

ANUBIS

THE WATCHER
BEFORE THE GODS.



Norma Hastings

THE OCCULT NEWS AND REVIEW.

EDITED BY
FLORENCE L. J. VOISIN.

PRICE SIXPENCE, POST FREE SEVENPENCE.

ANUBIS: The Occult News and Review.

EDITED AND PUBLISHED BY
FLORENCE L. J. VOISIN, 14, ARCADIAN GARDENS, WOOD GREEN,
LONDON, N.

MONTHLY, 7D. POST FREE; ANNUAL SUBSCRIPTION, 6/-;
FOREIGN, 6/6 PER ANNUM.

(U.S. POSTAGE STAMPS AND DOLLAR BILLS TAKEN.)

CONTENTS.

	PAGE.
Verified Esoteric Knowledge : Man's Influence over Nature ...	83
Essay on Prayer	85
Iamblichos, the Chalcidean (cont.)	90
Astrology :	
Astrology and Mysticism	92
Horoscope of "Anubis"	94
To an Astrologer. (Poem)	97
The Philosophy of Judaism	98
Christian Science	102
Divine Methods of Spiritual Growth. (Poem)	106
Arch-Natural Immortality	107
Kabalistic Prayer	111
The Logia	112
Mysticism and Money	114
Some Dates in Rosicrucianism	115
Books and Magazines	117

The Trade Supplied by : L. N. FOWLER & Co., 7, Imperial Arcade,
Ludgate Circus, LONDON.



ANUBIS:

THE OCCULT NEWS AND REVIEW.

VOL. I.

AUGUST, 1902.

No. 3.

“ Get leave to work

In this world—'tis the best you get at all ;
For God in cursing gives us better gifts
Than men in benediction. God says sweat
For foreheads—men say crowns—and so we are
Aye gashed by some tormenting circle of steel
Which snaps with a secret spring—Get work ! Get work !
Be sure 'tis better than what you work to get !”

E. B. BROWNING.

Verified Esoteric Knowledge.

(All Rights Reserved.)

IV.—MAN'S INFLUENCE ON NATURE.

IT is written in the secret Rosicrucian teaching, “ Man is responsible for creation, and he was originally placed in creation to be its lord ; as he is, so will the creation follow him : and thus it is possible for the genius of a nation to change the climate of a country, and the nature of the beasts therein.”

In the “ Ocean of Theosophy ” we read : “ Man is a great dynamo ; making, storing, and throwing out energy ; and when masses of men composing a race thus make and distribute energy ; there is a resulting dynamic effect on the material of the globe, which will be powerful enough to be distinct and cataclysmic ” (1893, p 120.) In “ Karma ” it is stated : “ When this collective entity . . . is made up of thought-forms of a destructive type, the elementals ensouling these act as a disruptive energy ; and they often work much havoc on the physical plane. A vortex of disintegrating energies, they are the fruitful source of ‘ accidents, ’ of natural convulsions, of storms, cyclones, hurricanes, earthquakes, floods.” (1897, p 21.)

This Theosophic doctrine had long been anticipated by T. L. Harris, and his words display a remarkable harmony with the Rosi-

crucian philosophy also. In the "Herald of Light" he writes: "Had they [the Hebrews] been faithful to their inspirations, there is no doubt whatever that first of all Palestine itself, as to climate, as to soil, as to all things pertaining to its physical structure, would have risen by degrees to have become a new type and manifestation of the terrestrial paradise. From this divine centre of government, religion, and society, a threefold and continuous inspiration would continually have emanated. The divine harmonies, distributed from that point into the very atmosphere, would have purified the elements. The evil spirits who, although invisible to natural sight, are yet clothed upon with the finest elements of Nature, and so live in the essence of our material sphere, would have been driven far beyond its boundaries. From the initial point of a divine civilization, laid down in the Mosaic system,* what stupendous structures of harmony might successively have risen! There humanity might have been re-constructed; there soul and body might have been re-harmonized, and re-united to the Infinite." (1861, VI. pp 17-8.) In the "Holy City" the real, the converse of this ideal, is thus stated. "The emanations of the human proprium are one cause of the development of parasites in Nature: they tend to produce diseases in all the more delicate herbs, and also in the plants of food and grace. The foul breaths of the race in its proprium, with the other expellations, generate diseases in the soil: they cause even the waters gradually to imbibe a deleterious magnetism, and to lose the most vital and essential of their more interior constituents. The animal kingdom has been arrested in the nobler evolution, by the inversive movement of the human species; whilst in turn, the arrest of march in the animal creation enables proprium in man to energise more effectively: the animal structure being in the effective sense sympathetic, the finer qualities in the animal genius are hence precluded from display" (1880, par. 614.) Finally, the "Wisdom of the Adepts" contains, in harmony with the preceding statements, a prediction concerning the restored world of the incoming cycle: "The processes which in the finality of this epoch remove the unfit from among mankind, will also revolutionize the aspects of the animal kingdom: the power which removes the remains of ferocity, as a vicious force, from the human constitution and character, will tend to instil into the animal world the amenities of the prime: the carnivora will disappear, or be evolved to the herbivora: . . . man will walk amid the animal tribes as their good genius, the head of their federality; and will dispense among them the element of his diffusive virtue. Yea, more: man will commence to be instructive amidst them, in an occult way. The constructive ideas from the Divine Ideality, entering through the more interior structures of their

* That is, the original system of that great Adept, not the corrupt version of a later age, which is denounced in the "Holy City" 1880, par. 172.

formation, will evolve from the existing types, in process of time, a new fauna, far transcending the present: mankind, being uplifted, must lift all forms that are below." (1884. par 551.)

Lastly, H. Ulrici, in his "Shakespeare's Dramatische Kunst," 1846, quoted in Furness's Variorum edition of Shakespeare, 1873, II, 462, enunciates the same doctrine from the metaphysical standpoint. "As man is the organic centre and culminating point of the whole earthly creation; even the powers of Nature, between which and himself an intimate and essential connection subsists of action and re-action, must of necessity proceed with him in the same course."

RESURGAM, Fra. R.R. et. A.C.

Prayer: its Real Efficacy viewed in the Light of Mental Science.

BY W. J. COLVILLE.

THOUGH it is stoutly maintained in many places that to continue the ancient practice of prayer is to prove oneself out of harmony with the modern scientific spirit, we are thoroughly prepared to negative that assertion in two decided ways: First, by proving that the idea of prayer is purely scientific in essence. Second, by calling attention to results obtained from the practice of prayer. That prayer has a valid scientific basis, is known to all who have experimented with it in a spirit of unprejudiced or dispassionate research, and who have therefore not permitted themselves to be misled by pseudo-scientific statements, often mistaken for pure scientific deliverances by those who do not sift assertions or look at subjects from more sides than one.

The well-known teaching contained in the "Sermon on the Mount," regarding prayer, makes conspicuous mention of three distinct acts, called respectively asking, seeking, and knocking; and concerning these acts it is said that all who ask receive, all who seek find, and to all who knock doors are opened to them. Such a doctrine, simply stated, cannot be legitimately quoted as maintaining a partial view of the operation of universal order. Law operates unchangeably, and God is no respecter of persons. It matters very little whether the subject be approached from one side or another, science, philosophy and religion are at root perfectly agreed.

As long ago as 1874, when the justly renowned Prof. Tyndall issued his celebrated Belfast Address, the scientific minds of England were in seeming collision with ecclesiastical authorities; and in the

days of Bishop Colenso, of South Africa, the Church of England was greatly agitated because of supposed infidelity in its own bosom. It can hardly be said that the storm is yet over; but the concluding quarter of the nineteenth century witnessed numberless attempts, by no means unsuccessful, on the part of scientific Christians—of whom Henry Drummond was a singularly bright example—to prove the unity of the spiritual with the material universe, as that unity had always been maintained by the world's greatest philosophers.

Hermes Trismegistus, in ancient Egypt, taught the doctrine of Correspondences ages before the time of Swedenborg; and the further we penetrate into the spirit of all ancient holy scriptures, the nearer we shall arrive at the truth enunciated by the eminent Oxford scholar, Max Muller, who has left us the great saying, "Religion is one, but its parts are many. The modern scientist is ready to adopt the immutability of order as a basis for philosophy, and the religionist ought to be able to endorse the changelessness of Deity.

Our question now resolves itself into how is prayer affected by acknowledging what the Duke of Argyll has called the Reign of Law? The old battle is still being fought over predestination and free human agency, though light is breaking through the crannies as quickly as people are beginning to see that predetermination is written in the constitution of every type of vegetable and animal existence, as well as in the nature of humanity; but though every seed brings forth according to its own kind exclusively, there is nothing whatever in the nature of things, or the course of order, to hinder us from learning how to so change the nature of our sowing, that our reaping shall be changed likewise. "Laborare est orare" (to labour is to pray) has long been an accepted motto; and if we reverse it, it is equally true—"Orare est laborare" (to pray is to labour).

Prayer is work, and work is prayer; and just as work can be performed on many planes and in divers ways, so can prayer be offered silently and aloud, openly and secretly, and it must prove efficacious or otherwise according to its direction and intent. Fate is a word which very few people seem able to employ intelligently; therefore the Fatalist is usually a most depressing philosopher. We can go as far as Calvin in accepting the idea of absolute divine sovereignty, and we can also agree with the revolt of Universalism against Calvinism on the score of its protest against the Calvinistic misconception of divine character; but for our own part we must rest content with steadfast adherence to the everlasting equity of the fundamental statement, "Whatsoever a man soweth, that shall he also reap." "God is not mocked," says the author of the foregoing words; which is only another way of saying that now and always, here and everywhere, the relation between cause and effect is an unvarying sequence. We cannot gather grapes from thorns, nor figs from thistles; but we can in future gather

grapes from grape-vines, and figs from fig-trees, in the very places where naught but briars and brambles formerly grew.

