

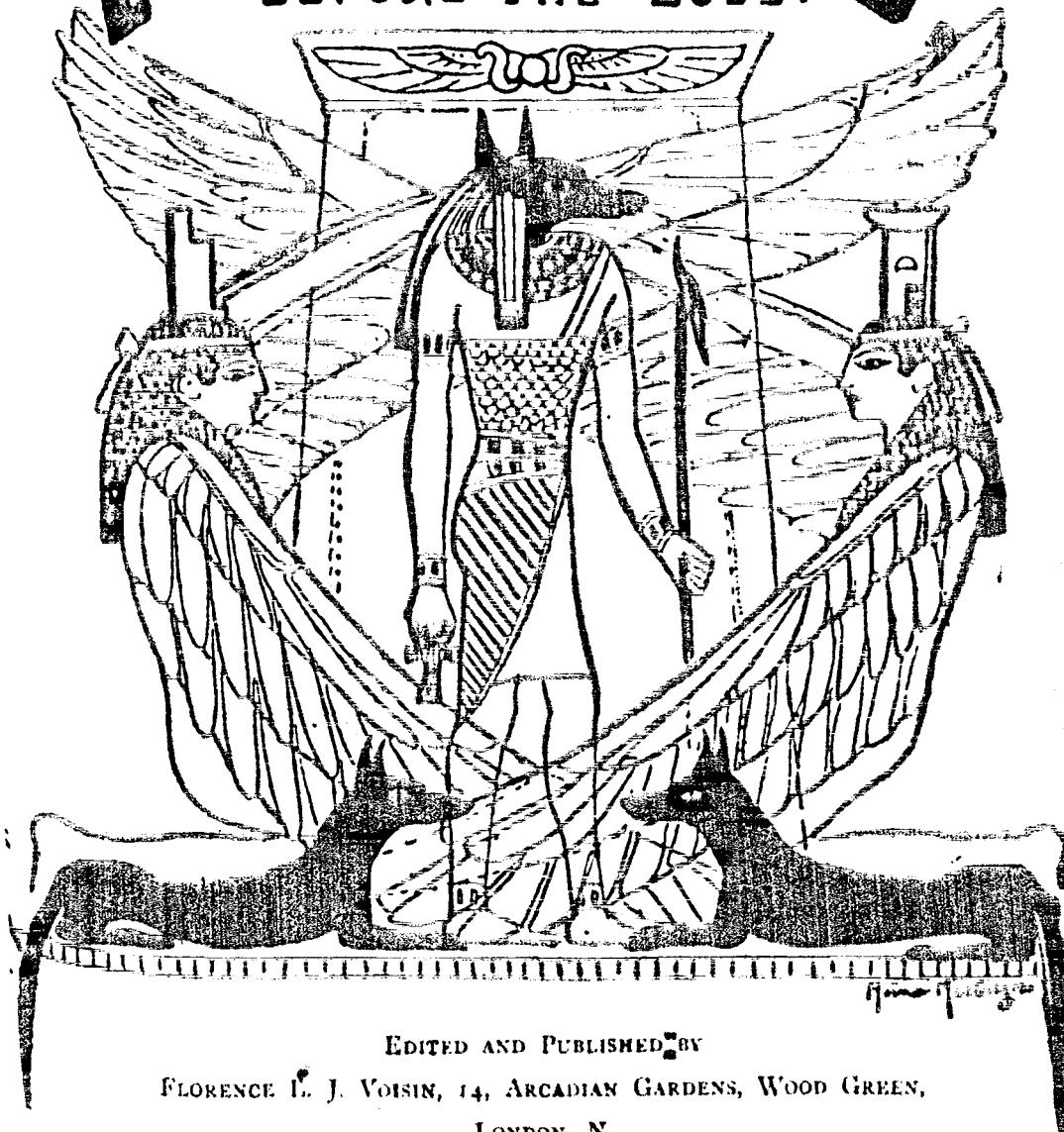
VOL. I. NO. 5

OCTOBER, 1902.

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ANKUBIS

THE WATCHER
BEFORE THE GODS.



EDITED AND PUBLISHED BY

FLORENCE L. J. VOISIN, 14, ARCADIAN GARDENS, WOOD GREEN,
LONDON, N.

PRICE SEVENPENCE, POST FREE.

