

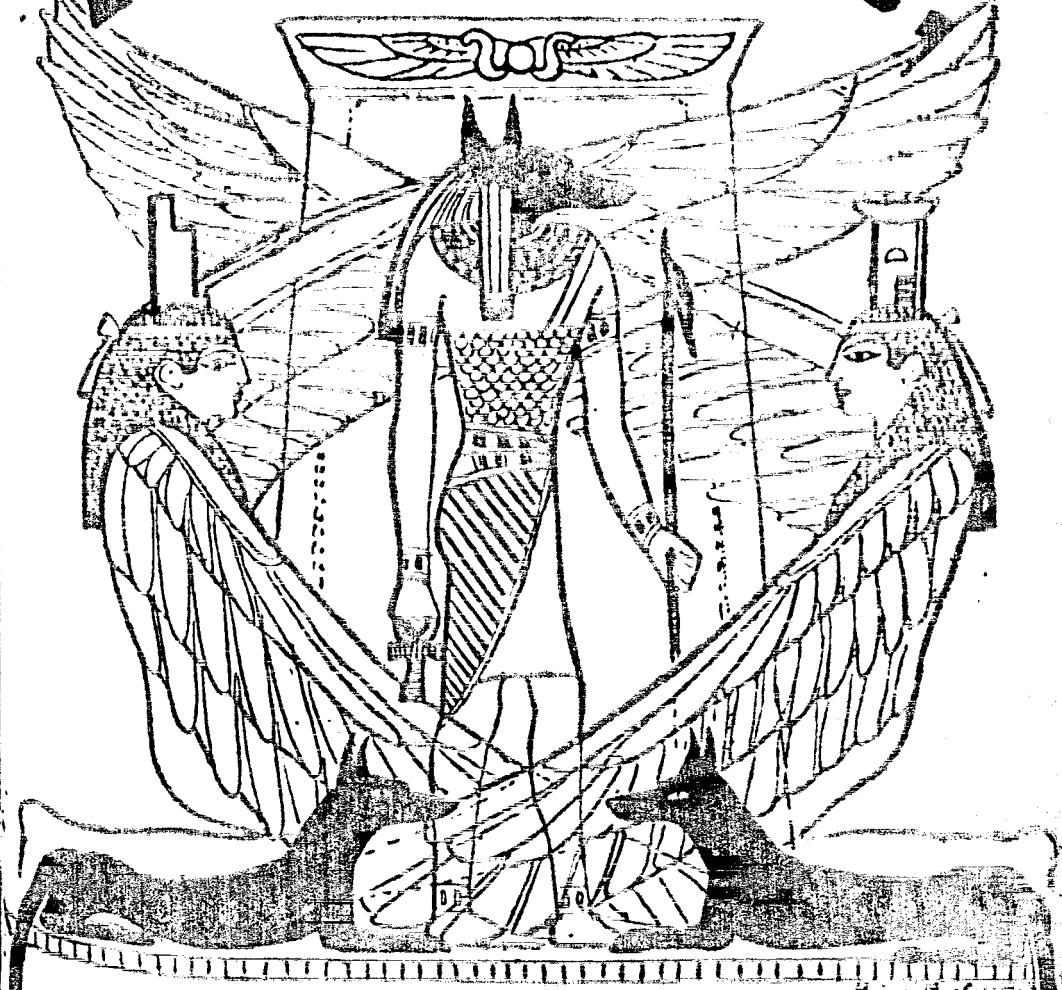
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SEPTEMBER, 1902.

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ANUBIS

THE WATCHER
BEFORE THE GODS.



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"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.

Be Merciful.

Especially touching is the following incident in the life of our Lord, in a very ancient Coptic manuscript :

"And it came to pass that the Lord departed from the city, and went over the mountains with His disciples. And they came to a mountain whose ways were steep, and there found there a man with a beast of burden. But the beast had fallen down, for it was over-laden and he struck it till the blood flowed.

And Jesus went to him and said : "Man, why strikest thou thy beast ? Seest thou not that it is too weak for its burden, and knowest thou not that it suffereth ? "

But the man answered and said : "What hast Thou to do therewith ? I may strike it as much as it pleaseth me, for it is my own, and I bought it with a good sum of money. Ask them who are with Thee for they are of mine acquaintance and know thereof." And some of the disciples answered and said : "Yea, Lord, it is as he saith. We have seen when he bought it."

But the Lord said again : "See ye not then how it bleedeth and hear ye not also how it waileth and lamenteth."

But they answered and said, "Nay, Lord, we hear not that it wail-
eth and lamenteth."

But the Lord was sorrowful and said : "Woe unto you because ye hear not how it lamenteth and crieth unto the Heavenly Creator for mercy, but thrice woe unto him against whom it crieth and waileth in its pain "

And He went forward and touched it, and the beast stood up, and its wounds were healed. But to the man he said : "Go now thy way, and strike it henceforth no more, that thou also mayest find mercy."

There is no Death.

(SELECTED.)

There is no death ! The stars go down
 To rise upon some fairer shore ;
 And bright in heaven's jewelled crown
 They shine for evermore.
 There is no death ! The dust we tread
 Shall change beneath the summer showers
 To golden grain or mellow fruit,
 Or rainbow tinted flowers.
 The granite rocks disorganize
 To feed the hungry moss they bear ;
 The forest leaves drink daily life
 From out the viewless air.
 There is no death ! The leaves may fall,
 The flowers may fade and pass away :
 They only wait through wintry hours
 The evening of the May.
 There is no death ! An angel form
 Walks o'er the earth with silent tread ;
 He bears our best loved things away,
 And then we call them "dead."
 He leaves our hearts all desolate ;
 He plucks our fairest sweetest flowers ;
 Transplanted into bliss, they now
 Adorn immortal bowers
 The bird-like voice, whose joyous tones
 Make glad these scenes of sin and strife,
 Sings now an everlasting song
 Amid the tree of life.
 And where he sees a smile too bright,
 Or heart too pure for taint and vice,
 He bears it to that world of light
 To dwell in Paradise.
 Born unto that undying life,
 They leave us but to come again ;
 With joy we welcome them—the same
 Except in sin and pain.
 And ever near us though unseen,
 The dear immortal spirits tread ;
 For all the boundless universe
 Is life—there are no dead.



The Dignities of Uranus and Neptune.

TO the "seven planets" of Astrology, Sol and Luna being included in that designation, the ancient Initiates attributed certain Zodiaca signs and degrees, as their essential dignities ; they being, when posited therein, more powerful for good and less powerful for evil : these they called their House, Exaltation, Triplicity, Term, and Decanate. Opposite to the first two dignities were the places where the planets were said to be essentially debilitated ; being there less powerful for good and more powerful for evil : these they called their Detriment and Fall.

To these planets the Initiates apportioned the twelve Zodiaca signs as their respective Houses, or chief dignities, as follows : Sol ruled Leo, and Luna ruled Cancer, both by day and by night : the ten remaining signs were divided between the five remaining planets, each thus ruling two signs, one by day and one by night. But when Uranus and Neptune were discovered, or rather re-discovered, their Zodiaca dignities became a problem hard to solve. One astrologer suggested that they, being more distant from the Sun than Saturn, must have the same dignities as the latter ; others deposed Jupiter from Pisces and Saturn from Aquarius, declaring that Neptune and Uranus reigned in their stead. Both these hypotheses involve serious difficulties : nor do they settle the question, once and for all, with regard to any planets which may be discovered hereafter. It is incredible that planets of such diverse natures as Saturn, Uranus, and Neptune, to say nothing of those that may be beyond, should all bear equal rule in the same two signs. Furthermore, to depose Jupiter and Saturn from their ancient thrones, pre-supposes a grave error on the part of the Initiates, whose testimony on this point has been handed down to us, with complete unanimity, from the dim past : it necessitates, moreover, a further process of dethronement and a further ignoring of the teachings of antiquity, as each new celestial visitor swims into our ken.

Astrology can never become, even approximately, an exact science, until we are able, in our calculations, to take fully into account the influences of all the heavenly orbs. With this end in view, I have endeavoured, for many years, to aid in this perfecting of our knowledge : partly by studying their apparent influence when posited in the different signs of the Zodiac, and partly by intuition, and by various occult methods through which esoteric knowledge may be

obtained. What I have learnt concerning the dignities of certain planets, as yet unknown to exoteric science, though known to Initiates, is omitted here as of no present practical value; and, moreover, I desire to test it further, before publication. What follows relates solely to Uranus and Neptune; and, as far as their Houses are concerned, I have repeatedly verified my conclusions by the fulfilment of horary figures, not only as to the events predicted, but also as to the time of those events; which latter factor effectually frees the prophecy, when accomplished, from the suspicion of being a mere coincidence.

The difficulty in which modern astrologers have involved themselves, originated in their ignoring the ancient division of the Houses of the planets into diurnal and nocturnal. By observing this distinction, Uranus and Neptune easily find their chief dignities, with room to spare for their brethren as yet unknown. Thus :

Aquarius, the day-house of Saturn, is the night-house of Uranus.

Virgo, the night-house of Mercury, is the day-house of Uranus.

Pisces, the night-house of Jupiter, is the day-house of Neptune.

Gemini, the day-house of Mercury, is the night-house of Neptune

It will be seen at a glance that the four remaining great planets known to Initiates will occupy the vacant signs: two planets thus ruling each sign, one by day and one by night. The only alteration which will then have to be made, will be to consider Sol to rule Leo by day only, and Luna to rule Cancer by night only. This is but in accordance with Nature, and the fact that the Initiates assigned only one House each to Sol and Luna, and two to each remaining of the "seven," suggests some essential astrological difference between them.

Several modern astrologers have concluded that Scorpio is the Exaltation of Uranus. This view I entirely endorse. Uranus is a malefic, except sometimes when exceedingly well dignified and well-aspected: and Luna is in her worst debility in Scorpio, even more so than when in Capricornus, her Detriment, because that sign also belongs to her Triplicity. Yet I have seen Uranus in conjunction with Luna, in Scorpio, and on the cusp of the 12th house, in the solar revolution of a woman, produce a sudden desire for the study of occultism (ruled by the 12th house), and no evil whatever. I have also seen Uranus stationary in Scorpio, in parallel of declination with Luna in the radix of a male activity, and on the cusp of the 2nd house (ruling money), bring sudden and unexpected gain. The planet, being dignified by Exaltation, and receiving Luna by Exaltation, converted an essentially evil conjunction and parallel into good. The exaltation of Neptune appears to me to be Aquarius.