Any prayer, or idea concerning prayer, which presupposes a reversal of natural order, is certainly unscientific; but all such prayer, and ideas concerning prayer, as are in strict accord with faith in the immutability of natural order, cannot be reasonably included in any catalogue of unscientific varieties. When we earnestly desire, and at the same time confidently expect to receive something definite, we are placing ourselves in an attitude of conscious and deliberate receptivity toward that which we desire; and if we so earnestly desire anything that we are ready to put forward a strong mental effort to obtain it, we are surely on the road to bring it to us, or to draw ourselves into its presence.

The only absolutely wise prayer, in any circumstances, is prayer for wisdom, not for things; and in this connection it can never prove difficult to reason out logically the problem of prayer so as to prove its efficacy. Wisdom is specially mentioned as the legitimate object of prayer in the Epistle of James, which contains many very powerful statements concerning the right versus the wrong attitude to be taken in prayer. Material things are often commodities of such nature as to be necessarily limited in extent at a given time in a special place—so much so, that if one person succeeds in obtaining a special article all other people must go without it. Rivalrous competition cannot enter into any elevating spiritual exercise; therefore such prayers as breathe the spirit of competition versus reciprocity are necessarily excluded from the category of spiritually legitimate petitions. The same remark applies with overwhelming force to all personal ambitions which are not consonant with aspirations for general human welfare; and in no case do we see a spirit manifested more inimical to general order than when an attempt is made to secure a position for oneself which is ardently desired by many others also.

Though we are stalwart advocates of scientific prayer, we must not hesitate to join issue with those who only seek to eradicate false views of prayer when they attack the aberrations of the praying spirit. Wisdom can be obtained by thousands and millions of human beings all over the earth at the same instant, without detracting in the slightest degree from the sum of wisdom available for the enlightenment of all the remaining unenlightened; therefore the true philanthropist, who is a co-operativist, not a competitor, can feel no qualms of conscience when he prays for wisdom, doubting not that he will abundantly receive all he is at present capable of utilising or containing! Health, strength, happiness, and all virtues and excellencies, without a single exception, are of such a nature that they can be bountifully shared among countless multitudes without diminishing by distribution; therefore we should harbour no reluctance to receive the fullest possible

measure of all that makes for individual and collective welfare, which can never be mutually antagonistic, but on the contrary everlastingly harmonious

One of the strangest statements concerning prayer to be found in the New Testament is the saying, "Believe that you have received that which you ask for." This is only one of many enigmatical sayings which appear contradictory only so long as we take a surface view; for no sooner do we peer below the surface of the language in which a great idea is couched, than we find that idea to be in perfect harmony with every known law of nature. We go forth in search of hidden treasure—wealth concealed for unknown ages in the bosom of the planet—and in order to make that treasure ours we set to work to excavate or unearth, and then bring up to the surface that which has long awaited the coming of whoever would prove intelligent and industrious enough to bring this secret store out of its ancient hiding-place to the surface of the ground, and there render it available for some definite end of human service.

We are like unto the earth upon which we live; we contain inward possessions which the eye of scientific faith alone has yet discerned; and when, led by the guiding light of such reasonable faith, we set to work to utilise our opportunities and render actual and operative our hidden potencies, we are truly praying the prayer of faith. Theology must either disclose its esoteric verities, or permit itself to sink into oblivion, in this present twentieth century. One of two events must follow—we must either reconstruct our religious phraseology, or else permit the very word Religion to be laughed to scorn in professedly scientific lecture-halls. It is only the flippant arguer who indulges in shallow sarcasm and bitter invective against religious practices; but profound reasoners are not yet in the majority in popular assemblies, or amongst readers of current literature, consequently all truly devout people who have well-placed confidence in the efficacy of prayer should interest themselves in showing how perfectly reasonable it is to engage in a holy practice which modern agnosticism severely calls in question.

The doctrine of prayer which some people seem yet to entertain is wholly indefensible; but untenable beliefs concerning an essential verity are only comparable to barnacles on the sides of a vessel, which certainly form no portion of the ship itself, although they are clearly seen attaching to it. The immutability of natural order attests the changelessness of God. Were we confronted with fickleness or caprice on the part of natural law, we should have no valid reason for clinging to the idea of immutable Deity. Those pious persons, therefore, who are fond of saying that God, being all-powerful, can change the order of nature at will, are suggesting a very absurd idea, namely, that the divine will is changeable, and therefore Deity may desire to alter the course of the universe.

Scientists may be uncompromising Theists, but they cannot be Partialists. There is only one scientific view of Deity, and that is the view taken by every thoughtful student of nature, to the effect that the Intelligent Principle of the Universe is unvarying and invariable. When it is known that the literal sense of the Bible conveys spiritual truths in accommodated language exactly descriptive of human experience, the seeming contradictions all disappear. Moses goes into retirement when angry and outraged with a murmuring, rebellious people, and in his calm retreat he overcomes his anger; and just so soon as the clouds have rolled away from his perception of Deity, he returns to the people with whom he was formerly offended, and tells them that God's anger has been turned away. The wrath of the Almighty having subsided in the belief of Moses, he may actually have fancied that God in Heaven was angry with a few wayward people on earth, and that, owing to his intercession with the Majesty on high, he had prevented a terrible catastrophe from falling on the host of Israel, whose conductor he had allowed himself to be. It is quite conceivable that a great and good man, who lived more than three thousand years ago, may have entertained such a belief; but it is far more probable that illumined prophets at all times everywhere have seen much more deeply than that into the order of the universe; and though the records literally tell us that such appears to have been the case, there is unquestionably an esoteric meaning within an exoteric shell.

Judaism has its Kabala, and Christainity its Mysticism, though it must be confessed that the rationalistic leaders of thought during the latter half of the nineteenth century have not paid much heed or shown much respect to anything other than surface criticism.

To be continued.

Iamblichos the Chaldean, of Cœle-Syria.

HIS WRITINGS CONCERNING THE MYSTERIES.

*Rendered into English from the Greek text of the edition of
Thomas Gale, A.D., 1678.*

BY COMTE MACGREGOR DE GLENSTRÆ

(S. L. MACGREGOR-MATHERS),

*Head of the Order of the G.D., of the Order of the R.R. et A.C.
and of the Egyptian Mysteries.*

*A translation of the valuable and elaborate comments of Gale is subjoined, together
with additional Notes by the present translator.*

(All Rights Reserved.)

THE LETTER OF PORPHYRY.—Continued.

NOW these following considerations also do greatly disturb my mind, when I consider what so often can occur when we implore the aid of certain Powers apparently August and Divine; and yet these do obey us as if lower, and in some cases even baser, than ourselves: Powers Who wish their invocators to respect justice, and yet urge them to follow out unjust commands: and Who, while They can reject the vows and prayers of those who approach Them when less pure from lust, can yet not hesitate themselves to practice and urge to the commission of incestuous acts. Moreover, they command their Prophets and Diviners to abstain from animated things lest they should become impregnated with corporeal exhalations; notwithstanding that They Themselves especially take delight in the Vapours of those Sacrifices in which Animals are accustomed to be offered up. Again, it is considered unlucky to touch an Inspector or Guardian of the Dead, and yet the Directors of the Sacred Rites and Sacrifices dispose of the greater part of the dead bodies of the victims. But what appeareth to me most unreasonable of all is when some chance person doth address his menaces, not to a Daimon or to the Soul of a dead man, as might perhaps be admissible; but actually to the Sun Himself, the King of the Heavenly Bodies; or to the Moon; or to others of the Celestial Gods; and in order to compel them to tell the truth, he threateneth them with a terror both false and vain. For such an one to say that he will shake the Heavens, that he will make manifest the Arcana of Isis, * that he will declare that which is hidden in Abydos, † that he will stay the course of the Sacred Baris, ‡ or that he

* The Secrets of the Mysteries.—(Translator.)

† Tradition placed the Tomb of Osiris in Abydos. The ruins of Abydos in our day consist of (1) the Temple of Sati I., cleared from the *debris* which blocked it by Mariette Bey in 1869, and identified by him with the Memnonium of Strabo; (2) the ruined Temple of Rameses II where the celebrated first Tablet of Abydos was found; (3) the Temple of Osiris; (4) the remains of the city itself which would not appear to have been of great extent.—(Translator.)

‡ Baris. Either alluding to the boat in which Isis voyaged, or to the votive boat launched on sea or river as an offering to Her; or to the constellation of Argo.—(Translator.)

will scatter before Typhon the limbs of Osiris; § is not this indeed to out-do even hyperbolé itself, when he who threateneth, employeth menaces which he neither comprehendeth nor can execute? And these threats themselves too, being so debased as to become thus an empty terror and imagination, just as though idle children were to use them in play! These things also Chairémon the Hiero-grammateus recordeth as being commonly said among the Egyptians.¶ And it is clear that these things are so, and other things even more notable. Again, what is there reasonable in those invocations which represent (the Sun, or other God) either as issuing from the mud (of the Nile,) or as seated upon a Lotus, or borne in a boat, or as changing form for each hour, or as taking on a different appearance for each Sign of the Zodiac! And they say that it is because he is seen in this manner by us in the Sacred Rites, neither do they comprehend that they are thus affirming but the error and deception of their own ideas. But if on the other hand they should refer all this to a symbolical manner of speech, by the images of which they do intend to shadow forth the varying Potencies of the Sun, then at least they should be able to expound unto us the power and signification of their own symbols. For it is clear that if this were the actual condition of the Sun, even as in the case of Eclipses, the same would become manifest to any who intently regarded him. Why also should there be so many (Divine and other) Names in use whose signification is not apparent; and why should so very many barbarous words usurp the place of those which can be understood of all? For if a Deity or Divine Power, whilst He is listening unto the voice, regardeth also the signification, whensoever and in whatsoever fashion such invocation may really be made, if now such prayer is intended to be of effect, it should of its own self clearly and intelligibly set forth its whole meaning. For neither, I opine, was He whom they evoke Egyptian by origin: nor even were He so, do I imagine, that He is accustomed only to be evoked in the Egyptian language by the human voice. Wherefore it appeareth to me that it is much to be feared that all these are but Arts of the Conjurers; or that those qualities which they do attribute unto a God be but copies of the very passions whereby we ourselves are affected; or else that we are incapable of clearly comprehending, as regarding a Divinity, how these things may be.

(To be continued.)

§ Referring to the well-known legend of the murder of Osiris the beneficent Deity, by Typhon, the Evil Force who tore his body to pieces, the which were afterwards collected and preserved by Isis, &c.—(cf. *Plutarch*).—(Translator.)

¶ Alluding to the menaces before instanced. This Chæremon, the Hiero-grammateus or Sacred Scribe is perhaps the same as Chæremon the Stoic.—(Translator.)

Astrology.

MYSTICISM AND ASTROLOGY.

MAX Nordau has inveighed against mysticism and the mystic with a bitterness and conclusive satisfaction to himself, that is hardly alarming, but rather amusing from the display of ignorance resulting. It is not news for the mystic to be told he bears about him the stigmata of degeneration, and the repetition will not much affect him. When the mob took it into their heads to stone Stephen, his protests hardly availed anything.

Now the term mysticism is confusedly identified in Nordau's mind with a heterogeneous mass,—a lumping together of Astrologists, * Diabolists, Symbolists, Decadents, Skoptzi, Æsthetes, etc. It is unfortunate that the term should come to signify so much, and that the proper attitude and individuality of certain forms of occult science should go unrealised and their position be imperilled. But when we come to deal with Astrology, at least, we need only in the first place a scientific instinct, an aptitude for classifying a series of observations with the intention of adducing something approaching an exact science. In fact, results only need be regarded, and search for the *prima causa movens* entirely avoided, and any psychic, occult or mystic hypotheses and facts, or any interpretation other than physical, be conveniently put out of the way.

But this kind of lazy cat-blinking at the sun will not serve the proper after basic truths. An exceptionally thoughtful writer on astrological and allied topics, Mr. H. S. Green, recently observed: "Those astrologers who are content to pass their lives in collecting isolated facts and tabulating statistics have every right to do so, and they will be doing most useful work. But let them beware of ever asking, Why?—for they will never be able to answer the question without crossing the borderland of Occultism at one or another of its cardinal points. The philosophy of Astrology involves Occultism, no matter in what form of words it may be expressed."

Every honest Astrologer must know, even if he will not admit the appositeness of these remarks, yet there is an ineradicable trait in the character of many people, to eschew everything savouring of Occultism, and to keep close to the skirts of what they call "physical facts."

A newspaper leader-writer made the astounding statement a short while ago, that the history of mysticism was indissolubly bound up

* a spiteful term.

and associated with sexual immorality. To combat this falsity would take up too much space and time now. Yet it may be mentioned that it is the very abuse of the scorpionic function which prevents occult attainment being made. As "Spectemur Agendo" put it in the April issue of Anubis: "Occult philosophy is for the few, and if any one is so free and capable as to undertake it, perchance he may obtain a reward, if he be earnest, self-sacrificing, and have high aims, and is willing to forget all the pleasures of the world, the flesh and the devil" —a substantially true expression of fact, not opinion. The outer world cannot understand. There is no royal road to attainments. They would like an exegesis, to amuse them as they stand without the temple portal. They are powerless to appreciate the reality of advanced egos able to come in contact with the higher natural forces, and effect psycho-spiritual perceptions. The pearls of occult wisdom are not thrown to indiscriminate swine, while occultism itself ceases to be occult when revealed. The influence of the signs Cancer, Scorpio and Pisces is too much identified with the subject to assure its being understood by the man in the street.

To show Max Nordau's attitude we may quote the passage* in which he inveighs against our friend Albert Kneipf, a cultured, refined, and scientific German astrologer. "Albert Kneipf, another imbecile, has been smitten chiefly by Nietzsche's affected superiority, and with princely mien and gestures struts about in the most diverting manner. He calls himself a man of superior taste and more refined feeling; he speaks contemptuously of the profane daily bustle of the masses; sees the world beneath him, and himself exalted above the world of the multitude; he does not wish to go into the streets and squander his wisdom on everyone, etc., quite in the style of Zarathustra, the dweller on the highest peaks." From all which we see how perilous it is to leave the paths of orthodoxy, to sort oneself out from the scullion crowd and consort not with the pew-opener and plate-passer.

As before stated, there is no reason to associate anything mystical with the tabulation of astrological observations and the practice of judicial astrology. Good work can be done in every department even then, but the dissociation of the physical from the psychical bars from a knowledge of causes. And this is the very nodus of the problem to be solved. It may be admitted that there is an actual physical connection between the stars and ourselves; but will that suffice? We have the physiological to deal with—vitality, intelligence, character, besides act, deed, thought and speech.

And so there really requires no plea to be set afoot for the study of the psychic origin of planetary force. It may not bring much grist

* "Degeneration" p 454. He is referring to A. K's *Theorie der Geisteswerthe*.

to the mill, or be such a marketable commodity as more superficial studies and researches; but to come closer into touch with Nature's great laboratory, to collect, concentrate, and analyse there, possesses its own dignity and reward. The clever receptivity of knowledge is not wisdom, and the curricula of Camm and Isis will never assist that mortal lacking the faculty of perscrutation. Finally, there is this to be said of spiritual ethics: some suppose the existence of a figurative ladder, to be climbed rung by rung; there is—but each climber has to fashion his own ladder!

HEINRICH DAATH.

THE HOROSCOPE OF "ANUBIS."

THE Horoscope on page 1, contains some printer's errors which are here corrected. The Sidereal Time being 16 h. 52 m. 49s., the exact Ascendant, according to the Table of Houses for London, is about midway between Aquarius $21^{\circ}22'$ and $23^{\circ}29'$. (The seconds are omitted, save under Sol and Luna). Sol is in Sagittarius $4^{\circ}35'-11''$: Luna in Gemini $25^{\circ}18'-53''$: Neptune (omitted) in Cancer $0^{\circ}46'$ retrograde: Uranus in Sagittarius $16^{\circ}22'$ (placed on the wrong side of the 10th cusp): Mars in Capricorn $2^{\circ}32'$: Mercury in Scorpio $16^{\circ}16'$. The longitudes of the other planets are correctly printed. Caput Draconis is in Scorpio $12^{\circ}19'$: Pars Fortunæ approximately in Virgo $13^{\circ}9'$. The declinations of the planets have been omitted; but Neptune, Uranus, Saturn and Jupiter are all in mutual parallel; and Venus is only $4'$ from the exact parallel of Mars, and applying.

The first consideration, before judging a horary figure, is to ascertain whether it is radical; if so, it will describe the querent, or the quesited, or both. The querent is shown by the sign on the Ascendant, and by any sign intercepted therein; by the lords thereof and the planets therein; also by Luna: these significators again being modified by their aspects with the remaining planets. Without entering fully into this complex problem, it suffices to point out that, as the figure is diurnal, Saturn rules the Ascendant; and as he is essentially dignified and well aspected, it shows the querent to be of a good Saturnian type; studious, literary, painstaking, discreet, etc.: in short, just what the editor of an Occult magazine should be. Pisces, being intercepted in the Ascendant, must also be noted; and, the figure being diurnal, is ruled by Neptune: which "occult" planet, being essentially dignified, and in the 5th house (signifying pleasure and speculation) denotes that the querent is deeply interested in Occultism, and is willing to venture in the cause. This latter judgment is further confirmed by the close and applying conjunction of Luna and Neptune, these planets being friendly. Furthermore the "occult" sign Scorpio,

being on the 9th cusp (ruling literature), describes the magazine. The figure is therefore radical, or fit to be judged.

The 9th house of the figure is the 1st of the magazine; which is therefore described by Mars lord of this house, and by Sol posited therein. Both planets are essentially dignified, and in mutual good aspect. Sol rules the 7th house of the figure, which is the 11th of the magazine: showing support from friends of the science. Mars rules the 2nd house of the figure, which is the 6th of the magazine; it will therefore suffer from no weakness of execution, nor will the evil powers prevail against it. Mars has one evil aspect, the opposition of Neptune: as the latter planet rules the sign intercepted in the Ascendant, and is posited in a feminine sign which is on the cusps of both the 5th and 6th houses of the figure, it threatens limitation of success, through the querent's pleasure in the science itself causing a lack of energy in developing the business side of the undertaking: yet, as these planets are separating from their opposition, and Mars is in a succedent house and a moveable sign, each degree thus signifying only a week, this danger will soon pass off. Mars is also strengthened for good by the close parallel of Venus.

The 10th house of the figure is the 2nd of the magazine, ruling its finances: its significators are Uranus posited on its cusp, and Jupiter, lord of the house. Uranus is a malefic, unless well dignified and aspected: he has here the evil parallel of Neptune and Saturn, and the good parallel of Jupiter; the good semisextile of Mercury, Jupiter, Saturn and Venus, and the evil opposition of Luna, lady of the 5th and 6th houses of the figure: fortunately this last aspect is very wide, and passing off. Being an "occult" planet, and the question being concerning Occultism, he is in harmony with the scheme, and his malice is abated, if not transmuted. Jupiter, besides the aspects already mentioned, has the sextile of Mercury; a distant conjunction with Venus; also a close conjunction with the friendly Saturn, which disposes of him. Mars is applying to a conjunction with Jupiter, and these two planets are inimical: yet as Mars is essentially dignified, and disposes of Jupiter, the evil is lessened. These aspects point to financial success, but it will require great energy to accomplish it: the source of this support will be seen later, Uranus on the 10th cusp of the figure foretells occult reputation for the editor.

The 11th house of the figure is the 3rd of the magazine, signifying neighbours, *i.e.*, similar journalistic enterprises. Jupiter in this house shows a friendly sympathy; and as the malefics therein are essentially dignified, those which advocate contrary views will yet be fair and courteous in their criticism.

The 12th house of the figure is the 4th of the magazine, signifying the end of the matter. Saturn, lord of this house, being essentially dignified and well aspected, and Venus posited on the cusp,

essentially dignified, and in almost exact parallel with Mars, the ruler of the magazine, denote final success.

The 3rd house of the figure is the 7th of the magazine, signifying the public. As Venus rules this house, public approval is foreshadowed.

The 5th and 6th houses of the figure are the 9th and 10th of the magazine. Luna, lady of these houses, in close applying conjunction with Neptune, essentially dignified and posited on the 5th cusp, denotes a world-wide circulation and high honour. The evil applying opposition of Luna to Mars is frustrated by the previous conjunction of Luna with Neptune.

The 7th house of the figure is the 11th of the magazine. In addition to what has been already stated concerning the support of friends, Pars Fortunæ is posited in this house in Virgo; well aspected by the sextile of Mercury and the trine of Jupiter and Saturn; and even the evil square of Uranus is mitigated because he disposes of Pars Fortunæ by house.

The 8th house of the figure is the 12th of the magazine, signifying secret enemies and also the Magic of Light, the opposite of the Black Magic symbolised by the 6th house. As Venus rules this house also, and Mercury and Caput Draconis are posited therein, secret enemies will fail, for the higher occultists will give it their support.

This outlined sketch, which might be considerably enlarged, shows the success of "Anubis," provided that all its readers will do their duty in energetically extending its circulation.

NEMO.

TO AN ASTROLOGER.

NAY, seer, I do not doubt thy mystic lore,
 Nor question that the tenor of my life,
 Past, present and the future, is revealed
 There is my horoscope. I do believe
 That yon dead moon compels the haughty sea
 To ebb and flow, and that my natal star
 Stands like a stern-browed sentinel in space
 And challenges events; nor lets one grief,
 Or joy, or failure, or success, pass on
 To mar or bless my earthly lot, until
 It proves its Karmic right to come to me.
 All this I grant, but more than this I *know* !
 Before the solar systems were conceived,
 When nothing was but the unnamable,
 My spirit lived an atom of the cause,
 Through countless ages and in many forms
 It has existed, ere it entered in
 This human frame to serve its little day
 Upon the earth. The deathless me of me,
 The spark from that all-creative fire
 Is part of that eternal source called God,
 And mightier than the universe. Why, he
 Who knows, and knowing, never once forgets
 The pedigree divine of his own soul,
 Can conquer, shape and govern destiny
 And use vast space as 'twere a board for chess
 With stars for pawns; can change his horoscope
 To suit his will; turn failure to success,
 And from pre-ordained sorrows harvest joy
 There is no puny planet, sun or moon,
 Or zodiacal sign which can control
 The God in us! If we bring *that* to bear
 Upon events, we mould them to our wish:
 'Tis when the infinite 'neath the finite gropes
 That men are governed by their horoscopes.

ELLA WHEELER WILCOX (in New York Journal.)

The Philosophy of Judaism and the Rabbinic Teachings.

BY DR. W. WYNN WESTCOTT.

AN attentive study of the "Old Testament" of the Hebrews has led many students to remark that the volume contains, besides history, prophecy, poetry, and law, a theology and a religion almost destitute of philosophy. This character of the contents of the volume, while making it more suitable for public reading to the people, would render it in need of a supplement for the literati of the nation. It has then been suggested that the Jewish writings named Mischnah and Gemara, in the Talmuds of Jerusalem and Babylon, may contain the Hebrew philosophical conceptions of the Deity, of the relations of the Creator to the Universe, and of the origin and destiny of human souls—which points of basic and vital importance are passed over in the Poetical, Prophetic, and Legal, as well as in the Narrative chapters of the Old Testament. Extensive study by Hebrew and Christian modern scholars, while finding in the Talmud and other Rabbinic religious volumes many suggestions of a philosophy, has led to the further consideration that there seems to have been at all periods of Hebrew scholarship a third class of Jewish theological treatises, which allude to a philosophic and theosophic doctrine, for the most part unwritten, but constantly taught, at least to a selected minority of those learned in the Hebrew faith and sacred writings. This more esoteric teaching is the so-called "Kabalah," or, as it is sometimes spelled, Qabalah—a title derived from the root-word, QBL, kabal, tradition; meaning to "receive," an *accepted* doctrine, *received* by each pupil verbally. This Qabalah or body of philosophy has no doubt varied from age to age in many minor points, but appears to have always taught the fundamental Unity of God as a Source of our Universe and the father of all Angels, men, and inferior beings.

This Kabalah included not only a body of teaching on God, his powers and relations to us men, but Hebrew literature bears witness to the existence also of a later practical branch which included the modes of performance, of wonder-working, of supra-normal acts of beneficence, by means of the Deific Names, as well as to a science and art of curious investigations into the powers and properties of numbers, words, and letters contained in the Hebrew original books of the Old Testament.

These collateral branches of Kabalistic lore seem fanciful to the

students of to-day, but yet have an intrinsic interest, such as the studies of Gematria, Temura, and Notaricon. [See Westcott on Numbers.]

The Talmuds, Mischnah and Gemara, are Rabbinic commentaries on the laws, narratives, and precepts of the Old Testament, but while illustrating the acuteness of perception of Jewish thought and hinting at the Kabalistic esoteric dogmas, they are so overgrown with logomachy vain repetitions, and Oriental flowers of rhetoric, that they are but little attraction to the Christian student.

The Kabalistic Books, while, like the former, indulging in much exuberant Eastern imagery of allegoric description, are free from disputatious matter and teach with authority mystical dogmas very free from worldly notions.

The most important surviving works of the Kabalah exist only in Hebrew, and very largely only in MSS. written in Rabbinic character, while a few books have been translated into Latin and printed side by side with the original Hebrew, but even these are scarce.

With the exception of the Kabalistic works attributed to Rabbi Simeon ben Jochai and called Zohar, part of which has been rescued from oblivion by Knoss von Rosenroth in his "Kabalah Denudata," of 1677, and the Sepher Yetzirah, or Book of Formation, the earliest printed copies of which we owe to Pistorius (1587,) Rittangelius (1643,) and Postellus (1552,) there are hardly any original treatises in the hands of English students, who have had, accordingly to read of other Kabalistic works, such as those of Loria (1550,) Meir, Azariel ben Menachem, Akiba, and Abulafia, in the commentaries of the later Hebrew scholars such as Raymond Lully, Shem Tob, Moses Botarel, Pico de Mirandola Reuchlin, Joseph de Voisin, and Athanasius Kircher. Adolph Franck, Jellinek, Steinschneider, Graetz, Basnage, Molitor, Ginsberg, and Isaac Myer are recent authors on the same subjects. MacGregor Mathers has translated into English three tractates from the Zohar, and has written an introduction to the study of Kabalah. The Sepher Yetzirah was many years since translated by myself (1887,) and an edition sold out; a revised edition published in 1893 is still obtainable.

If the Kabalah be considered as a whole, a summary of the dogmas therein contained and elucidated will show these points.

The Supreme Being is a Spirit, who is the First Great Cause, the Fount from which all others and all else have issued This Absolute One is uncreate, eternal, and self existent, and, above all, is Boundless—Ain Soph.

The Supreme Being sent forth at His will Emanations from Himself; ten successive emanations proceeded, these are the Ten Sephiroth or Divine Potencies. From these Sephiroth proceeded the Archangels and the Worlds, in succeeding stages of Formation until our Universe and its manhood were fashioned. All things now existent still subsist

in God, and an end will come when there shall be a gradual withdrawal of all things into the emanations, and of the emanations into Himself

We are all as sparks struck off the Flame of His essence, and we must go back to the deific primal source from which we came.

The Universe has come out from God, and is distinct as is effect from cause, but is yet immanent in Him and dependent on Him for its permanence. The Universe is God made Manifest, who in His essence is concealed, unapproachable and beyond conception, but is revealed in His works, with a splendour gradually fading as the emanation becomes distant from the fount of glory or first cause.

The last and most remote production is what we call matter, which is rather a privation of perfection than a part of God's emanated force.

The primary manifested God forms are the Ten Sephiroth, they constitute the Adam Kadmon, the Archetypal Man; after this manner through successive stages of Divine Beings, Archangels, Angels, &c., do we find Man here on earth after the same type, although so far removed from the Deific Source.

Human Souls are pre-existent; they exist in a higher world as incorporeal spirits until the time for earth-life has arrived, when each one is sent down to incarnate and function for a period of probation. Every soul must in the end, as aforesaid, by development mount again to the higher planes and go on ever upward to its source above.

Many incarnations may be required, and many periods for progress may have to be passed through at all stages of existence in this or in other worlds. There are spheres of retribution, and there are conditions of soul-sorrow and anguish of conscience which may have to be endured as punishment for evil deeds done in earth-life. Some lower angels and other beings have fallen, even as men often fall, but a time will come when all shall be raised up, and all conditions of sin and sorrow shall be dissipated, before the hour strikes for the general restitution of all things, and for a general re-ascent of the Ladder of Jacob into the eternal realms of the Light Supernal, ever issuing from the Ain Soph Aur, the Golden Light of God in the Shekinah, or abode of the Most Holy One; that Throne which inspired prophets have caught glimpses of, and have described in the glowing imagery of the Mercavah, or Chariot of God, as may be read in the words of Ezekiel, who was perhaps the first Kabalistic philosopher of whom we possess any record.

The Kabalah insists on the following points of Old Testament doctrine:—

“The Unity of God—Exodus, 20, 3; Deut., 4, 35, 39.”

“The incorporeity of God, who is a Spirit.”

“The eternity of God—Ezekiel, 3, 14; Deut., 32, 40.”

“The immutability—Malachi, 3, 6.”

"The perfection and goodness—Deut., 32, 4; Exod., 34, 6;" and
 "The Creation of Man in the image of God manifested—Genesis,
 I., 27."

The philosophy of the Kabbalah seeks to explain—

1. The transition from the Absolute to the finite—from Pure Spirit to gross matter.

2. The power of Divine Intelligence over Angels and Men.

3. To explain and elucidate the contrasts between Good and Evil, Active and Passive, evolution and subsequent re-involution.

4. To suggest a conception of the Divine purpose as to Human destiny and the purpose of life, the need of death, the value and efficacy of retribution, and the final state of joy and peace.

Such are the Kabbalistic conceptions of the Supreme Being—that they are more lofty than the views held among the Jewish people at many eras cannot be gainsaid.

They approach much more nearly the Christian ideal of God than the views of the early Jews, who named God their Jehovah and limited his beneficence to their own people. It may yet be that the coming years may bring even to us still wider and grander views of the Deific Source of all.

We all hope and believe that we are in a world of progress, rather than in a state of decay, and if we be still developing, and still emerging from darkness into light and knowledge, it must be that the years shall bring to us still higher and more extended conceptions of Him of whom we must ever in these corporeal bodies be unable to perceive the full resplendent glory or to understand the reality of the Divine All Fatherhood. As Christians we are taught to seek God by spiritual communion with Jesus, the Christ whom He has sent, even so then let us seek, and so may we at last attain the light.

Prof. R. E. Hughes, of Miami, I. T., is launching an Orphan's Home to be conducted on "New Thought" lines. In order to meet the opposing forces, and because of an immediate need of \$1,000, he is offering one year's subscription to his valuable little journal, *Charity*, with every donation of \$1. Friends to the cause may greatly assist by sending \$1 for the benefit of the said work, and receive in return one year's subscription to *Charity*. (New Thought papers please copy.)

Christian Science.

By JUDGE WILLIAM EWING, OF CHICAGO.

IT seems reasonable to say that if Christian Science is proximately what its adherents claim for it, its merits should command thoughtful, candid investigation; that if it has prophylactic or therapeutic force of even slight efficiency afflicted men and women everywhere should know that fact, and certainly if it heralds in any measure the message Jesus brought to the world, the weary children of men all round the globe should know that fact. I do not invite controversy or denominational wrangling, but simply an honest, patient seeking after truth with the utmost freedom of thought and expression, and yet with the fullest recognition of the unchallenged right of others to think and express their thought. I recognize the fact that my cause is confronted by sectarian prejudice and by the antagonism of all the schools of material medicine; and it is to those prejudiced ones I especially address myself, fully recognizing the fact that where pre-judgment is not, truth heaven-panoplied will meet and satisfy honest investigation.

The general impression of the people who never have investigated Christian Science is that its sole purpose is physical cure, that it is something that pertains solely to bodily welfare, while the truth is that physical healing is but an incident of Christian Science. It is true that Christian Scientists do insist and, indeed, many of us know, as certainly as Paul knew that his Redeemer lived, that Christian Science does bring surcease to the heart-ache and heartbreak of men, that it does give roses for ashes, peace for pain, love for hate, health for disease and life for death to men, and yet neither one of these, nor all of them combined, is Christian Science. They are the results, the inevitable product of Christian Science understood and lived; while Christian Science itself is a religion pure and simple, the religion of the Bible, our fathers' Bible, without prefix or suffix, without apology or excuse, the religion that Jesus came into the world to establish, the religion that He taught in the temple, the religion that He preached throughout all Judea, the religion that He so lovingly and tenderly practised among all His people, and it is all of this or it is not anything that is worthy of your thought or mine for a single moment. In my advocacy of Christian Science, I plant myself absolutely upon the proposition that Christian Science is given to the world by the life and teaching of Jesus Christ. I believe, and I am persuaded, that the religion of Jesus Christ is worth more to men than everything else that has been or can be crowded into this universe, and whatever impinges upon this, whatever lessens the sweetness and song

of love of that will meet with my opposition, and in all conscience should meet with yours, and on the other hand I am sure that if Christian Science is the message Jesus brought to earth, it will receive your cordial endorsement and active effort to give it to the world. Now while the healing power of Christian Science is a mere incident, still strangely enough it is the feature of our belief that meets the most derisive opposition. I propose to discuss briefly the two phases of Christian Science, namely, as a therapeutic agent and as a religion, the highest concept of God as Father, Preserver, Saviour.

I assert that the medical force of Christian Science appeals as strongly to the common understanding, common sense of men, as does the curative quality of any drug. In asking your attention to this feature of Christian Science, I only ask that you will try it by the same rule, apply to it the same test that in all the past have been and to-day are invoked to determine the merits of material medicine. It is clear to my mind that the therapeutic virtue of Christian Science is measured by its works, its fruits, its cures; if determined by precisely the same rules applied to the use of the medicine of men, you will find that it meets all the requirements demanded by medical science in determining medically the value of drugs, and furnishes every reason, every possible reason, for your accepting the medicinal force of Christian Science as a preserver of health and as a destroyer of disease, that the medical profession has at any time asserted for reliance upon material remedies. It is an uncontroverted proposition that the use of material medicine from the beginning has been, and now is, based wholly upon experiment with dumb animals when opportunity offers, and with men when seeming necessity requires; and yet it is apparent that from such experiments you can only learn the result of the use of drugs and never the primal cause of the result. By closest observation and most persistent search you will not be able to discover why any specified drug has a specific effect any more than by searching you can ascertain why you breathe, or see, or hear, a mystery that the genius of the world has not been able to solve. I certainly hazard nothing in saying that there is not a physician living who can tell you why any drug has its reputed effect; and with much investigation I have not been able to learn that any writer upon material medicine from the Egyptians to our time ever has attempted to solve the mystery of the action of medicine, to state the reason, why, etc., and doubtless for the simple reason that the comprehension of the cause of the action of medicine is not to the human understanding attainable. I assert that the aggregate medical learning of the world cannot inform you why arsenic or strychnine in given quantity acts as a tonic, and in an infinitesimally increased quantity becomes a remorseless poison; or why a given quantity of opium will lull you to sleep, and a little more sleep you to death. All the doctors know, or can know, respecting

the active properties or therapeutic force of the remedies they give is what they have learned or may learn from experiment.

No one will deny that the entire practice of the administration of drugs is based solely upon observation of actual tests, and is wholly dependent upon the theory that a remedy effective in a large majority of cases, involving similar conditions, is a safe remedy to administer in that class of cases; that is, if upon trial actual test, covering perhaps thousands of cases of a named disease, the case being similar in early manifestations, condition of pulse, respiration, digestion, secretions, etc., it is found that a given drug produces a favourable result in 60, 70, or 80 per cent. of the cases tested, then, by the consensus of medical men the world over, it becomes a rule, a law of material medicine, that the given drug is a safe one to prescribe in all cases coming within the scope of the experiment made: and the result of such test is absolutely the limit of the physician's knowledge upon the question of the choice of medicine to be used. I have stated the rule by which the value of each drug is tested, and I beg you to understand that I am not complaining of the rule, that I find no fault with the modus employed by the doctors in reaching their ultimate standard of judgment respecting the choice of the remedies they use; in fact, it might be freely conceded that none better could, or can, be suggested, and for this argument I do concede that the rule the doctors have adopted is the very climax of human precaution touching a subject that human reason cannot compass: and I refer to this rule, not to criticise or lessen its force, but simply to invite all who are satisfied with such a test of the virtues of material medicine to try by the same rule the medicinal virtues or healing power of Christian Science.

Some facts respecting the practice of Christian Science will aid you in reaching a conclusion respecting its medicinal virtue. This science has been practised in this country for about a third of a century, in a very limited way for a while, but for the last two decades quite extensively, so that now its practitioners are numbered by tens of thousands, and its patients by hundreds of thousands. Within 25 years in the United States alone, quite 1,000,000 including both sexes and all ages, in every variety and condition of climate, have been treated by Christian Science methods and cured of all manner of diseases, named and unnamed, substantially covering the whole range of mortal afflictions. There are some failures, it is true, but the percentage of these failures is many times smaller than the percentage of failures under methods of materia medica in any age of the world. If we add to this statement of cases cured the fact that a large proportion of the cures effected by Christian Science were of persons confessedly beyond the reach of material remedies, we will have an experimental test of mental therapeutics, Divine healing in every way more satisfactory and conclusive than is afforded of the curative quality of any drug in the whole history of medicine.

I submit this simple proposition : If, as intelligent men and women, you may determine the virtues of material medicine by experiment ; if by human observation and experience you may ascertain satisfactorily to your reason the efficacy of a given drug, by a percentage of cures effected by its use, then is it not clear beyond controversy that the same test will measure with equal accuracy the medical virtues of Christian Science ? And in common fairness, and by the logic of the axiom that " Things equal to the same things are equal to each other," are you not driven by relentless logic to accept the hundreds of thousands of closely observed tests of the merit of mental medicine in forming your judgment of the curative force of Christian Science ? The time has long since passed when any intellectual man, without a shock to his moral sense, can say that Christian Science does not have its victories over disease ; that it does not restore health ; that it does not reclaim the drunkard ; that it does not heal wounds of bone and flesh ; that it does not give vision to the eye, and hearing to the ear ; that it does not " minister to the mind diseased." In almost every city, village and hamlet of our country, examples of these cures exist, and may easily be known by reasonable observation. It is conceded that the practice of Christian Science has not been an unbroken success ; there have been some failures ; not all treatments have resulted in perfect cures ; there have been some fatalities, but these have been comparatively few, and as an indication of how very few comparatively, let me tell you that in this country the States of Colorado, Nebraska, Missouri, Iowa, Minnesota, Wisconsin, Illinois, Michigan, Indiana, Ohio, Pennsylvania, and New York present the largest growth, organization, and practice of Christian Science in the United States, and comprise more than one half of the population of the entire country ; and yet in the whole life of Christian Science the aggregate fatalities under its practice in these twelve States, during a period of 30 years, are not equal to the deaths occurring under material medicine in any one week in the last two years, in the cities of Chicago and Greater New York. If this is true, is there any possible reason why an intelligent man, having faith in the practice of material medicine by reason of experimental tests, should scorn to be influenced by similar tests of Christian Science healing ; and is it a satisfactory explanation for not doing so for such an one to say to his mind mental healing is unreasonable, because beyond his comprehension, when it is evident that the same person, with all the aid of medical science, would be unutterably confused in an effort to determine why a pellet or powder or lotion has wrought a cure in any case ; surely it is the extreme of inconsistency for any man to pride himself upon his wisdom in accepting as a basis of action the result of an experiment in the medicine of man, if he rejects like tests respecting the medicine of God.

(To be continued.)

"Whatsoever ye would that men should do to you, do ye even so to them"
 "Thy kingdom come, Thy will be done on earth, as it is in Heaven"

Divine Methods of Spiritual Growth.

Day by day we journey onward through appointed paths on earth,
 Seeking for that soul-unfoldment which we call "THE SECOND BIRTH;"
 Ever searching in all places, high and lowly, pure and stained,
 For the lustrous gems of knowledge, by such varied lessons gained.

'Tis "THE GOD WITHIN" compels us all experiences to endure,
 So that fullest education we may here on earth secure:—
 Not a height so grand and lofty—not a depth so dark and dense,
 But that either one most surely proves to us GOD'S PROVIDENCE.

As we grow in higher wisdom, and more thoroughly perceive
 Causes in their wide relations, then we trustingly believe
 That all things are tending ever towards the highest, greatest good,
 For all souls in God's creation, through each changing scene or mood.

Calmly then we look about us on all earth's turmoil and strife,
 Seeing, in these agitations, workings of divinest life,—
 GOD'S own life forever moving, never pausing, resting never,
 Raising lower forms to higher, with continuous endeavor.

Then our faith grows firm and stronger, as we catch the radiant gleam
 Of these wondrous truths revealed,—*Love Divine shall all redeem !*
Death and Hell forever vanquished ! God's pure Spirit shall, like leaven.
Sanctify all human souls, bringing them at last to Heaven ?

Hear ye not, oh listening mortals, the bright, beauteous angel band
 Chanting, as to BETHLEHEM shepherds, in the far-off HOLY LAND,
 , ' Glory to God in the highest ! On Earth peace, good will to men ?"—
 Let all nations join in chorus, with resounding, glad, "AMEN."

(Copyright by Dr. John C. Wyman, 1886.)

Arch-Natural Immortality.

By RESPIRO.

(All rights reserved.)

IT is written in an ancient Hebrew scroll, concerning the epoch of the Messiah: "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit". And another declares of the closing period of the world's inversive cycle: "The youngest shall die a hundred years old, but the sinner shall be cut off by the curse; . . . for like the days of the trees shall be the days of My people." And yet again, looking forward with prescient vision even unto the consummation of the redemptive evolution of our humanity, the prophet exclaims: "He will *annihilate death for ever." Peter assumed the fulfilment of the first prophecy at Pentecost: and Paul even claimed that the indwelling Spirit would first "make living" our mortal bodies, and ultimately renovate Creation; thus accomplishing the second and the third. But, through the failure of those on whom this Influx was first bestowed, the victory was but partial, and the expectation proved an illusive mirage: the Power that was to regenerate, first the spirit of man, then the body, and lastly Nature herself, seemed to have been arrested at the first stage.

The first, the all-pervading, theme of the teaching of Thomas Lake Harris, since the middle of the last century, has been Internal Respiration; the inbreathing, not only into the spirit, but also into the body, of the Atmosphere of Heaven; the Divine Emanating Sphere; the Spirit, now proceeding from the Father (the Divinity), through the Son (the Divine Humanity):—"for as yet there was no Holy Spirit, because Jesus was not yet glorified";—or, as the Christian Church somewhat quaintly terms it, the Holy Ghost.

Internal Respiration must, therefore, be accurately distinguished from the various respiratory formulas of occultism: whether those taught secretly to the Initiates of the ancient schools of Egypt and of India, now represented to the world by the Rosicrucian and Theosophical Orders respectively; or those partially unveiled to the uninitiated as the "Science of Breath," many of them fraught with extreme

* The last two quotations are taken from the "Polychrome Bible"; a scholarly translation into modern, though classical English, of the most recent recension of the original text, collated with all the ancient versions; embodying also the ripest conclusions of the Higher Criticism.

peril to health and even to life.* These latter, in the phraseology of the Qabalah, are in the World of Assiah, the place of material action; possibly, when set in motion by a very high Initiate, ascending to the World of Yetzirah, the angelic plane of formation; but scarcely beyond. Internal Respiration, on the contrary, commences in the World of Atziluth, the archetypal plane of Deity: descending thence through the World of Briah, the archangelic plane of creation: till, passing still lower through Yetzirah, it finally is ultimated in Assiah. Hence it follows that, whereas the one can be mastered, where there is the innate aptitude, by long practice in conjunction with a determined will: the other, though the recipient is free to develop, retard, or even pervert the Breath, is primarily and essentially a Divine Gift to the worthy, who aspire to the Divine and "live the life,"—or a judgment to the unworthy. It is the plenary out-pouring of the Holy Spirit; the complete and final realization of the prophecies of Joel and Isaiah, and of the anticipations of Paul.

Omitting for the present a long series of statements that might be made concerning the earlier effects of Internal Respiration, we will now approach the final goal; involving the most stupendous claim that any philosophy has ever formulated, the vanquishing of death through the attainment of physical immortality: coincident with which must logically be, the gradual evolution of the world itself, with all that it contains, to a correspondingly higher plane. Yet believers in the inspiration of prophet and apostle must accept, on the authority of a Divine revelation, not merely the possibility, or even the probability, but the absolute certainty of such a consummation. On the other hand, those who endorse only the discoveries of exoteric science, must admit, as a rational deduction from their premises, that the doctrine of evolution finally leads to the same conclusion. Occultists and mystics here agree with both Scripture and Nature.

On the highest plane of Rosicrucian symbolism (for their arcana have a corresponding unfoldment on the lower planes also), the "redemption of the body," that Paul hoped for but did not attain, is the *Magnum Opus*, which was the triumph of complete Initiation; the *Elixir Vitæ*, which prolonged life indefinitely; the *Lapis Philosophorum*, which transmuted all baser metals into gold. In "Coelum Terræ," Eugenius Philalethes writes: "Man, say they [the magicians] in his natural state, is in the mean creation, from one of which he must recede to one of two extremes: either to corruption, as commonly all men do, for they die and moulder away in their graves; or else to a spiritual, glorified condition, like Enoch and Elijah who were translated: and this, say they, is a true extreme; for after it there is no

* The "Secret Doctrine" says: "The science of Hatha Yoga rests upon the 'suppression of breath,' . . . to which exercise our Masters are unanimously opposed" (1897, III, 502.)

alteration. . . She [the soul] is, as all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of her body" (1680, reprinted 1888, pp 141, 151). And in "Magia Adamica" he says: "I affirm the Earth . . . to be invisible. . . The eye of man never saw the Earth, nor can it be seen without *art. To make this element visible is the greatest secret in Magic: for it is a miraculous Nature, and of all others the most holy. . . As for this feculent, gross body upon which we walk, it is a compost, and no earth; but it hath earth in it, and even that also is not our magical earth. In a word, all the elements are visible but one, namely the Earth: and when thou hast attained to so much perfection as to know why God hath placed the Earth *in abscondito*, thou hast an excellent figure to know God Himself, and how He is visible, how invisible" (1650, reprinted 1888, p. 84). In "Ripley Revived" Eirenæus Philalethes writes: "In this respect the Earth flieth as if it were Heaven, and at length the Heaven will precipitate in the form of Earth, and then is our work at an end: there is the harvest in the †South, when the glorified soul is become a spiritual body, which is called our Stone of Paradise" (1678, p. 75).

In the "Cloud upon the Sanctuary" Eckhartshausen writes, "Regeneration is no other than a dissolution of, and a release from this impure and corruptible matter, which enchains our immortal essence, plunging into deathly sleep its obstructed vital force. Therefore, there must necessarily be a real method to eradicate this poisonous ferment, which breeds so much suffering for us, and thereby to liberate the obstructed vitality. . . The corruptible and destructible is destroyed, and replaced by the incorruptible and by the indestructible. The inner senscrium opens, and links us on to the spiritual world. We are enlightened by wisdom, led by truth, and nourished with the torch of love. Unimagined strength develops in us, wherewith to vanquish the world, the flesh, and the devil. Our whole being is renewed, and made suitable for the actual dwelling-place of the Spirit of God. Command over Nature, intercourse with the upper worlds, and the delight of visible intercourse with the Lord, are granted also. . . Many pious men, seekers after God, have been regenerated in the mind and will; but few have known the corporeal rebirth. This last has been attained to by but few men: and those to whom it has been given have only received it that they might serve as agents of God, in accordance with great and grand objects and intentions, and to bring humanity nearer to felicity. . . There is a dual Nature; one pure, spiritual, immortal and indestructible; the other

* "Art" here signifies the "Magic of Light" of the Rosicrucians. "Artist" was a mediæval synonym for "Adept."

† The Rosicrucian Initiates know what forces and powers are attributed to the South.

impure, material, mortal, and destructible. The pure Nature was before the impure. This latter originated solely through the disharmony and disproportion of substances which form destructible Nature. Hence nothing is permanent until all disproportions and dissonances are eradicated, so that all remains in harmony. . . . Only the Perfect can bring anything to perfection; only the Indestructible can make the destructible likewise; only the Living can wake the dead. This Physician and this active Medicine cannot be found in death and destruction: only in Superior nature [Arch-nature] where all is perfection and life. . . . The condition of immortality consists in immortality permeating the mortal. Immortal substance is Divine Substance; and is no other than the magnificence of the Almighty throughout Nature, the substance of the world and spirits, the Infinity, in short, of God, in Whom all things move and have their being. . . . It was requisite that this Divine Substance should incarnate in humanity, and become human, and therein transmit the Divine and regenerative force to humanity: it was necessary also that this Divine-human form should be killed, in order that the Divine and incorruptible substance contained in the blood should penetrate into the recesses of the Earth, and thenceforth work a gradual dissolution of corruptible matter: so that, in due time, a pure and regenerated Earth will be presented to man, with the Tree of Life growing once more; so that by partaking of its fruit, containing the true immortal essence, mortality in us will be once more annihilated, and man healed by the fruit of the Tree of Life, just as he was once poisoned by partaking of the fruit of death. . . . He offered Himself voluntarily, in order that the pure essential force in His blood could penetrate directly, bringing with it the potentiality of all perfection to the hidden recesses of the Earth. . . . This capacity for new life, bringing about the dissolution of corruptible essence which is inherent in the centre of the Earth, was, however, possible to no other matter than Divine vital Substance enveloped in flesh and blood, which could transmit the hidden forces of life to dead Nature. This was done through the death of Jesus Christ. The tinctural force which flowed from His shed blood, penetrated to the innermost parts of the Earth, raised the dead, rent the rocks, and caused the total eclipse of the sun, when it pressed from the centre of the Earth, where the light penetrated the central darkness, to the circumference; and there laid the foundation of the future glorification of the world. Since the death of Jesus Christ, the Divine Force, driven to the Earth's centre by the shedding of His blood, works and ferments perpetually to press outward, and to fit and prepare all substances gradually for the Great Cataclysm which is destined for the world" (*circa* 1790, translated 1895, pp. 48, 58-60, 63, 69-71, 74-5, 77-8).

(To be continued.)

The Kabalistic Prayer.

N. O. M.

Be favourable to me, oh ye Powers of the Kingdom Divine.
May Glory and Eternity be in my left and right hands, so
that I may attain to Victory.

May Pity and Justice restore my soul to its original purity.

May Understanding and Wisdom Divine conduct me to the
imperishable Crown.

Spirit of Malkuth, Thou who hast laboured and hast over-
come ; set me in the Path of Good.

Lead me to the two pillars of the Temple, to Jakin and
Boaz, that I may rest upon them.

Angels of Netzach and of Hod, make ye my feet to stand
firmly on Yesod.

Angel of Gedulah, console me. Angel of Geburah, strike, if
it must be so, but make me stronger, so that I may become
worthy of the influence of Tipheseth.

Oh Angel of Binah, give me Light.

Oh Angel of Chokmah, give me Love.

Oh Angel of Kether, confer upon me Faith and Hope.

Spirits of the Yetziratic World, withdraw me from the dark-
ness of Assiah.

Oh luminous triangle of the World of Briah, cause me to see
and understand the mysteries of Yetzirah and of Atziluth

Oh Holy Letter Shin.

Oh ye Ishim, assist me by the name Shadai.

Oh ye Kerubim, give me strength through Adonai.

Oh Beni Elohim, be brothers unto me in the name of Tzabaoth.

Oh Elohim, fight for me by the Holy Tetragrammaton.

Oh Melakim, protect me through Jehovah.

Oh Seraphim, give me holy love in the name Eloah

Oh Chashmalim, enlighten me by the torches of Eloi and
the Shekinah.

Oh Aralim, angels of power, sustain me by Adonai.

Oh Ophanim, Ophanim, Ophanim, forget me not, and cast
me not out of the Sanctuary.

Oh Chaioth ha Kadesh, cry aloud as an eagle, speak as a man,
roar and bellow.

Kadosh, Kadosh, Kadosh, Shadai.

Adonai, Jehovah, Ehyeh asher Ehyeh.

Hallelu-Jah.

Hallelu-Jah.

Hallelu-Jah.

Amen,

Amen,

Amen.

The Logia.

THIS name has been given to those sayings of Jesus which are unrecorded in the "canonical" gospels. Hence it is evident that the Church prefers its own teaching to that of the Master Whom it professes to follow; seeing that the writings of the apostles are accepted as authoritative, while a considerable number of His words are tacitly ignored.

Papias made a collection of these Logia; but the Church took no pains to preserve it, and it is now lost. The early Christians of Egypt possessed and received as canonical a writing called the "Gospel according to the Egyptians": Hippolytus and Epiphanius declared that it contained the esoteric utterances of Jesus: while Clement of Rome (II. Corinth. 5) and Clement of Alexandria (Strom. III. 13) quote therefrom an occult prophecy of supreme significance. Yet in the third century the ignorant monks—men who regarded physical uncleanness as synonymous with spiritual holiness, and imagined that the gates of heaven would open widest to "verminous persons" within the meaning of the Act,—lost it also. In the Vatican library there is a complete copy, and also a large portion of the Hebrew original of Matthew's gospel, not altogether agreeing with the Greek version which the Church has given out to the world. This I know from the evidence of an ex-monk who has seen them both, and made extracts therefrom. But Rome, which has ever been opposed to the enlightenment of the people, neglects to publish them.

Several collections of these Logia exist. The most recently discovered have been published in a sixpenny pamphlet by the Egypt Exploration Fund, 37 Great Russell Street, W.C. Another collection is given in the "Open Court" Sept. 1897, published at 17 Johnson's Court, Fleet Street, E.C. In G. R. S. Mead's "Fragments of a Faith Forgotten," 1900, pp 594-602, another series is translated from the collection of Resch, 1889. I here quote those Logia which have a bearing upon occult science and the evolution of humanity.

They are all supremely mystical, and bear the stamp of the Master and Arch-Adept.

(1) He who is near Me is near the fire, and he who is far from Me is far from the Kingdom.

(2) They who would see Me and reach My Kingdom, needs must attain Me with pain and suffering.

(3) Guard the Mysteries for Me, and for the sons of My house.

(4) Cleave to the Holy Ones, for they who do cleave to them are made holy.

(5) There is a mingling that leadeth to death, and there is a mingling that leadeth to life.

(6) Keep thy flesh pure.

(7) As ye see yourselves in water or mirror, so see ye Me in yourselves.

(8) Because of the sick, I was sick; because of the hungry, I was hungry; because of the thirsty, I was thirsty.

(9) I am come to end the sacrifices; and if ye cease not from sacrificing, the wrath shall not cease from you.

(10) He who seeketh Me shall find Me in children from seven years; for hidden in them, I am manifested in the fourteenth period.

(11) For even among the prophets after they have been anointed by the Holy Spirit, the word of sin has been found among them.

(12) I am to be crucified anew.

(13) If a man shall abandon all for My name's sake, at the Second Coming he shall inherit eternal life.

(14) If ye make not the inferior into the superior, and the superior into the inferior; the right into the left, and the left into the right; the anterior into the posterior, [and the posterior into the anterior], ye shall not enter into the Kingdom of God.

(15) For the Lord Himself, having been asked by one when His Kingdom would come, said: When the two shall be one, and the outward as the inward, and the male with the female neither male nor female.

(16) When Salome asked how long should death hold sway, the Lord said unto her: So long as ye women bring forth, for I come to end the works of the female. And Salome said unto Him; I have then done well in not bringing forth. And the Lord answered and said: Eat of every pasture, but of that which hath the bitterness eat not. And when Salome asked when should those things of which she inquired be known, the Lord said: When ye shall tread upon the vesture of shame, and when the two shall be one, and the male with the female neither male nor female

At p 29 of ANUBIS it is suggested that the phrase "lead us not into temptation" is a transcriber's error for "leave us not in temptation." However plausible this correction might be, had the Lord's Prayer been originally written in English, it applies neither to Aramaic nor to Greek. I think the true emendation is given by Respiro in the fourth pamphlet of his "Brotherhood of the New Life" series. While agreeing with the argument of the writer why the current version must be wrong, he proposes the reading "Lead us, and let us not fall in temptation."

E. W. BERRIDGE, M.D.

Mysticism and Money.

AT p. 23 of "Anubis," a writer states concerning the "Temple of the Magi" that to be eligible to the "Astral Club" you had to be a member in good standing of the Seventh Degree, *which cost you \$35*; but that he was lucky, having received his "Astral test" in the Third Degree, *when the limit was not so high*. He is deservedly sarcastic on this combination of Money and Mysticism. While no society, occult or otherwise, can be carried out without cost, the student should shun all who offer to teach occultism for a pecuniary consideration. It is a profanation of Truth, and must inevitably bring with it an evil sphere. In the *true* Rosicrucian Order, no deserving candidate is ever rejected for want of worldly means. But here again, discrimination is needed, when seeking esoteric knowledge. Many societies call themselves Rosicrucian without warrant; not that they necessarily intend to deceive, but they use the word in a general sense, as the synonym of Hermetic, or Occult. Again, there are at the present day some seceders who have broken their most solemn obligations of Fraternity and Fidelity, and have established a society of their own under the name of the true Order, of which they no longer are recognised members. Measures have, however, been taken to neutralize their unauthorised action; and they have already begun to disintegrate through internal dissensions. The writer tells us also that the Magi (! ?) teach that "the secrets co-existent with B.C. 2000 are now common knowledge." Indeed! Less than 2000 years ago, the Arch-Adept of Nazareth healed the sick instantly with a word or a touch, multiplied food, walked on the sea, and finally transcended the ordinary process of physical decease. Are these occult methods the "common knowledge" of to-day? But this is an age of shams; and there are evidently pseudo-magi in existence.

RESURGAM, Fra. R.R. et A.C.

Important Dates in Rosicrucianism.

1378. Birth of Christian Rosenkreuz.
1383. C.R. placed in a cloister for tuition.
1393. C.R. journeyed to Damascus.
1394. C.R. arrived at Damcar; received by the Wise Men.
1397. C.R. journeyed into Egypt.
1398. C.R. arrived at Fez.
1400. C.R. went to Spain.
1402. C.R. settled in Germany.
1407. C.R. designed a scheme of Reformation
1408. C.R. chose three Fraters G.V., I.A., I.O.,
1409. Building of the House Sancti Spiritus; writing the Book M.,
and a Dictionary.
1410. Four more Fratres added to the Society, viz. ; R.C., his cousin
F.B., a painter, G.G., and P.D., their Secretary.
1412. Five Fratres departed on travels of benevolence, only B. and
P.D. remain with the Founder.
1413. The Founder remains alone with R.C., his cousin, and Frater
— I.O., Frater I.O., died first, in England; then P.D.
1450. The vault made.
— The Second Circle, formed of Fratres P.A., A., and R.
1459. "The Hermetic Romance," written by C.R.
1484. Death of the Founder C.R. : closure of the vault.
1600. Frater A. died, and Frater K.N. became Magus.
1604. Opening of the vault, after 120 years
1610. Date of the manuscript of the "Fama Fraternitatis"
1614. Date of the first copy printed at Cassel.
1615. Publication of the "Fama," reprinted with the "Confessio
Fraternitatis" at Frankfurt.
1616. Publication of the very curious Rosicrucian work by C.R.,
"The Hermetic Romance, or the Chymical Wedding."
1622. Michael Maier, S.M., died.
1637. Robert de Fluctibus, the Magus, died.
1680. Eugenius Philalethes, *i.e.*, Thomas Vaughan, S.M.
1685. John Heydon died.
1690. "The Hermetic Romance" printed and published in English.
1710. Sincerus Renatus, *i.e.* Sigmond Richter, was Magus.
1785. Publication at Altona of "Secret Symbols of the Rosicrucians."
1794. A copy of the Register of Admission of Sigismund Bacstrom
by Le Comte de Chazal, is extant, with this date.
1830. Godfrey Higgins writes in his "Anacalypsis" that there were
Rosicrucians in work in England at that date.

1867. The Society re-organised by R. W. Frater Wentworth Little, S.M. in Anglia ; he died in 1878.
1868. The First Number of the Rosicrucian Magazine, published in July.
- 1878, Dr. Wm. Robert Woodman became S.M. in Anglia.
1892. Dr. Wm. Wynn Westcott became S.M.



Books and Magazines.

HOW TO CONTROL FATE THROUGH SUGGESTION, by Henry Harrison Brown, published by "Now" Pub. Co., 1423 Market St., San Francisco, Cal. (25 cents.)

This is a well written little book giving excellent advice on the use of Suggestion by which the individual may be controlled and moulded according to his own desire.

"The Chinese used powder to play with centuries before Christian nations used it to kill; so Hindoo jugglers use Occult forces to-day to play with, but the Anglo-Saxon will use them to work with."

"Thoughts," says Edw. Carpenter, 'are only dying feelings.' When we feel deep enough, that is when we suffer enough, we seek the cause, and in seeking, find and grow."

"Freedom never dwells in old temples. Like the Nautilus she builds a new building each successive morn."

NOT HYPNOTISM, BUT SUGGESTION, by the same author, (price 25 cents.) deals with the same subject in a more specific and practical way—It will be of use to students—The meaning of Suggestion is clearly defined and much stress is laid on CONCENTRATION, the "pass-word to the Manifest Ideal."

BROTHER OF THE THIRD DEGREE, by Garver, 2/4 post free. A romantic story of an Occult Order whose members attain most wonderful powers.

JUST HOW TO WAKE THE SOLAR PLEXUS, by Eliz. Towne, 1/1 post free. Ella Wheeler Wilcox writes of it: "A thousand thanks for the little book. It is just what I want right now to help a friend. I have read it and added your exercises to those I have practised for seven years—ever since I studied with Vivekananda the Hindu Yogi. Last year I added the Chicago teacher's (Sun-Worshipper) exercises. I shall try to speak of your little booklet where I can."

THE OCCULT AND BIOLOGICAL JOURNAL, edited by H. E. Butler, Esoteric Pub. Co., Applegate Cal., 7/2 a year, single copy 9d. Contents: "What is Life?" "The Way of Holiness." etc.

THE SUN-WORSHIPPER, 1613 Prairie Ave, Chicago, Ill, monthly, 5/- a year—Contents: Life of Jehoshua Nazir (Jesus Christ,) Mazdaznan Philosophy, Breath and Diet.

ERRATA.

- Page 52. Line 9. Word 2. "of" instead of 'or'.
- Page 52. Line 27. Word 7. "form" instead of 'from'.
- Page 53. Line 20. Word 1. "individual" instead of 'indivual'.
- Page 56. Line 22. Sentence 4. "to strive to increase or double this faculty" instead of 'doubt or increase' etc.
- Page 63. Last line but one. For 726 read 720.
- Page 65. Lines 15, 16. For "vastly more," read "somewhat less."



ADIRAMLED'S LATEST WORK.

THE ART OF ALCHEMY

Or the Generation of Gold.

A Course of Practical Lessons in METALLIC
TRANSMUTATIONS for the use of Occult Students.

A New Illumination regarding the Secret Science of the Sages.

Printed in Twelve Serial Numbers. ❧ ❧

PRICE COMPLETE, TWO DOLLARS.

Send for circular of Publications, free. ❧

Address: Adiramled, 2270, Broadway, New York, USA.

YOUR CHARACTER, PERSONALITY and FUTURE
will be read by an Expert Graphologist, ❧ ❧
upon receipt of One Shilling and ❧ ❧
Specimen of Handwriting. ❧ ❧

HENRY RICE, 1927, Madison Avenue, New York.

**SECRETS
YOU
SHOULD
KNOW**

How to gain an increase of salary ;
how to choose the right vocation ; how
to successfully influence those you
desire ; how to win love and influential friendship ; how to
read the character and lives of those you meet ; how to gain
social and business prominence. How to cure disease and
bad habits without drugs or Medicine. New
and secret methods have been discovered
which positively accomplish these results.
You can learn them at home, free. They are all
contained in two wonderful new books, entitled
"The Secret of Power," and "Success and How to
Win It." These books were written by ten of the ablest specialists in the world,
and are intensely interesting. They are absolutely free. Write to day. Address
Columbia Scientific Academy, Room 312, 1931 Broadway, New York, N.Y.