CONTENTS.

	PAGE.
Editorial Notes	155
Vivekānanda (poem)	156
Vivekānanda (biographical sketch)	156
Song of the Sanyasin	160
Iamblichos, the Chalcidean (cont.)	162
Arch-Natural Immortality (cont.)	165
Intuition and Reason	168
The Septenary in Nature	172
Modern Spiritualism—Part I.	173
Astrological Section: —	
Nativity of W. J. Colville.	178
Nativity of Rooseveltt.	183
Causerie Cmyru	187
The Manchester Friends' Conference.	190
Through the Telescope.	192
Review	193
Correspondence	193

ANNUAL SUBSCRIPTION, 6/- ; FOREIGN, 6/6 PER ANNUM.

SINGLE COPIES, 7d.

EDITOR AND PUBLISHER :

14, ARCADIAN GARDENS, WOOD GREEN, LONDON, N.

Also on Sale at MESSRS. FOWLER & Co., 7, Imperial Arcade, E.C.

MESSRS. FOULSHAM & Co., 4, Pilgrim Street, E.C.; MESSRS.

BUMPUS & Co., High Holborn.



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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.



Editorial Notes.

A N apology is due to "OMNIA VINCIT AMOR" for the fact that owing to an oversight on the part of the printer, his paper on the "Personal and Impersonal aspects of God" in our last issue was not corrected. The numerous faults in spelling, punctuation, and the misplacement of capitals will be sufficiently obvious to every reader. We therefore call attention here to a few of the more serious errors only.

Page 136, line 40, for *which* read *while*.

" 136, " 41, " right side read night side.

" 137, " 1, " God's aspects read God's aspect.

Page 137, line 3, the words Father-Mother, Genitor-Genetrix, should be joined by hyphens, not lines.

Page 137, line 14, for *might* read *may*.

The paper on John Heydon also contains some mistakes, but these are dealt with fully in a letter from a correspondent.

We are introducing a new feature this month in the shape of Market Forecasts. If found helpful they will be continued regularly.

The sub-title "Occult News and Review" is dropped, first because the alteration in the nature of the magazine makes it no longer appropriate, but also because the term "occult" is so very misleading. The object of the study of "Occultism" is to understand the "hidden things of God," hidden, not by design, but because by their very nature they can only be comprehended by "the soul enlightened from within," as "Hesperus" aptly put it in the July issue. Occult societies, whether 'secret' or otherwise, exist to promulgate this deeper knowledge, and no aspirant after Truth is ever turned away, but we must ASK if we wish to RECEIVE.

Henceforth our Magazine will be known only as ANUBIS, the Watcher before the Gods, and its scope must therefore include not only Occultism, wrongly so called, but everything that tends to the uplifment of the Race, and of the World. If the paper can be conducted from the true Quaker standpoint of progress and of Silent Waiting, it will accomplish its highest purpose.

A Loving Tribute
TO
SWAMI VIVEKĀNANDA.

◆

A pure, grand soul hath left us journeying here
While he, a victor crowned, hath sped to heav'nlier sphere :
We mourn our loss, and sadly gaze, with grief untold,
Along that shining way on which his spirit bold,
Yet calm and wise, hath gone. Alas, no more
Shall we his gentle presence know. *This we deplore!*

"To live in hearts we leave behind is not to die,"
A poet sang. *So lives he* in our hearts for aye.
The magic spell of his surpassing eloquence
Oft filled our souls with longings deep, intense
And prayerful, as the splendour of his thought,
All glowing with a light from heaven caught,
Moved us to wonder, rapture, smiles and tears,—
Sweet memories to linger through th' eternal years !

* * *

Farewell, Dear Brother ! Thou wert one of "God's own kin,"—
Thy home of *peace* and *rest* thou now hast entered in !

DR. JOHN C. WYMAN.

Swami Vivekananda.

THREE recently passed away at Calcutta, India, one of the most remarkable men that the nineteenth century produced. Swami Vivekānanda was a well known figure in England and America, as well as in his native India. He was a man who would shine in any environment, by virtue of his splendid presence, his brilliant conversational powers, his magnetic eloquence and above all by his unworldly simplicity and purity of character. He was the eldest son of a distinguished Calcutta family and some of his relatives are known as able writers and finished scholars.

The subject of the present sketch was destined for the bar, where he undoubtedly would have made a shining success. To that end he was afforded every educational advantage that wealth could supply, and was graduated from Calcutta University. From earliest childhood he had been of a strongly religious bent, and like so many of his



countrymen was tormented with a thirst to know the truth of things.

Under his clear eyes, shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demanded truth and sincerity before all else, and became greatly discouraged in his search, by meeting on all sides with shallow pretence and outward show, in place of the earnest sincerity that he was seeking.

At the University, he came under the influence of scientific agnosticism, which, combined with his own intolerance of shams, nearly made him renounce all belief in religion. At this critical juncture in his spiritual life he came under the influence of that great Indian Saint the late Sri Ramakrishna Paramhamsa, whose influence over the young man was immediate and lasting. For the first time he had come in contact with a man to whom God was a living ever-present reality, and who possessed the ability to impart his wisdom to those who were really seeking truth. It must have been a wonderfully powerful character, a holiness and purity beyond all possibility of cavil that was able to impress the young agnostic at the very time in his life when a youth feels his own knowledge and importance to be far in advance of all others.

The high spirited, impetuous boy was no easy conquest, but the love and patience of the Master were boundless, and the force and beauty of his unselfish, utterly unworldly life were so great as to entirely vanquish all opposition of the wilful disciple, and Sri Ramakrishna's victory was complete. The young man gave up his worldly ambitions, renounced the pleasures that so naturally attract youth, and consecrated himself, body and soul, to his Master's work. His place in the busy world knew him no more, his name was dropped and he became a Sanyasin, a pure soul for whom all earthly allurements were non-existent. Not for him were home and wife and children, not for him were name and wealth and professional success. All these were cast aside as of no value, and in their place the boy chose the yellow robe, the staff and begging bowl of the Hindu monk. Little did he dream that name and fame would ever be his, that he would become far greater than if he had followed the ordinary course of life.

Ever enthusiastic in all he undertook, Vivekānanda threw his whole heart into his chosen vocation. He travelled on foot all over India, walking barefooted for thousands of miles, during many years, teaching and helping the people. In the snowy Himalayas, in the marshy plains of Bengal, over the burning deserts of southern India, amidst pestilence and famine, undergoing privations of every kind, he persevered in his loving ministry, bringing hope and comfort to thousands of disconsolate hearts.

He happened to be teaching in the Madras Presidency at the time that the Parliament of Religions was proposed to be held in Chicago during the World's Fair in 1893. Some young men of Madras

who were students of Vivekānanda subscribed some money to send him to represent Hinduism at the Parliament. Another disciple, a Rajah of a near-by state, made up the sum to an amount sufficient to carry out the enterprise.

Thus it came about that the Hindu monk was sent across the wide ocean to Vancouver and thence found his way to Chicago in May '93. To his dismay he found that the Parliament was not to open for some months, and his slender resources were insufficient to provide for such a lengthy stay. He was alone in a strange land, but fortunately he had a perfect command of the language. He was a dreamy meditative Hindu, suddenly dropped into the whirl and distraction of the busiest city of the Western States of America. It was a trying moment for the young foreigner, then just thirty years of age, but a child in the ways of the world. He said to himself "If I am really here on God's work, He will take care of me." He gave himself no more concern over a situation that would have seemed desperate to most men in like case. His trust was justified, for friends came forward, people who had never before known of him, but who were instantly attracted to the gifted stranger. He was taken into the family and cherished as a son, and to the end of his life he retained the affectionate regard of these early friends. To know Vivekānanda was to like him and to know him *well* was to revere him.

The instant and overwhelming success of the young Hindu monk in the Parliament of Religions is too well known to need detailed account here. Thousands were thrilled by his eloquence and hung upon his word.

A lecture Bureau secured his services after the Parliament was over, and he lectured all through the West, but soon wearied of the life as being beside his purpose. He lived only to teach religion "pure and undefiled" and after the first gratification of the orator in his success, cared nothing for the plaudits of his audiences. They were only admiring the genius of the man, and were not seeking the truth he was so anxious to impart. At considerable pecuniary loss he cancelled his engagement with the Bureau and began to hold classes to teach those who were in search of higher things. Friends invited him East, and after some desultory lecturing in private houses, he cut himself adrift from social life, and began his work in earnest. A series of lectures before the Brooklyn Ethical Association, brought him in contact with more earnest people, and early in 1895 his New York work began to take definite shape.

Among the many who came to hear him, some few were found who became his disciples. A dozen of these accompanied him to Thousand Island Park, where during seven weeks he gave them daily instruction, and above all they enjoyed the inestimable advantage of sharing his daily life and seeing the beauty and simplicity of his character.

After this he visited London, Eng., where he had been invited by a gentleman much interested in Vedanta philosophy. Vivekānanda's success in England was as immediate as it had been in America and he addressed large audiences, besides holding classes for more definite instruction. All his work, both in America and England was done gratuitously, the Swami accepting merely the means to provide for his support and refusing all remuneration for his services, save on the few occasions when he lectured on secular subjects. The Hindu feels that religion cannot be sold.

At the close of 1895 Vivekānanda returned to New York and held classes nearly every day in the week, besides lecturing on Sundays.

Fortunately his friends engaged a stenographer to report the Swami's words, and thus preserved these utterances for publication.

After lecturing in Boston, Chicago and other cities, Vivekānanda went back to England in March '96, and continued his work there with ever-increasing success until the end of the year, when he returned to India. There he received from his appreciative fellow-countrymen an oration without parallel in modern times in India. Vivekānanda lectured from Colombo in the south to Almora in the north, stopping in every large city on the way.

After a period of arduous labor in India, the Swami's health broke down and his friends persuaded him to take a sea voyage as a means of restoring it. He sailed for London, and later came a second time to the United States, where as soon as his health permitted, he resumed his labors, this time on the Pacific Coast, where he remained until June 1900, when he came again to N. Y. He gave a few lectures and then sailed for France to attend the Paris Exposition, where he had been invited to speak before the religious Congress.

At the close of the year 1900 Vivekānanda returned to India and once more took up his work there. He established missions and educational centres in many parts of the country, laboring earnestly to spread the teachings of his great Master Sri Ramakrishna, whose message was one of peace and conciliation to all. He strove to make men understand that all the different religions of the world are but different paths to the one Supreme Being, are but different aspects of one Religion Eternal which is the property of no race or nation, which knows neither beginning nor end, but is the inevitable expression of man's sense of the Divine.

Early in the present year, the Swami's health again failed from overwork, and he was obliged to give up all exertion. He had made a satisfactory progress towards recovery and his complete restoration to health was confidently anticipated by all his friends, when suddenly on the 4th of July last, he gave up the body and passed beyond mortal ken. It was a sublime death, a fitting close to the life that had preceded it and one in harmony with the grand philosophy of the

Vedanta that he had loved so well and taught so faithfully.

Swami Vivekânanda was a man who will be widely missed, and to India his loss will be incalculable. The extent of his work there is far wider than is generally known, and friends and admirers in all classes of Hindu society will deplore the closing of a life that meant so much.

Not only in India, but in nearly all quarters of the globe are to be found groups of men and women whose lives have been broadened and whose inspirations have been elevated through the ministrations of the noble soul whose departure from its tenement of flesh is a source of deep sorrow to the many who loved him. A great man has left the earth and all the world is the poorer in consequence. He lived a noble life and left behind him many mourning hearts.

S. E. WALDO.

Song of the Sanyasin.

(By permission of Swami Brahmananda, of the Math Mayavati, India.)

WAKE up the note ! the song that had its birth
Far off, where worldly taint could never reach ;
In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break ; where rolled the stream
Of knowledge, truth and bliss that follows both.
Sing high that note, Sanyasin bold ! say
“ Om tat sat, Om ! ”

Strike off thy fetters ! Bonds that bind thee down,
Of shining gold, or darker, baser ore ;
Love, hate—good, bad—and all the dual throng.
Know, slave is slave, caressed or whipped, not free ;
For fetters though of gold, are not less strong to bind ;
Then, off with them, Sanyasin bold ! say
“ Om tat sat, Om ! ”

Let darkness go ; the will o' the wisp that leads
With blinking light to pile more gloom on gloom.
This thirst for life, forever quench ; it drags
From birth to death, and death to birth the soul.
He conquers all who conquers self. Know this
And never yield, Sanyasin bold ! say
“ Om tat sat, Om ! ”

“ Who sows must reap,” they say, and “ cause must bring
The sure effect. Good, good ; bad, bad ; and none
Escape the law. But whoso wears a form
Must wear the chain.” Too true ; but far beyond
Both name and form is Atman, ever free,
Know thou art That, Sanyasin bold ! say,
“ Om tat sat, Om ! ”

They know no truth who dream such vacant dreams
 As father, mother, children, wife and friend.
 The sexless Self ! Whose father He ? Whose child ?
 Whose friend, whose foe is He who is but One ?
 The Self is all in all, none else exists ;
 And thou art That, Sanyasin bold ! say,
 " Om tat sat, Om ! "

There is but one—the Free—the Knower—Self !
 Without a name, without a form or stain.
 In him is Maya, dreaming all the dream.
 The Witness, He appears as nature, soul ;
 Know thou art That, Sanyasin bold ! say,
 " Om tat sat, Om. "

Where seekest thou ? That freedom, friend, this world
 Nor that, can give. In books and temples
 Vain thy search. Thine only is the hand that holds
 The rope that drags thee on ; then cease lament,
 Let go thy hold, Sanyasin bold ! say
 " Om tat sat, Om ! "

Say peace to all. From me no danger be
 To aught that lives. In those that dwell on high,
 In those that lowly creep, I am the Self of all.
 All life, both here and there, do I renounce,
 All heavens, earths and hells, all hopes and fears.
 Thus cut thy bonds, Sanyasin bold ! say
 " Om tat sat, Om ! "

Heed then no more how body lives or goes,
 Its task is done. Let Karma float it down ;
 Let one put garlands on, another kick
 Say naught. No praise or blame can be
 Where praiser, praised, and blamer, blamed, are one.
 Thus be thou calm, Sanyasin bold ! Say,
 " Om tat sat, Om ! "

Truth never comes where lust and fame and greed
 Of gain reside. No man who thinks of woman
 As his wife can ever perfect be ;
 Nor he who owns however little, nor he
 Whom anger chains, can ever pass through Maya's gates.
 So, give these up, Sanyasin bold ! say
 " Om tat sat, Om ! "

Have thou no home. What home can hold thee, friend ?
 The sky thy roof ; the grass thy bed ; and food,
 What chance may bring, well cooked or ill, judge not.
 No food or drink can taint that noble Self
 Which knows itself. The rolling river be
 Thou ever, Sanyasin bold ! say,
 " Om tat sat, Om ! "

Few only know the truth, the rest will hate
 And laugh at thee great one ; but pay no heed.
 Go thou, the free, from place to place, and help
 Them out of darkness, Maya's veil, without

The fear of pain or search for pleasure, go
Beyond them both, Sanyasin bold ! say
“ Om tat sat, Om !”

Thus, day by day, till Karma's powers spent
Release the soul for ever. No more is birth,
Nor I or thou, nor God or man. The I
Became the All, the All is I and bliss.
Know thou art That, Sanyasin bold ! say
“ Om tat sat, Om !”

SWAMI VIVEKANANDA.

Notices concerning this Work of Iamblichos.

BY COMTE MACGREGOR DE GLENSTRA.

(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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I.—Anonymous Notice, written in Greek and prefixed to M.S.S.
Codices of Iamblichos.

[T] should be stated that the Philosopher Proklos,* in those commentaries † which he wrote upon the “Enneads” of Plótinos the Great, affirms that it is the Divine Iamblichos‡ himself who answers

* Proklos or Proclus, was surnamed Diadochos. Among his works were commentaries on Plato, and hymns on the Sun, the Muses and Venus. He died at Athens in his 75th year, A.D. 485.—He must not be confounded with the Constantinopolitan Proclus, his contemporary, who wrote the “Homilies.”—(Translator.)

† Of these Commentaries which Proclus is here said to have written upon Plótinus, I find elsewhere scarce any mention save as regards this Anonymous Notice. Unless by chance Damascius is alluding to them in a certain passage of his, “Peri Archón.” For Ficinus and others after him, merely follow the Anonymous Notice.—(Gale.)—Damascius the Stoic Philosopher was contemporary with Zustimion. His works are said to be lost.—(Translator.)

‡ The Anonymous writer of this would appear to be the first who has added the Name of Iamblichus hereto; for Iamblichus himself wished to be concealed. