dr. Steiner, Clarence Foster, Will Levington Comfort or myself never did any talking or any writing directly on subjects of this nature the work would go forward just the same, indirectly and surely for the very reason that the world is the work

and that every person in it is the candidate. It would get over because there is nothing else to be done, no other meaning for existence or need for it. It would get over because every experience, good or bad is only a lesson in it. Jesus said if they would not believe Moses or the prophets they would not believe one from the dead; and we can write our arms out and shout our heads off but we will only be read and heard by those who are consciously on the Path and who are aware of their candidacy. Nevertheless, Shakespeare says, "To wilful men, the injuries they themselves procure must be their schoolmasters." He also says of the human body, that nothing ill could dwell in such a temple, and if evil did possess so fair a house all good would rush to live within it. . . .

No attempt will be made to give even excerpts of the mysteries of Masters, Rays Rods and Stars which Mrs. Bailey presents for consideration but it would be unfair to her not to conclude this scattering and inadequate review with at least fragments from the many wise and helpful things to be found in her chapters on the Probationary Path, The Universality of Initiation, Discipleship and Rules for Applicants.

Secondly, we must remember that each of us is recognized by the brilliance of his light. This is an occult fact. The finer the grade of matter built into our bodies, the more brilliantly will shine forth the indwelling light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars. Hence, nothing can prevent a man's progress forward if he but attends to the purification of his vehicles. The light within will shine forth with ever greater clarity, as the refining process goes on,

until—when atomic matter predominates—great will be the glory of that inner man. We are all graded, therefore, if it may be so expressed, according to the magnitude of the light, according to the rate of vibration, according to the purity of the tone and the clarity of the color. Who our Teacher is depends therefore upon our grading. Similarity of vibra-

tion holds the secret. We are frequently told that when the demand is forceful enough the Teacher will appear. When we build in the right vibration and attune ourselves to the right key, nothing can prevent our finding the Master. . . .

Continuity of vision, of aspiration, and

(Continued on Page 136)

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of the inner touch, is seen to be of more importance than them all. That continuity is the thing to be aimed at, in spite of, and not because of circumstances. . . .

The applicant, therefore, will bend all his energies towards the development of the spiritual life, which development will be the outcome of right thinking, meditation, and service. Through deep study of all there is to be known concerning energy and its focal points, he will co-ordinate his life so that the life of the spirit may flow through it. . . .

One thing all disciples and applicants for initiation have to do is to find that particular group of servers to which they belong on the inner plane, to recognize them upon the physical plane, and to unite with them in service for the race. . . .

Initiates and Masters, in many cases marry, and normally perform their duties as husbands, wives, and householders, but all is controlled and regulated by purpose and intention, and none is carried away by passion or desire. In the perfect man upon the physical plane, all the centers are under complete control, and their energy is legitimately used; the spiritual will of the Divine Inner God is the main factor, and there will be a unity of effort shown on all planes through all the centers for the greatest good of the greatest number. "

### The Tarot of the Year

(Continued from Page 120)

are, it is necessary to find a value in the universe which will be common to all the people or things under consideration. Such a value, the simplest and the most definite of those known to the ancient initiates, the Earth-Year possesses; and this value, which was scientifically charted thousands of years ago, is symbolized in those wondrous hieroglyphics of the Card-Deck. It then remains for those who are interested in their development and desire to be of the greatest service to mankind, to investigate the "Tarot of the Year" and by actual experience, by working out known values in their own lives and in the lives of those about them; to ascertain whether the values assigned to the Card-Hieroglyphics and to their positions in the Year, are correct and practical.

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Year" as the most accurate and practical method of placing and assisting Man in relation to the universe, that esoteric antiquity has given us.

(To be continued)

### Right Makes Might

(Continued from Page 126)

lieve picture of Grandma King as a fairy God Mother and she as the young mother of two lost children who were later found playing in a wonderful garden—said gardens made of the palms from the drawing room and artificial flowers bought at a ten-cent store—with the fairy God-mother chanting a spell over them whereby they were to receive a wonderful present of all the gold they could carry back to their poor young mother just because they had rescued the witches'—or fairies'—pet white rabbit from a wicked old gnome who was about to slay and eat it. They were busy playing a scene when who should come in upon them but Papa and Mama King and the great director from the really and truly motion picture company.

Seeing what a wonderful picture this make-believe would make, this great man immediately decreed that Stella should write out the scenario for the play which is today a really good, clean and instructive motion-picture play for young people. This was the beginning of Stella's career as a photoplay writer, but even a better thing was to happen. The Kings proved to be a wonderful pair of Divine Scientists, and were instrumental in bringing Mr. Wainwright, Stella's father to complete recovery. Today he is well and strong and oh, so very happy and proud of his dear girl, Stella, who believes so firmly that right makes for might.

Did I tell you that it was late on Christmas Eve that Stella with Grandma King and the two little girls, Leah and Della, were caught putting on the make-believe play which was soon to become a real play for all to enjoy, and which I am told has been shown in almost every play-house in America and also in many of the European countries?

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