In the ancient arrangement of the Triplicities, each is said to be ruled by two planets, one diurnally and one nocturnally; save in the case of the watery Triplicity, to which Mars alone is assigned. With

the single exception of Luna, which rules alone the watery sign Cancer, though belonging to the earthy Triplicity, each planet's Triplicity contains one of its Houses. Therefore, by analogy, as Uranus rules Aquarius and Virgo, it should belong to either the airy or the earthy Triplicity : and experience shows that it has most affinity to the former, being, like Mercury and Saturn which also rule that Triplicity, a "scientific" planet : So also, as Neptune rules Gemini and Pisces, it should also rule either the airy or the watery Triplicity : as the former is already occupied by Mercury, Saturn, and Uranus, it probably belongs to the latter ; and I have found, by a horary figure, that it is dignified in Scorpio.

The Terms, Decanates, and Planetary Hours of Uranus and Neptune, I should judge as follows. These two planets differ from the "seven" in this important feature: the "seven" are simplex, each having its own peculiar attributes, none being a compound of two or more of the rest. But Uranus and Neptune are complex. Uranus, which rules Mercurial and a Saturnian sign, is held by all modern astrologers to embrace the characteristic peculiarities of those two planets combined. Furthermore, its sudden effects are somewhat akin to those of Mars, and it accordingly finds its Exaltation in one of the Houses of Mars. Hence, possessing the nature of Saturn, and to a less extent that of Mars, it is essentially a malefic, but having also the convertible nature of Mercury, its influence may be greatly modified, or even reversed. Neptune, which rules a Jovian and a Mercurial sign, partakes of the combined nature of those planets : but, as his Exaltation is in one of the Houses of Saturn, it possesses some of the malefic nature of the latter. Hence the contradictory views of astrologers, as to whether Neptune is benefic or malefic ; a point which depends, still more than in the case of Uranus, on its Zodiacal dignities or debilities, and its aspects. Thus the Planetary Hours, Decanates and Terms of Mercury and Saturn should also belong to Uranus : and those of Mercury and Jupiter to Neptune.

This fundamental difference between the nature of the seven simplex and two complex planets, also explains why the occult symbolism based upon the former, remains intact, notwithstanding recent astronomical discoveries.

NEMO.

That which is called considering what is our duty is very often nothing but endeavouring to explain it away—BISHOP BUTLER.

Divination!

A FEW SIMPLE CONDITIONS DEFINED.

CONDITIONS.

"As it is above, so it is below; as it is within, so it is without."

NEGATIVITY.

A VOID negativity. It is the form of nothing and chaos and invites obsessions. Evil exists in negativity and is another name for it. Evil has no existence in reality or spirit. It is the substance of nonentity and is the opposite of entity as love is the essence of entity and is the opposite of nonentity. Negativeness is unconsciousness and leads to trances and obsessions. It absolves the ego from consciousness to become the subject or object of an external form of personality, equal to or greater than its own. Neither wisdom nor realisation is attained by negativity.

To hold the ego in and to consciousness where it is self-conscious or realized, in short where it realizes its divinity whether in thought, feeling, or act, and not where it is lost to consciousness and absorbed in thought-forms or generic absent-mindedness, is to overcome negativity. The Spirit cannot teach the Soul in negativity as it is taught by Paul, (Corin. I, 14, 21), "in the law it is written, with men of other tongues and other lips will I speak to this people; and yet for all that will they hear me, saith the Lord."

PASSIVITY.

The state of mental poise and self reflection in which the ego is aware of itself in mind, rather than aware of thought, feeling, or action, which play subjectively and objectively through mind. To be passive the ego must be aware only of itself as a complete and perfect whole, and must so exalt the self as to detach it for the time from the world of objectivity or subjectivity which entralls it. To do this the five windows of the soul (the senses) must be closed, so that neither sensations nor perceptions can abstract or engage the ego, but the ego can realize itself as prepared for whatever is to occupy or impress it. If this does not obtain, then personal, extraneous or foreign impressions will preoccupy the mind and tincture and affect both its passivity and whatever enters into it. The passive mind is quite virgin of all conception or inception of thought and feeling, emptied as it were of that which is no part of its original nature or element. As quiet, clear water (water is a symbol of the mind in action and in passivity), reflects whatever is above, beneath and within it, so the mind in passivity is ready to reveal whatever is reflected in it.

RECEPTIVITY.

Receptivity is the condition of the ego or soul for consciousness. The soul is aware of itself only through and in receptivity. It is the condition which affords the definition and interpretation of what the ego by nature is in the divine world or in Divinity. And it is the key which unlocks the occult and mystic, as well as supernatural and divine power of the soul. To be receptive is to let the soul touch the soul consciously, so that from a common but a divine centre, the soul's expressions and manifestations can be traced and penetrated.

To attain receptivity, one must polarize the soul through passivity upon consciousness until the sense world and the world in which the ego expresses and manifests its desire, is submerged, or overshadowed by the sphere in which the ego is free to know and understand as God knows and understands. This further implies and means, that in the sphere where the ego is self-realized, it can behold the actual as in a dream and grade the space and time sphere or plane of the soul, so as to enter it and discover by the law of correspondence, any doer in his sphere of the doing and the thing that is done—in short, receive as the word receptivity signifies, the soul actually or ideally. The word receptive implies the reverse of action which impels the ego or soul from the centre. Receptivity takes the soul back to the centre by withdrawing it from a false or hypothetical centre, as when the ego seeks reality and realization in manifestations. To pass from thought and feeling to the one that thinks and feels, is the conscious process through which the ego passes to realization. And the condition which is obtained after the pendulum of the soul swings forward (in action or manifestation), and backward (in reaction or expression), is what is here meant by receptivity.

CONCENTRATION.

The theme of concentration is centralization. The one subserves the other. In the theme of concentration the ego is directed upon the centre and is reversing the order of thought, feeling and action set up by desire. As the ego is involved in desire, it detaches itself from the centre and becomes absorbed in centres which are set up in the mind. These centres are actual but illusive and veil the ego to reality, that is, they obsess the ego, the ego does not possess them. In Divine Science concentration has everything to do for and with the centre, for this is not only the literal but the occult meaning of the word—from con and centre, with the centre. In concentration the ego realizes itself in all that it feels, thinks and does, rather than in perceiving the feeling, the thought or action as something in themselves. In concentration the normal realization of the Spirit is maintained, first as to time, for the Spirit is conscious of eternity, because it is eternal; second, as to space, for the Spirit is conscious of infinity, because it is infinite. As realization is centralization, concentration affords the ego perfect self realization. In the effort to concentrate,

attention must be recalled from the object and subject to the ego which is neither objective nor subjective. For the ego to bury or lose itself in either objectivity or subjectivity is to decentralize itself and make matter rather than spirit the centre. Mark! Matter is the plane of number and differentiation, where time and space abound. Spirit is the sphere of the one. How is normal concentration possible on a plane where many centres are set up for the one? Much is implied in the point of view but most in the centre of vision. Points of view are ever changing and dissipating to reveal the centre of vision, which centre is God.

Conception or perception or any form or process of ideation will not avail because they have to do with the mind in which the centre appears reflected and refracted in many and multiform centres. Neither concentration nor centralization have any other theme than Divinity or God. Perception, Conception, and Ideation have to do with the form of God and God is formless. When the ego is conscious of itself, not of its parts or forms, it is centralized.

No external nor internal key can be given that will open the mystic door of the temple of the Spirit. All yoga practices are futile, if the centre is not realized. I will is Masterful,—I am is Divine. To be is the end of all yoga practices and so concentration resolves itself into the I am or Being. Absence of will, thought, feeling, action, and presence of Divinity is the method from the many to the one, from the differentiating to the Eternal, from existence to Being. The attainment of such concentration as is here indicated is through aspiration.

Desire is personal and for existence, aspiration is universal and for Being.

To aspire is to concentrate, because it is the mystic process by which Spirit realizes Spirit. Aspiration is inspired by the consciousness of the indwelling one. And to aspire is to sublimate or purify the soul until it is illuminated.

Meditation is a form of aspiration and by it the wheat of truth is sifted from the chaff of error. By it the human image is translated, transfigured, and glorified into the divine idea, and by it the soul is absolved from matter and the senses absorbed by Spirit. One theme obtains in meditation as in inspiration and it is God. And so aspiration and meditation are as they ever were exalted by religion as the sacred, mystic processes of Divine understanding and realization.

THE SILENCE.

Receptivity and aspiration have especially to do with the silence. The one is the door from without, the other the door from within the temple of the Spirit. There is nothing going in the silence. Thoughts, feelings, actions, desire itself, are at an end and within it, when one realizes it, death is exchanged for life, darkness for light, experience

for realization, and action for love. It is the sphere of consciousness when one realizes all things, that were, are, and ever will be in the moment of eternity. It is the hidden centre, because it is luminous not at, to and from the circumference, but where God is, the centre which is everywhere, because Reality is Omnipresent, yet whose circumference is nowhere, because Omnipresence is without bound or limit.

Aspiration is God's appeal to God, the mystic password between the inner and outer court of Deity. Few know how to pray or aspire so as to unfold the soul. To let the soul rise or exalt itself by ecstatic love and adoration of God is the gist of Raja Yoga teaching. Union with the Divine can be had in no other way, for as the soul aspires to Deity, the life thrill, with the Spirit and the life is then alchemized into its one element, as when old age quaffs the magical elixir and feels the blood change into a mystic substance that entrances the mind and senses, and wakens the eternal youth again ; or as when the sun distils the potion from the earth to drink and which when taken into the system, resurrects nature from her deathlike trance into a garden of paradise. All this is Rosicrucian to the one who understands.

The spiritual life is not a life, ever exhausting itself in manifestation or expression, but it is the life which is realizing its being. So, aspiration becomes the mystic path which one finds and many lose, and which is pervaded with the magnetic light, in which a sea of diamonds seems to sparkle as the soul draws nearer and closer to the Silence.

The mystic process of entering the silence may be thus explained.

Loosen the personality from attachment to the sense-world by concentrating the self or that realization of the self, which is termed the "I AM," from the Ideal. Thought, feeling, action as polarized through the mind upon phenomena, will dwindle away and cease to attract the ego. The ego, thus liberated, will centralize, which is its normal centre. When this obtains and the ego realizes centralization by the very absence of thought, feeling and action in the external world, consciousness, not in its expressions as when the ego is aware of itself by or in thought, feeling and action, but as it is after the mind has subsided, will reveal to the ego the luminous sphere of the silence.

If the soul can realize what it is, or its own nature by the mystic process, it can then understand what the mind and its action signify in this inner and outer world. As consciousness is self-polarization or the realization of Divinity, and obtains only when the Self and not its forms are realized, prayer or aspiration is the process which declares its freedom and sublimates or spiritualizes it. Thus the soul enters the silence.

J. C. F. GRUMBINE.

The Old Occultists.

JOHN HEYDON.

A MONG the Occultists of old England, John Heydon was a notable figure. He was born on September the 10th, 1629, in London, and practised as an attorney, but appears to have also studied the medical science of his day, and this he extended by the suggestion of occult and mystical remedial processes.

He was certainly an astrologer, and he practiced divination by Geomancy, and he describes many alchemical processes. Although commonly called a Rosicrucian by later mystics, he once says in his works that he was not a *Frater Societatis Rosicrucianæ*. His books contain a great deal of curious information about the Rosicrucians, their haunts, history and proceedings; and anyone interested in such mystic lore would do well to look through Heydon's works.

He gives a sketch of his life history in the Preface to the "Holy Guide"; there is also prefixed to the "Wise Man's Crown" another sketch of his History written by Frederick Talbot.

John Heydon was the son of Frederick Heydon, of Sidmouth, in Devonshire, and received a good education, but was prevented from going to a University by the outbreak of the civil wars of King Charles the First with the Puritans. He joined the King's armies as an officer and fought at the battle of Edgehill, but was not much of a fighter, for he says he never killed any man wilfully, but rather took a man prisoner and disarmed him. After this military episode he appears to have been for a time a great traveller, visiting Spain, Italy and Turkey.

He then settled in London and studied the law, and subsequently practised as an attorney, living at Clifford's Inn.

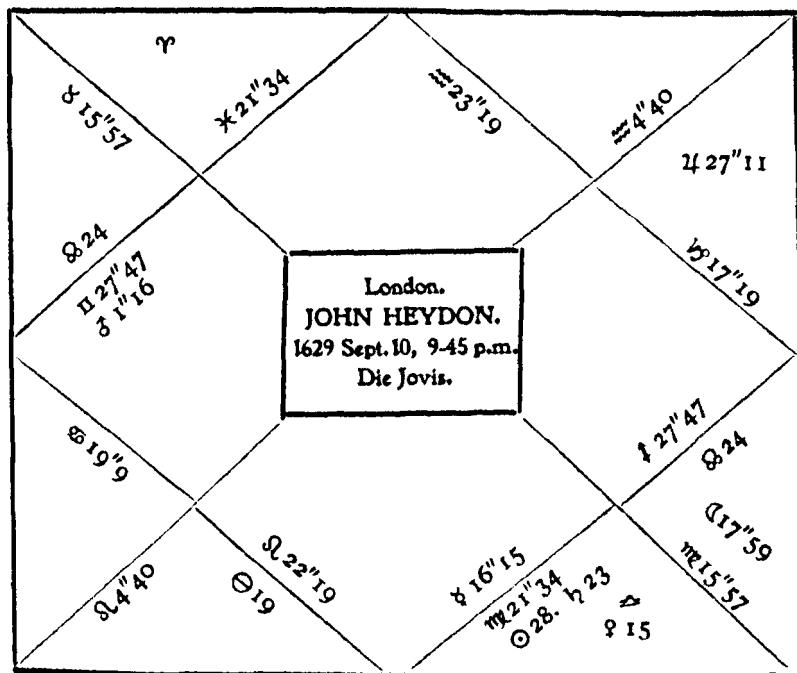
It was not by the law however that he became famous, nor by medicine, for he states that he never became a physician, although he has often been called Dr., and in the British Museum book catalogue the letters M.D. are added to his name. His foreign travel and his extensive reading of the works of Bacon, Paracelsus, More, and Sir Thomas Browne appear to have given him a leaning towards mysticism, the arts of alchemy and healing by magical means. Astrological studies also engrossed him deeply, and he became notable for his predictions, some of which brought him into trouble, and indeed he was at one time imprisoned and his books burned because he had prophesied the death of Oliver Cromwell. By the favour and support of the Duke of Buckingham he was released and

again practised astrology, making divinations for many of the great persons of his time. He was then the associate of William Lilly and of the famous astrologer, Gadbury.

The date of his death was 1685. In one of his prefaces he gives his natal astrological figure, and also a geomantic scheme. He says his Genius was named Malhitriel, and his Spirit was called Taphza Benezelthazar Thaseraphimarah, which are intended for Hebrew words whose meaning is not clear.

In narrating the events of his life he frequently refers to astrologic data; for example, as to his person he says he was of tall stature, small limbs, in every way proportional, with dark flaxen curling hair. He had rickets in childhood, and small-pox early in life. His figure shows 27 degrees of Virgo ascendant, with Mars in conjunction, and Sol to the quartile of Saturn, having been born on a Thursday, September the 10th, at 9-45 p.m. He had the Dragon's Head in 24 of Gemini; Mercury in the 4th house; Sol and Saturn in conjunction in the 5th, with Venus in Libra in the same house; Luna in Scorpio in the 6th; Jupiter at 27 of Capricorn in the 8th house.

He remarks, "that Venus, Mercury and Saturn are strong; and by them, the Dragon's head and Mars. I judge my behaviour full of rigour and my conversation austere." When he travelled, his ascendant was directed to the trine of the Moon, sextile of Mercury, and quartile of Venus. He says he was never afraid of hell, although he



was a good churchman, because he understood the policy of the pulpit, and fixed his contemplations on heaven. When the Mid-heaven was directed to the trine of the Moon he wrote a book on politics. The Ascendant to the quartile of Saturn came next, and the sextile of the Part of Fortune to the Moon, and although he loved a lady in Devonshire, finding his seventh house afflicted, he resolved never to marry.

It appears that he fell in with the widow of Nicholas Culpeper, the famous herbalist, who died in 1653, and she was very anxious to marry him, but the affair fell through. She seems to have been an artful woman who caused him much trouble. Some later authors have asserted that they were married; but this is an error, partly due to his having written an essay of "Advice to a daughter."

The quartile of Saturn led to his imprisonment about the divination of Cromwell's death. He was again imprisoned by the Committee of Public Safety when Luna was directed to the quartile of Sol, and the Medium Coeli to the opposition of Sol.

Many of his works are extant, and he signed his name to these, but also added a variety of pseudonyms and mottoes; for example, Philonomos, Servant of God and Secretary of Nature; Audi ignis vocem, Philomath, and Eugenius Theodidactus. He asserted that his Rosicrucian information was obtained from two fratres who had been truly initiated into the Rosicrucian society, whose names were T. Williams and Walsoord. He also gives a narrative of intercourse with the Rosicrucian Spirit-Euterpe. He describes a temple and dwelling of Rosicrucians in the West of England. Of these two Rosicrucian friends he says that they worked before him many miraculous deeds and taught him how to make several correct predictions of earthquakes and other events. His books contain many passages paraphrased from the works of Thomas Vaughan, Paracelsus, More, and Sir Thomas Browne. The best known works of Heydon, which are still extant, command a large price. They are:—

A new method of Rosicrucian Physick. 1658.

The Rosicrucian Infallible Axiomata. 1660.

The Holy Guide, and the Rosicrucian Cross uncovered. 1662.

The Harmony of the World. 1662.

Theomagia, or the Temple of Wisdom. 1662-3-4.

The Rosicrucian Crown set with angels, planets and metals. 1665

El Havarevna or the English Physician's Tutor, with the Psonthonphancia. 1665.

From the Holy Guide, we translate "The Magical Aphorisms," of Jan Bosher, which we presume are notes from some old Kabalistic or Talmudic treatise; they bear a certain resemblance to the tenets of the Smaragdine Tablet of Hermes.

We hope that "Anubis" may be able later on to reproduce some of Heydon's reveries on the homes and doctrines of the Rosicrucians

The Twelve Magical Aphorisms of Jan Bosher.

Translated and edited from page 118 of Book 2 of the Holy Guide.

1. Before all things the Point-unity existed ; this was not the Atom, nor the Mathematical Point ; but it was diffuse. The Monad was explicit : the Myriad implicit. Light, Darkness, Principle, and the end of Principle, all things and nothing, only existed *in posse*, and not *in esse*.

2. The Monad vibrated and the Dyad came forth, and the Faces of the Second Light were followed by the manifestation of the Triad.

3. Simple, Uncreated Fire emanated, and under the waters this Fire clothed itself with a garment, and multiform fire was manifested.

4. Reflecting its high source this lesser Fire of the lower type was sealed of a Triple type.

5. One Fire, unity was created, and it was divided into three Fires, the Trinity arose, and so the Quaternary also, by the combination of the Three Fires with the First Fire.

6. From the visible primeval forms, Water next appeared, which is the female aspect of the producing Fire, and is the pregnant Mother of all visible and material objects.

7. Its essence was porous, and its surface various ; in its belly were the germs of the convoluted heavens, and the as yet undifferentiated heavenly bodies.

8. The great Artificer (the Demiurgus) divided this Primeval Water into vast regions and its Progeny having been manifested the Mother disappeared.

9. This great Mother brought forth shining suns, the Suns shining over the World of Chaos.

10. These bring forth the Mother in new forms, whose Fountain singeth in the Miraculous Grove. (The Music of the Spheres.)

11. This is the treasury of wisdom, so let who will, be the distributor of wisdom.

12. The Father is the Whole of Creation, and the Father is also re-born from the created Son. Through the living analysis of the Sons. Thus you have the Supreme Mystery of the Circle of Generation. The Father proceeds anew from the Son, who was the Son of the Father.

Arch-Natural Immortality.

By RESPIRO.

(Continued from No. 3.)

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THE mediæval occultists and mystics thus claimed that the Great Transmutation was primarily the work of God, and granted solely for humane purposes in the world : it could not be attained by the self-seeker. Yet they neither explained, in detail, the processes of the Work, which indeed only advanced Initiates could have understood or profited by : nor did they reveal, even if they knew, the epoch when this Divine Gift would be proffered to humanity in general.

But "coming events cast their shadows before"; and it is not without significance that towards the close of the 19th century, the idea of a present physical immortality should have evolved in so many minds. Since T. L. Harris first enunciated this doctrine in the "Lyric of the Morning Land," 1854, many schools of thought have arisen, under the various designations of Christian Science, Mental Healing, Metaphysical Healing, &c. &c. &c. The teaching of these respective schools somewhat varies ; and they are far too prone to denounce each other's methods as "material." They all, however, agree with each other and with the "Gospel of the New Life" on this one point ; the power of thought, resulting from the inherent and essential supremacy of spirit over matter. But here the resemblance ends, both as to their aims and their methods.

Christian Science, under which name the other cults may be conveniently classed, notwithstanding certain differences of detail, professes to cure all disease, and ultimately to perpetuate for ever the physical body, by the process of mentally denying disease, decay, and death, and affirming immuneness, immutability, and immortality. But supposing that this result should be attained ; what then ? Would any sane person desire to remain for eternity, or even for centuries, imprisoned in this material body : chained, at every step, by Nature : subject, even under conditions of what is now considered perfect health, to all the loathsome and degrading necessities of this earthly existence ? And even should he be able to emerge at will in his "astral body," in which to range through higher planes of existence ; still the material body would remain a dungeon, which he might indeed be permitted to quit for a time, but to which he would be compelled to again return.

The Gospel of the New Life here differs essentially. It teaches, not the perpetuation, but the regeneration, of our physical frame; that our "vile body" is to be transmuted into the likeness of Christ's "glorious body"; nature thus evolving into arch-nature. Then shall we have bodies ethereal, though substantial; lords, not servants, of Nature; free, not only from all disease, but from all disabilities; in other words, bodies like that of the Lord Jesus after His resurrection. The nature of this body is thus described in a Coptic M.S., discovered in 1896, entitled "The Wisdom of Jesus Christ," and quoted in "Fragments of a Faith Forgotten" 1900, p. 583.

"After His resurrection from the dead . . . did the Saviour appear unto them: not in His prior form, but in the invisible spirit. His form was that of a great angel of light; His substance indescribable; and He was not clothed in flesh that dieth, but in pure perfect flesh."

Christian Science is self-centered. It denies the Personal* God Whom the Lord Jesus taught us to call "Our Father"; asserting that "God" is simply "Mind" which governs all, and that man is "God's Spiritual Idea." It begins by asserting the omnipotent power of man's inmost principle: but if this inmost principle, the Atma of Orientalists, the soul-germ of the writings of T. L. Harris, which some wrongly designate the "God within us," cannot physically regenerate an infant who has naught save heredity to contend with; how can it at a later period overcome, unaided, this same heredity, strengthened and complicated by acquired evil? Here is the secret of the frequent failures which have so much discredited this cult. Christian Science is really non-Christian non-science: it is but the re-incarnation of the ancient deification of I-Myself; the new proprium-religion of the age. The power of thought, which is the germ of truth within it, has been known to Initiates in all ages: the present propaganda is but an eddy in the stream.

The Gospel of the New Life is God-centered. So far from ignoring the creative power of mind, T. L. Harris taught it in the "Epic of the Starry Heaven" 1854: and in "Conversation in Heaven," 1894, he unfolds the process by which thought aids in the arch-naturalization of the body. But this alone will not suffice: the mental currents, on which Christian Science exclusively relies, have their important use in their proper sphere; but they must be subordinate to the Divine Influx, which proceeds from a Power higher than ourselves. Man may, nay must, co-operate with the Divine; but it is God alone Who initiates, sustains, and perfects the mighty work. As "In Dawnrise" 1896, p. 123, declares:

[*See the authoritative exposition of Christian Science in the *Daily Mail*, May 20-21, 1901.]

"Nought save the Worded Gift, the Open Breath
Can re-create the 'body of this death'."

But before we can fully comprehend what physical immortality really implies, we must understand the essential nature of physical decease. Death is ordinarily deemed to be the permanent separation of our spiritual from our material organism. But this definition is inadequate, seeing that such separation must inevitably take place when a man finally ascends to the spiritual plane : an evolution to be welcomed, not dreaded as death almost universally is by mankind. Man is not merely dual, consisting of body and spirit : he is not merely triune, as Paul taught, consisting of body, soul, and spirit ; he is a septenary : and death is, strictly speaking, the violent and unnatural separation of the higher triad, or spirit, from the lower tetrad, or spiritual* body. Thus it differs *toto cælo* from translation, the normal evolution of the sinless or perfected man, by which he enters his spiritual home in all the completeness of his seven-fold organisation ; only the grosser particles being dissipated, no longer required when the material environment is transcended. Between these extremes there are many gradations. If the man attains the culmination of Adeptship in this life, as did Enoch, Elijah, and possibly Moses, his physical body will have become perfectly transmuted, by gradual degrees, into more and more refined forms of substance : and the harmonious inter-connection of the seven principles having been fully established, there is no separation by death. If, however, he has been unable to attain this final stage of evolution, and, in the end, has to pass away through the gates of death ; he, nevertheless, retains so much of his lower tetrad as he has been able to purify, and so unite with his higher triad, during his earthly life. Every step, therefore, that he takes toward the accomplishment of the *Magnum Opus*, is a permanent gain to him.

(To be continued.)

"In its giving and its getting
In its smiling and its fretting,
In its peaceful years of toiling
And its awful days of war,
Ever on the world is moving,
And all human life is proving
It is reaching toward the purpose
That the great God meant it for."

*Theosophy avers that that the lower tetrad is not spiritual, but consists of forms of matter, though far finer than that of which the external body is composed. This is simply a question of terminology ; all are substantial, and the terms "spirit" and "spiritual body" sufficiently express the difference.

Personal and Impersonal Aspects of God.

In speaking of God, or the Supreme, many persons use either the term personal or impersonal, according to their concept of His nature. While on the one hand the Vedantists, Buddhists, Theosophists, and others who may be broadly classed as Pantheists, as a rule use the word impersonal ; on the other, Christians, Jews, Unitarians, Mohammedans, and Theists generally, prefer the word personal ; there being a tendency on both sides to think the other is incorrect ; the Pantheists imagining that a personal God is a limited one ; while the Theist looks upon an impersonal Being as little else than an abstract negation.

Both, it seems to me, are right, yet at the same time wrong ; right, in that either word expresses one aspect of the Supreme ; and wrong, in that it expresses one aspect only ; hence is partial, incomplete, and faulty ; as indeed every verbal expression must be. Words, we must ever bear in mind, are symbols—often inadequate—whereby we express or convey our thoughts to others. As Tennyson says, “Words, like nature, half reveal, and half conceal, the soul within.”

Although no doubt with some, the idea of a personal God is, more or less, that of a limited and localized Being ; on the other hand there are many whose conception of an impersonal God is little more than a nebulous abstraction. My endeavour will be to point out, as briefly as possible, what appears to me the *via media*, and show how both the personal and impersonal ideas may be blended, thus making a complete and perfect whole ; for unless we ascribe personality as well as impersonality to the Supreme, we limit the Illimitable, and so do away with the Absolute altogether.

If we think in pure reason, we must conceive a boundless invisible essence, limitless in every sense, having neither beginning nor ending, permeating all, which essence may be called Being. Still thinking in pure reason we must also conceive this Boundless essence as gathering itself up, so to speak, both for manifestation and operation, becoming a Focus, or Logos. This Focus or Logos, may be looked upon as the personal, positive, or active side, the substanced reality, of the impersonal, negative, or passive essence, upon which it operates, quickening it, as it were, into vitality ; both the Focus, or Logos, and the Essence, or Being, being self-existent, co-existing together throughout eternity ; each being the complement of the other : and both illimitable.

Personality, or Self Conscious intelligence and will, is, so to speak, the Infinite centre, and Impersonality the infinite circumference ; neither having existed without, or apart from, the other. There has never been a period without manifestation or expression—and this im-

plies differentiation or duality—in some way, shape, or form—perhaps utterly distinct from our ideas of the Cosmos on any plane, and inconceivable to us—the Eternal self existent Logos having ever operated upon the equally Eternal Self existent Essence ; which on its part has ever gathered itself up in order to operate ; the Personal ruling, governing, or regulating the Impersonal. Either Personality operates upon the Impersonal Essence, or the latter moves of itself, in which case it would be Personal in the highest sense.

This Logos, or Focus, is the active, or Personal aspect of God ; while the Essence or Being is the passive, receptive or Impersonal aspect ; the Absolute holding both states, personal and impersonal, as complementary in Himself.

By way of illustration, though of course all illustrations are necessarily very inadequate, the Logos, or Personal, may be likened to the Sun as the Central Orb of light and heat, and the Impersonal to the light and heat diffused throughout our Solar System radiating from it ; or to the Eye, which, although very small in itself, reflects and takes in a whole universe ; or again, to man, who is the personal head of an impersonal creation, in whom the Universe is gathered up, and towards whom it ever tends.

A man's mind may be so Pantheistic as to be unable to grasp the Concept of a God, who is both personal and limitless ; still this does not prevent the Theistic mind from so doing. Many are in the habit of speaking of love, truth, justice etc, as though they were actualities of themselves, forgetting that they cannot exist apart from a Being, Person, or Substance, whose *modus operandi*, or working methods they are.

The thought follows of the endless succession of what are sometimes termed inbreathings and outbreathings, or what we might call periods of unmanifestation, or rest, and periods of manifestation, or activity. These are not, in their highest sense, alternate, but complementary states of the Absolute, or Supreme, both co-existing together throughout Eternity, and might be spoken of as repose in action, and action in repose.

Although only one state may be cognizable to many of us at one time, still, if we say the Supreme alternates between periods of activity and repose, we limit and restrict Him, consequently He is no longer illimitable. Repose in action would be, for instance, when God manifests through the countless Orbs of space and their varied forms of life ; which action in repose would be what might be termed the Nirvanic state, or right side of God ; and, as in the darkness of night numberless stars are visible that are unseen by us in the external light of day ; so the Nirvanic state reveals infinitudes to us in God ; that were otherwise impossible. To put it briefly, it may be said that God is in the Cosmos, but Nirvana is in God ; God being both within and without all.

God's aspects varies according to the capacity of the individual, some seeing one aspect, and some another. To us He manifests or reveals Himself as our Infinite Father—Mother, Genitor—Genitrix ; the Incomprehensible One, evolving a Twain-One, or two-fold aspect of the One reality, from which proceeds a Trinity, or three-fold force through one three branched law, Creative, Preservative, and Dissolvent ; ever creating, sustaining, and changing all forms of manifestation.

Although Philosophy, Metaphysics, and Speculation may give us some inkling of Karma, or Gods laws and working methods, they will never reveal the Law Giver. He reveals Himself through love, giving us life and Sonship in place of the dry husks of a barren intellectuality. To know God experimentally—and all other knowledge is simply notional—we must take the child-like and receptive attitude, so that by becoming empty and void ourselves, He might fill us.

It may be asked why does the Supreme create or manifest ? Because Love must give. It is the law of its nature. The Supreme yearns with an infinite desire to create beings into whom He may pour His own life, so that happiness may eternally increase through the endless creation of beings capable of ever unfolding love and wisdom, and consequently happiness.

OMNIA VINCIT AMOR.

Verified Esoteric Knowledge.

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V.—THE "EVIL PERSONA."

THE Initiates of the Rosicrucian Order understand the nature of the "Evil Persona" of man, and how it can be coerced to ends of good. But "This Mystery shalt thou keep from the knowledge of the * * *, and still more from that of the * * *, that is, as a Formula ; seeing it is a dangerous secret."

In the "Wisdom of the Adepts" this occult philosophy is partially unveiled, though only so far as was prudent, in the words of an Arch-Adept of the long-past Silver Age.

"The spirit of self-desire was recognized by us as a servant ; a form of the force both of the natural life and the deeper self-life. It was recognized, I may say, as a coiling volitional battery in the system of our structures of life ; which, so long as we held it in the due order of its subjection, was a living servant of servants ; recognized again as a psychic and material brutality of will in our forms ; to be again subject, through our unselfish volition, to the will of God. It was recognised also as a distillant of forces for us, in the great laboratories of our physical life.

I have seen the vases of distillation set in the Hall of the Mysteries; where, all rites having been duly performed, a newly consecrated monarch of the Silver People was invested with the emblems of his office. A word-staff was made for him; as one would now say, a sceptre. The distillations from the vases were then combined; and forth from the fluid issued, what shall I say, a serpent, or form like that representative worm which you observed in the symbolisms of the life-garden of man: the reptile proceeding from the spiritual ego of the self-life in man, and entering as a form of temptation where the processional forms of the male and female mind stand beside the tree in the paradise.

I have seen the monarch take that serpent, subduing it by the power of his charm, and causing it to pass through transformations till it became as an elemental lion. I have seen the monarch then fight and subdue the lion, till it made a more powerful transformation; becoming as a man-tiger, in the power of Avitchi-kama. I have seen him subdue the man-tiger, after it had become endued with the form and force of the avitchic ego; and thence when he had subdued that evil, eat up its body by the means of his own bodily absorptives: thus neutralizing the force-form of evil by his own form-force of good from God. I have thus seen him reproduce the transmuted constituents of that form-force of the no-good, for a form and force of good in the word-staff; and so growing and condensing from his hand. I have then seen him extend the word-staff toward the circle of the council of his brethren gathered about him, saying, "Receive power by this": of that power I must not say.

Now this is explanatory: in those vases of distillation, which held contents from the vril of the people, was mingled of necessity some little thing from each of the people, of the evil seed that was held latent and suppressed among them. Now it is not difficult, as you know, for those of the skilled art to produce organic constitutions, endued with a foreign life. In this great rite, a creature was evolved from the vril of the people, in which the potentialities of evil latent in the people being combined, took on the proportions and properties of a popular active force. He, therefore, who was to serve as a king, was thence to educe the energies of rule by taking upon himself the evil of that serpent. It was requisite that he should be an Adept in the wisdom of our science, and in the good of its service, in order that he might coerce the evil latent in the people, that our strict law required should be held in durance.

Now the evil principle is protean in the forms of its processions, till at last it takes the supreme form in which it puts forth the energies of battle as Avitchi-kama; the full inverted force of ego of man. Thus the monarch avouched his ability to hold in durance the common evil of the people, by the conquest of Avitchi-kama in that form. Now

the ratio of inheritance is that of victory: hence this last overcoming found its results in the compensatory force: so the monarch was now able to consume the Avitchi-kama in his own person; to transmute its element into the force-fluid of kingly good: hence to assume the sceptre in the law of strict resistance to the evil latent in the people, and hence to rule in the strict law." (1884, pars. 222, 403-6.)

In "Egyptian Magic" this statement is confirmed from another occult source: "The kings and priests of Egypt . . . could give strength to the armies of the nation, and they had the means of transmitting their power; for the Staff of the King's-Initiate held so strong a magical potency that, with it in his hand, the leader of armies became as mighty as Pharaoh himself." (1896, p. 1.)

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

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

(Continued.)

PRAYER has largely fallen into disrepute in many highly respectable quarters because of its palpable insincerity in many instances; but, though there has been a well merited revolt against empty formalism, there is no justification for the abolition of a practice which only needs purifying. Family prayer has fallen into disuse in many places where it formerly had its strongholds. But why has this ancient and venerable practice been so recklessly disregarded during the past few decades of years?

Two replies suggest themselves to all observers. First, the obvious disinclination of the present generation to keep up a ceremony which though once thoroughly alive, seems to have died in the hands of the very doctors who were supposed to keep it in health perennially. Second, the utterly hysterical belief that hurry is the golden stairway to success in every enterprise. "No time for religious mummeries!" may be a fair statement; but "No time for an elevating religious exercise!" is a sure sign of mental and nervous derangement. Nervous diseases spring from lack of interior development; and these very disorders, through the operation of the well-known law of reflex action, aggravate and intensify the mental derangements from which neurotic distempers immediately proceed.

To engage in a stereotyped liturgical service, the language of which is often quite foreign to the honest convictions of those who are expected to take part in it, may soon degenerate into a demoralising act of hypocrisy; but for members of a family to gather round the

domestic hearth morning and evening, whenever practicable, and unite in aspiration, which is the key to inspiration, can surely never be an insincere or an unworthy act. Compulsory attendance at college chapel is a mistake, but voluntary attendance thereat is of great service to many a youth and maiden who wishes to start the day right; while a late evening service, of a truly elevating character, is of the greatest help to those who are troubled with broken rest, and desire to enjoy sound repose and awake next morning refreshed from peaceful slumber.

We are now on the return journey from our visit to the unsatisfactory abode of sciolistic materialism ; and while we hope some old styles of prayer-meeting are happily defunct, never to be resuscitated, those styles are by no means the varieties which have afforded comfort and enlightenment to the illustrious men and women of all ages who have taken great delight in prayer. When Margaret Delond wrote her celebrated novel, "John Ward, Preacher," and attacked therein the gossipy scandalmongering substitute for prayer which is the disgrace of many a village mid-week gathering, certain fanatical Christians thought it high time to request William Ewart Gladstone to reply to the "blaspheming" novelist ; but that venerable statesman, who had vigorously replied to Mrs. Humphrey Ward's unsatisfactory story, "Robert Elsmere," declared that "John Ward" contained no attack whatever upon what he considered as genuine Christianity. No one ever accused Gladstone of irreligion, and no one who knew him even slightly doubted the accuracy of the celebrated summarisation of his character. "A very proud man, but a very humble Christian." But Christian humility, in the eyes of a man of Gladstone's sterling calibre, could never degenerate into endorsement of snivelling accusation of one's neighbours, under pretext of engaging in prayer for their souls' wellbeing.

There is probably an ever increasing multitude of thoughtful people in these days who will admit the possible efficacy of silent and secret prayer, who still object to public perfunctory religious exercises, and especially to the recitation of printed prayers at stated intervals ; but, though much can be said on both sides of this existing controversy, science in its most modern aspects by no means sides entirely with those who seek to abolish all public and established forms of religious ceremony. Let it once for all be understood that our prayers are never intended to alter God, or change the order of the universe, and a primary objection is at once annihilated.

We gather together in one accord in one place to generate a psychic atmosphere which should prove beneficial to the whole congregation ; and everybody knows how stimulating it often is to enter a full church or synagogue, while an almost empty building in which a service may be most beautifully conducted often exerts a depressing

influence upon the sensitive visitor. We are naturally gregarious in our instincts, and because we are so we feel helped by assembling ourselves together with mutual intent. It is a mistake to suppose that the highest human development is attainable along a single coldly intellectual line. Many people are greatly helped by the Latin and Greek services of the Roman and Russian churches, who would not receive anything like the same amount of spiritual uplift if they intellectually explained to themselves every passage in the liturgy and every feature of the ritual. Visitors to synagogues on great occasions, when the ancient service is rendered in the original Hebrew, quite an unknown tongue to the average "stranger within the gates," are often truly benefitted by the psychical atmosphere of the consecrated building when filled with earnest congregants.

Dogmas vary, definitions change, but the spirit of aspiration is the same everywhere; and it is usually when we get beyond theologic hair-splitting, into the restful calm of devout contemplation, that our inward vision opens, and we see God in some measure face to face—or, in other words, we become sufficiently illumined to enable us to take an entirely new and altogether bright and hopeful view of a once sadly depressing situation. "Prayer climbs the ladder Jacob saw," is one of Montgomery's finest lines, and we can all sympathise with the deep insight displayed in the oft-quoted stanza,

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

The well-known instance of Muller and his orphanages, supported by prayer, at Bristol, has challenged the attention of the entire thinking world. Entirely apart from any conventional theological interpretation of such remarkable phenomena, is there a scientific explanation; and if there is, what relation does it bear to psychical research? is a momentous query. What, then, is the law of Nature? becomes our next enquiry. "God helps those who help themselves," is a time honoured adage which clearly means that though we receive aid continually from the Supreme Being, we receive that aid through our own co-operation therewith, as surely as we receive more light and air into our dwellings when windows and ventilators are opened than when they are closed or non-existent in our apartments. "Make channels for the streams of grace that they may freely run," is the good beginning to a truly excellent hymn which tells us later on that if we cease to provide the channels through which grace flows to us, the very founts of grace seem to us to be dried up—and so they do, for so they must. We have always to make connections with a main, to connect pipes with a reservoir, and to work out whatever we wish to have ready to our hands for use.

Muller, and many other faithfull men of prayer, have not permitted themselves to doubt that the supply is always equal to the demand—and so it is—but we do not always set necessary machinery in motion to bring the two together. “Use not VAIN repetitions,” is indeed a salutary counsel; but we need good readers for great counsels, or the accent is so entirely misplaced that the meaning of a precept is perverted. It is on the adjective “vain,” rather than on the noun “repetitions,” that stress needs to be laid; for every student knows that persistent iteration and reiteration is often necessary to bring out the meaning of a sentence so as to impress it and unveil its interior import. In the practise of suggestion, with intent to heal, it is always necessary to repeat a word a great many times so as to feel it intensely within yourself and cause the other to feel it also, on whose behalf you are repeating it.

There is an enormous and most vital difference between the prayer of faith and the praye rof doubt, though both may be clothed in a single verbal garment. When we pray the prayer of faith we are confident that by our affirmations we are unlocking subsistent treasure-houses whose contents are by that means called forth into existent ostensibility; but when we pray a doubtful prayer we are like the Baal worshippers of old, who were void of all confidence in their limited and capricious divinity, and sought to awaken him out of sleep or summon him from afar by hysterical importunities. Calm, resolute assurance is the essence of success; without it prayers are frantic ebullitions of a doubtful spirit; and though it would be going too far to say that such are entirely worthless, they are of very doubtful nature.

DESIRE UNITED WITH FERVENT EXPECTATION is only another name for the prayer of faith—a name which does not offend the sensibilities of agnostics, for whom we must always respectfully cater without watering conviction or denying our religion. There are thousands of benevolent people in the world at this moment who are perfectly ready to help forward any good work which inspires them with confidence in its efficiency. No one who seeks to do permanent good to his fellows cares very much about ephemeral movements, and all movements are essentially ephemeral which are engineered or officered by the people who have no confidence in the stability of their own undertakings. No matter where or what an enterprise may be, it must embody the qualities known as faith and aspiration. Whatever current of thought we get into, and flow with, causes us to steadily attract more and more of that grade of influx which belongs to the psychic circle in which we are revolving.

Emerson’s essay on “Circles” throws much light on this intricate and fascinating problem. John Burroughs, in his very popular poem commencing with the restful line, “Serene, I fold my hands and wait,” enquires very pertinently, “For what avails this eager pace?” and then goes on to confidently affirm, “The friends I seek are seek-

ing me," and "All my own will see my face." The old notion of prayer is not embodied in these wealthy lines; but the true concept of faithful prayer could hardly be better stated. Though many avowed metaphysicians of the modern school are hustlers and bustlers, with fast watches in their pockets, fast clocks on their mantelpieces, and "Hurry-up!" on their fevered tongues, such people are utterly incompetent to act as teachers and healers, except in a few cases where the malady of drowsiness or apathy may need to be overcome. REST is the need of the present age; and it is most conducive to restful activity to cultivate a spirit of confident dependence upon the Infinite ALL Good. Haste is always a sign of weakness. Hurry never betokens strength; and had prayer no other merit than that of counteracting undue haste in thought and practice, it would be a boon of priceless value to a hurry-stricken age.

We are greatly in need of philosophic calm, of sure deliberateness; the greatest of all the lessons we need to learn is to be sure we are going along the right road before we undertake to travel along any path at all; An earnest, faithful prayer at night, before falling asleep, often disposes the mind to the reception of illumination during sleep, when otherwise troublesome dreams or broken rest would have ensued. When we are in earnest enough about anything to pray steadily for it, we are setting occult machinery in motion to bring it to pass; but true prayer never dictates ways and means, and never presumptuously or inquisitively suggests how an event should or probably must take place. We give our students everywhere the following concise directions in connection with instruction concerning prayer, in our lessons on psychic healing.

1. Let us bear in mind that we are living in an orderly, well-regulated universe, with the order of which we cannot ever interfere, and should never seek to interfere; therefore our rightful aspiration is for added light; never should we seek to accomplish the unnatural, and concerning the strictly supernatural we may honestly confess ignorance.

2. Never let us pray for anything which includes conflict between divers interests, but seek only to see our own duties clearly and do them faithfully.

3. Always let us remember that reciprocity is the law of life; that we are co-operating entities sustaining interdependent mutual relationships, consequently the good of one enhances the well-being of all, likewise the welfare of all includes the health of each.

4. Let us never seek to discover at the outset through what channels those blessings will flow to us which we need to embody in our work, but confidently expect the right means to be employed to convey to us whatever will conduce to the most efficient performance of our mission.

Immeasurable truth is condensed in the familiar words of one of Sankey's popular hymns :

In some way or other the Lord will provide !
It may not be my way, it may not be thy way—
But yet in his own way the Lord will provide.

The prayer of faith opens our spiritual vision to behold in due season the special steps we need to take—always one by one—to reach the goal of ultimate attainment of our highest hopes. Whenever an undertaking is commenced in full assurance of faith that it is a righteous project, we should hold ourselves ready to await the coming of all the assistance necessary to its entirely successful conduct. No home, orphanage, or other benevolent institution, supported in answer to faithful prayer, has escaped some trials of faith ; but the most difficult crises have been successfully passed, because those at the helm have ever had "Nil Desperandum !" for their motto.

Science is revealing more and more, in every fresh discovery and invention, especially in fields of psychical investigation, how absolutely necessary it is to hold on, and "never say die !" We put seeds into the ground, and let them mature gradually—so must we allow enterprises to advance. Let there be no wild flourish of brazen trumpets at the birth of an undertaking ; for things must begin small, like seeds, germs, and eggs of all descriptions, and steadily grow to maturity. The prayer of faith nurtures the seed, keeps up our own courage, and, by its calming, enlightening effect upon and within us, enables us to wisely embrace opportunities which otherwise we should let slip.

Not Competition, but Reciprocity, is the law written in Nature : in every flower that blooms, in every bird that sings. All life—Life itself—is Blessedness.

No one can enter Heaven until he loves all Humanity. All must be refined away that stands between us and our fellowman before we reach that high felicity.

W. J. COLVILLE.

Symbolism.

By JOHN F. MORGAN.

SYMBOLISM is a universal language, it was in existence before the Phœnician alphabet, which is claimed to be the source of ours, and was derived from the hieroglyphic picture writing of Egypt four thousand years ago. The stories of the Bible are all symbolic ; in fact, the Bible is in each one of us, since it is the "Algebra of Life" and can be reduced to a mathematical problem.

The "Holy Trinity" is but another name for Evolution. The Holy Trinity is Alchemy, Nature the Alchemist, and Man the Chemist. The four elements are Fire, Earth, Air and Water, also known to us as Isis, Issis, Horus and Osiris. Nature, the great teacher of all, begins her work with the four kingdoms, viz., elements, minerals, seeds, and fruits. With the Hindus these forces or elements correspond to Brahma, Vishnu, Siva and Atma. In physical philosophy we find them represented by sulphur, salt, mercury and tincture. The soul of sulphur is Indian yellow; of salt, ultramarine blue; mercury is vermillion, and tincture is the grey matter of the brain.

The fire gases arising come in contact with the colder ether, forming water by condensation, or the life giving gas of hydrogen. Oxygen, the fire gas, is positive; the earth, nitrogen gas, is negative, and water, the hydrogen gas, is neutral. Thus we have our first, or Fire Trinity. The combination of these gases forms the air, or fourth dimension, without which neither animal nor vegetable life can exist. These being the first or Father forces, we call them of God, the Father, or Osiris, the first person in the Trinity.

In the Water Trinity we find that sulphur corresponds to fire, as one molecule of sulphur will fuse with one molecule of oxygen, thus forming the positive in the Water Trinity. Salt is the neutral, as it possesses the life-giving properties of water. Mercury is the negative, as it is the mercurial properties of the sap that causes it to rise in the tree and bring forth fruit. The earth symbolises the mother, in which the seed is planted. Thus the product or fourth dimension of these three is Electron, and being derived from the first, is called the Son or Issis, the second person of the trinity.

"In the Earth Trinity, man is the positive sperma corresponding to water, and salt the life-giving principle. The neutral and female corresponding to earth, and mercury, the mother principle, the negative. The product of these two, gives us the third, which is Ether, or the higher life. It is called in the trinity the Holy Spirit or Horus.

'In order to obtain the fourth dimension and square our sum, we find that material man is positive; spiritual nature the negative; tincture, the neutral. The fourth dimension will thus be Master; that is to say, when we become master of all the foregoing elements and forces then is born in us 'The Christos.' "

Om Tat Sat, "I am It."

Iamblichos the Chalcidean, of Cœle-Syria.

HIS WRITINGS CONCERNING THE MYSTERIES.

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.*

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THE LETTER OF PORPHYRY.—*Continued.*

BUT I particularly desire to have explained to me what the Egyptians do hold with regard to the First Cause of Things, whether (they consider) It to be Mind, or that which is beyond Mind? Also whether It be One and alone, or Together with Another, or with Others; whethre It be Incorporeal, or Corporeal; and if the same (Force or Forces) exist in or with the Dêmiurge, or before or prior to the Dêmiurge*? And again whether the All be produced from the One, or from the Many; and if they Know of what Nature the First Hyle (or Matter) and the First Bodies of Things may be; also whether such Hyle be Create or Increate? For indeed Chairêmôn and others do hold that there is nothing at all existent before the Visible Worlds, placing in the beginning, according to the Egyptian writings, no other Gods than what are commonly called the Planets, and the Wholenesses (or Constellations) of the Zodiac, and the Stars which ascend with these (or Paranatellons); and the sections hereof according unto the Decans, and the Horoscopes†; and those which be powerful as ‡ Leaders. Of

* Dêmiourgos, the Great Architect or Creator of the Universe. It was also the title of one of the Chief Officers of the Mysteries.—(Translator.)

† To those ignorant of Astrology it may be well to explain that the 360 Degrees of the Zodiac were divided (Astrologically speaking) into 12 sets of 30 degrees of Longitude each, called the Signs, which were distributed under the rule of the Sun, Moon and Planets, each Planet governing 2 Signs, the Sun and Moon one each. Each Sign of 30 degrees was further divided into 3 sections of 10 degrees each, called Decans, again ruled over by the Planets, Sun and Moon. The term Horoscope was most usually employed to denote a map or plan of the Heavens for any particular time, divided into 12 divisions of 30 degrees of Oblique Ascension each, called the Houses or Mansions of Heaven. These Houses were formed by the trisection of each of the Quadrants marked by the Zenith, the Nadir, and the Eastern and Western Horizons. The expression Horoscope was also sometimes employed for the 30 degrees ascending in the East, that is to say immediately below the Eastern Horizon.—(Translator.)

‡ It is doubtful whether this title "Leaders" (*Hégemonas*) is here applied to the Planets and Constellations when powerful, or to the Angles of the Horoscope itself; I think that it refers to both, and the best *Astrological* translation would therefore be "powerful as regardeth Dignity (whether Essential or Accidental)"—(Translator.)

the which also, their Names and Offices of Operation, their Risings and Settings, and their Auspices in regard of Future Events be set down in order in the Almanacs. For it would appear that there be some who say that Hélios (the Sun) is the Démurge (that is to say the Great Architect of the Universe). By the which persons indeed, not alone the Mythos of Osiris and of Isis, but also all the Sacred Histories be referred in part unto the Stars and their Phases, their Occultations and their Heliacal Risings; and in part also unto the Crescence and Decresence of Selénê*; or unto the Solar Course; or unto the Hemisphere Diurnal or Nocturnal; or even unto the River (the Nile) itself; for in their method of interpretation everything is referred unto natural objects, in nothing wanting for corporeal matter, and unto living natures. And there be many who wish that those very things which be subject unto our own will and power, should yet be dependent upon the movements of the heavenly bodies; so that all things, according to them, are bound by I know not what fact or what inexplicable bonds unto that form of Ananké (Necessity) which they entitle Heimarmené (Fate and Destiny). And in addition they even endeavour to link Fate unto the very Gods Themselves, Whom yet they adore with Temples, with Statues, with Sacred Rites, and in other ways, as being the Sole Arbiters of Destiny.

Concerning the Daimôn specially allotted unto each man, it is advisable to enquire how it is that the Lord of the House† giveth him unto any; and according to what Influx, Vital Power, or Potency it is that he can descend unto us from (such Lord). I would ask also whether the Daimon substituteth or no, according to whether it be possible or impossible to discover the Lord of the House.‡ For if it be possible, surely he indeed is happy, who, knowing the scheme or plan of the Heavens for his time of birth, can also thus find his especial Daimon, and by this means elude the power of adverse Destiny.

But truly the rules of Genethlialogy|| would appear to be both numberless and incomprehensible, seeing that to fully understand

* The Waxing and Waning of the Moon.—(Translator).

† I have already explained for the benefit of those unacquainted with Astrology that the term "House" is employed to denote the divisions of the Heavens into 12 parts. The "Lord of the House" is the Planet which is considered to govern the part of the Zodiac occupying such House, especially its cusp or beginning. The Daimon was by some considered to be derived from the Planet governing the sign of the Zodiac rising in the Eastern Horizon at the moment of birth; by others from the Almutter or Almutel, that is to say the Planet in strongest power or position; by others again from the Lord of the Hylech or Life-giving point in the Horoscope. Certain methods of calculation to this end are given by Mediæval writers.—(Translator.)

‡ That is to say in the case of the time of birth not being exactly known.—(Translator.)

|| Genethlialogy is that part of the Science of Astrology which treats of Nativities.—(Translator.)

Mathematical Science itself is clearly impossible, and much is the disputation concerning it, also Chairêmôn himself and many others argue against it.

Now the finding out of the Lord of the House, or Lords (if by chance there should be several in the Nativity) is generally considered on Mathematical grounds themselves to be an impossibility, and yet hencefrom dependeth all our knowledge of the Daimon especial unto each of us.

And, further, I enquire whether a certain Daimon proper thereunto be not set over each singular part in us? For it would appear that over each portion of the body there be Daimons set as rulers, one for health, another for beauty of form, another for habitude, each one among these preserving his own administration; and, lastly, that over all these in common a certain other one presideth.

Perchance also there may be one Daimôn of the Soul (*Psychê*), another of the Body, another of the Mind (*Nous*); and among these even, one may be Beneficent, another Maleficent.

But I rather lean to the side of the supposition that our peculiar Daimôn is some part of the Soul (*Psychê*), and that he is indeed fortunate and happy (*Eu-daimôn*) who hath a wise and understanding Mind (*Nous*).

Yet again we know that some do celebrate the Cult and Rites of the especial Daimôn, as if there were two of them; and others as if there were believed to be even three. But also these be called upon by an invocation common unto them all.

I ask whether there may never be another Path to be found unto Fortune and Happiness (*Eu-daimonia*) distinct from that (of the Knowledge) of the Gods. For I doubt whether it be permissible to have regard unto the opinions of men in the Divine Vaticination and in Theurgia, and whether also it is not the Soul (*Psychê*) itself which buildeth up great matters from what may chance to occur.* But also there may be other methods of arriving by expenditure of time and study at a fore-knowledge of the Future. And again even those who can foresee events, being possessors of the Divine Vaticination, are not themselves happy; for they may indeed be able to foresee such events, and yet know not well how to employ that fore-knowledge. Wherefore it is that I desire to be instructed by you† as to the True Path unto Fortune and Happiness, and as to wherein lieth the Essential Knowledge thereof. For truly, among us Greeks, great is the war of words concerning what may be the *Summum Bonum*, the Highest Good, in human affairs. But with what Gods doth a private or family question come in contact, when those who enquire (by the

* That is to say that Porphyry wishes to ask here whether the whole operation of Divination and Theurgia may not be pure chance.—(Translator.)

† i.e.—By the Egyptian Initiates.—(Translator.)

Divination) operate negligently in the investigation hereof, for surely in vain and ineffectually do those employ this wisdom who are only using it in such a manner as to disquiet the Divine Mind; as for instance when the Vaticination is regarding some such matter as the finding of a runaway slave, the redemption of a piece of land, a marriage, or some affair of buying and selling? If truly they be not neglectful, and yet while they hold for certitude and verity in other matters, they can teach us nothing worthy of confidence and credence regarding Fortune and Happiness (only pondering things difficult and useless for the majority of mankind). Assuredly it is neither the Gods nor the Good Daimons Who preside over such matters, but rather He Who is called the Deceiver; or else the whole matter (of Divination) is but the invention of men, and a fabrication of a mortal and perishable nature.

END OF THE LETTER OF PORPHYRY.

Christian Science.

(continued.)

By JUDGE WILLIAM EWING, OF CHICAGO.

I ADDRESS myself to all thinking people who regard mind as master of matter; who recognise an infinite intelligence as all cause—the principle that created and governs all things; the Supreme Good whom men call God, revealed in the Scriptures as the object of our love, worship, and adoration, and of whom Jesus Christ said, “God is a Spirit; and they that worship Him must worship Him in spirit and in truth.” I thus address myself because the recognition of the supremacy of Spirit, Mind, God, is the basis, the inspiration, the soul of Christian Science. It follows that, in our thought, Christian Science is a religion and only a religion; the gentle, beautiful, hopeful religion of love that Jesus preached and taught and practised. If God is spirit, infinite in goodness, mercy, truth, and love, then it is not difficult to understand (in fact, we cannot avoid the conclusion) that He is the only God, the only Spirit, the only Good, Truth, and Love, the first and only cause, the principle of all that is, if God is all then, of course, He is everywhere present; always with us; “A circle, the centre of which is everywhere and the circumference nowhere.” With this concept of God we easily can understand how He is in absolute reality “our strength and our Redeemer,” in whom literally “we live and move and have our being.” And we may easily know also that man—God’s man—is not a mold of clay, a fashion of matter, but is spiritual; the image and likeness of Spirit, the reflection of God, and hence abides in health, truth, eternal life,

Christian Scientists simply are trying to live the life Jesus lived. His Mission was not only to preach the Gospel, but to heal the sick. This was the prophecy of Isaiah concerning Him, a prophecy Jesus declared fulfilled by his own presence on earth. The declaration of Jesus to His disciples, "the works that I do ye shall do also," was made to the people of this day as certainly as to the apostles and people among whom they wrought; and Christian Scientists have demonstrated that they have been included in this declaration of the Master by accomplishing many of the marvellous works Jesus did.

It must not be understood that Christian Scientists heal, or pretend to heal the sick by virtue of any power of their own, but only by virtue of the power of God. They do ungrudgingly all that Jesus gave them to do, and rely unsafely upon all the promises that he made. They believe, too, in the inexorable law: "With what measure ye mete it shall be measured to you again"; that you cannot enthroned human reason without in the same measure dethroning God; that if you give shadow for substance you will receive the bitterness of hollow seeming for abiding reality.

With the Holy scriptures as their guide to eternal life, and the Great Master as their teacher and exemplar, Christian Scientists hold, with much force of reason, that theirs is the religion that Jesus established, taught and practised.

The pathway of Christian Science has not been smooth and carpeted with flowers; thorns and crosses have everywhere beset it, as long ago they stung and held in crucifixion the sweet Herald of "peace on earth."

Christian Science meets to-day, and for 30 years has met, the ecclesiastical antagonism that every new phase of religion or new thought of God has been compelled to encounter; but sooner or later, in God's own time the clouds will break, and crowned and glorified, the truth will be seen, like a star, "dwelling apart" in its own glory—always its own.

We do not complain in bitterness of the opposition that Christian Science has met. It has simply been the assertion of inherited belief that has for centuries antagonized every new thought of God. Our fathers endured this before us, and their fathers before them; yet the world has constantly grown brighter and freer and better. It is our duty to add to the good that came to us from generations gone, and to it our children will add still another good, born of the greater light of their own day; until, bye and bye—free from superstition and superior to fear—"the mystery of godliness" will be lost in the sweet simplicity of perfect love.

Intellectual integrity is not easily attained. We must, though ever so reluctantly, concede the fact, that while it is comparatively easy to appear honest with our neighbours it is extremely difficult to

know that we are honest with ourselves. In some to-morrow we will recognize the incomparable deception practised by men upon themselves in the vain effort to find a logic of saying more potent than the logic of doing.

Christian Science is not a religion of beliefs but of works ; not of theories, but of demonstrations. There is nothing concerning which people so persistently deceive themselves as about their religious beliefs. It is so much easier to say than to do ; and then one cannot know what he believes, in the sense in which Jesus used that word except by what he does.

Belief is more than intellectual conviction ; it includes the elements of trust, faith, reliance ; hence the repeated assurance of Jesus. "By their works ye shall know them."

What a man says he believes is not infrequently the very antipodes of what he really believes ; for instance, if a man says he believes that, "In God we live and move and have our being," and then resorts to a druggist, doctor, or climate for life and health, you will know at once that he has mistaken his belief. Jesus came recognizing God as the healer of all our disease—as our life, strength, and redeemer ; and, knowing this, by the power of God He healed the sick, bound up the broken-hearted, gave hope for despair, song for anguish, life for death ; these were the works of the Master, the beautiful works by which Jesus the Christ demonstrated his own divinity and the power of God to heal the sick. Christian Science was discovered, rediscovered, or uncovered some thirty odd years ago by the Rev. Mary Baker Eddy, a native of New Hampshire, and still an honored, loved, and revered citizen of that historic state.

It may strike you as a little strange and yet it is strangely true that one of the objections urged against Christian Science is that it is the product of a woman. It would probably be safe to say that this objection evidently had its origin with some one who in some wild and jagged flights of fancy thought himself a man ; but to every gentle thoughtful man, it is evident that if Christian Science is the product of a woman, that fact inevitably carries with it two conclusions ; one that it is absolutely honest and the other that it is absolutely pure. Every gentle, thoughtful man knows that from the world's morning until its high noon of to-day, woman has been the holy, patient, faithful guardian of its spiritual thought ; knows gratefully, lovingly knows, that for 2,000 years, woman, not man, but woman, has kept the religion of Jesus Christ on this earth, and she will keep it there, until the kingdoms of this world becomes the kingdom of our God, and His Christ. All of doctrine, philosophy and practice of Christian Science is given to the world in Mrs. Eddy's book, entitled "Science and Health, with Key to the Scriptures," and may be easily known and understood by every man who has the energy to read, and the ability

to think. The latter part of the title of this marvellous book to my mind is very significant, for I cannot avoid the conclusion that a great value, if not the great value of Mrs. Eddy's wonderful gift to men lies in her clear, reasonable, and demonstrable interpretation of the Holy Scriptures, God's revelation of Himself to you and me, for our guidance to eternal life. The critics of Christian Science, and especially among our clerical brethren, dwell most and with most pretence of learning, upon Mrs. Eddy's book as an exegesis and its author as an exegetist of the Christian religion, and unfortunately, as a rule, these good people elaborate their views in languages dead for centuries before their auditors were born, Mrs. Eddy may, or may not, be familiar with the language Jesus spoke, or the language in which His speeches and the events of His life were reported, but it must not be forgotten that Jesus interpreted His own Gospel by His life in the universal language of love and kindness, a language known to every age and by every weary child of earth; Mrs. Eddy is scientific master of that tongue, master of the significance of the pure, holy, gentle, Christ living, and can and has told it to the world. In all her loving search for this great Truth she took as her only guide the word of God and as her only council the Great Loving God Himself. I hesitate not to say as a man among men and not wholly lacking in appreciation of the beacon lights of history, romance and song that have illumined the centuries as they passed, that in my judgment this great book of this great woman contains more of sweetiness, song, hope and help for men, than all the product of the printers' art, save only the Bible, your Bible and mine, our fathers' Bible.

In the resplendent glow of this dawning century, rich in the accumulated good of all the past, and richer far in the promise of good with which its high noon will bless the world, may we not, in the grace of lofty Christian manhood, make our grateful acknowledgments to Mrs. Eddy for her wonderful contribution to the joy, song, and redemption of the world?

(THE END.)

CORRESPONDENCE.

To the Editress of "Anubis."

MADAM,—There is a phrase in the August number which should not go unchallenged. "Uranus is a malefic." No planet is a malefic. The angle or aspect may be productive of undoing; but to ascribe maleficence to a Planet is the great mistake of Astrologers. From observations I am making in a sphere where it is possible to secure exact comparisons, I have come to the conviction that the slower a Planet is in its movement, the greater is its influence. In real history Uranus plays a more important part than Jupiter; and

Neptune is more potent than Uranus. It is a sufficient answer to all that so-called text books say about Uranus, to instance the single fact that concurrently with the passage of Uranus through Sagittarius—the opposite sign to that which governs the United States—American prosperity has attained an unprecedented pitch. Uranus and Neptune make it necessary for students of Astrology to burn *all text books*, and consider every horoscope on its own merits. We want a logical Astrology, built up on A. G. Trent's principle of securing several instances before dogmatizing on any point. I am paying special attention to Neptune; and perhaps some of your readers may be able to help me. In the first number of *The Sphinx* I gave five instances of children, who instead of crawling, "paddled" themselves along. These instances have now grown to over a dozen; but I am anxious to get more corroboration of my theory. All these children are exceptionally high types, and declare that Neptune has been atrociously maligned.

Yours exploringly,

APPBER HERMES.

Notes.

A MEMBER of the Theosophical Society, formerly blind himself, suggests that it would be a great boon to the blind if some one would transcribe some theosophical books into the BRAILLE character. Perhaps some reader of "Anubis" will adopt the suggestion.

The ORDER OF AT-ONE-MENT, 3 Evelyn Terrace, Brighton, have issued a new version of the Gospels under the title of "The Gospel of the Holy Twelve." It purports to be a translation of an ancient Christian manuscript preserved in a Buddhist Monastery in Thibet. The Editors state that it was communicated to them by Swedenborg, Anne Kingsford, Edward Maitland, and a Franciscan priest named Placidus.

Whether authentic or not the work is most interesting and will be valued by all students of the life of Christ. Much additional information is given, especially concerning His early years. A brief but excellent commentary is appended, throwing light on many occult points. A prominent feature of the narrative is the unity and sacredness of *all* life. It is decidedly a mystical Gospel.

Mrs. Hunter, of Zetland House, Bridge of Allen, N.B., has sent an interesting pamphlet on Appendicitis, translated from the French of Professor Lefèvre. Space alone prevents our reproducing it in full. It may be obtained for one penny stamp, and well deserves perusal by all advocates of good reform. Two other pamphlets, "Vegetarianism, an appeal to Parents," and "The Golden age for Women," (1/- per dozen) merit wide circulation.

The Ellis Family, Promenade, Blackpool, have issued four more of their excellent little handbooks.

CHARACTER READING FROM HANDWRITING, (6d.) KEY TO HEADS, FACES AND HANDS (1/-), INSTRUCTIONS IN CRYSTAL GAZING (9), all practical and to the point. The last named is the very best book on the subject I have seen at any price. It does not profess to go into the theory, but it gives clear, definite instructions for beginners.

Dr. Beet, who was recently deprived of his chair in one of the Wesleyan Colleges on account of the views he holds with regard to Eternal Punishment, has, we learn, been replaced on his promising never again to promulgate his views on this subject in writing, preaching or teaching ! ! The making of such a condition and its acceptance are alike incomprehensible. How can any one who believes he has any light on this question consent to hide that light under a bushel for any consideration ?

Mrs. E. A. WYMAN sends the following :

WITH feelings both of joy and sorrow we have to record the entrance into life eternal of the Hindu Sannyasin and Yogi, Swâmi Vivekananda ; joy for his sake in that he has "gone to the Father," and sorrow for ourselves because we shall be deprived of his ministry of light, in so far as the familiar mortal form is concerned. He gave himself up in "Samadhi" on July 4th last at 9-10 p.m., at "Alam-bazar Math," near Calcutta, India.

A brother Sannyasin, who resided with him, writes : "He was very ill a few months ago, but of late he looked so well that we thought he would remain with us a few years at least. If there was anything unusual that he did on that day it was that he meditated for hours in his room, requesting all to withdraw. He passed off without any struggle, while lying down in his own room meditating ! And his face was so radiantly beautiful ! Never have we seen him so beautiful while he was with us." Another friend cabled : "His death was triumphant!" Cablegrams full of irreparable loss and grief were received by friends in London from his rajah disciples. One disciple writes : "We have had the one blow that could come to loving hearts. We shall never again meet with such a soul, and our only satisfaction will ever be that we recognised his greatness and nobility." Another writes : "I feel utterly bereft and so do all his friends. It was such an unexpected blow that we are all stunned."

His departure is a great loss to the world, for he was the life and soul of Vedanta work in India and other countries. He fought a good fight and he did a great work, and though he has passed through "the portals of the life Elysian" he still speaks to us by his example and by his printed teachings. It is indeed a privilege to have known him ; it is worth having lived if only to have sat at his feet and listened to the words of wisdom which fell from his lips.

His body was cremated in the Math grounds on July 5th, at 5 p.m. A temple and a rest-house for Sannyasins who visit the Math will shortly be built on the site by collecting funds from any one who may desire to contribute.

" Birthless and deathless and changeless
remaineth the spirit forever ;

" Death hath not touched it at all
dead tho' the house of it seems !"

[**NOTE**—We hope to publish a biographical sketch of Swâmi Vivekananda in our, next issue.]





SUPPLEMENT TO "ANUBIS," OCT. 1902.
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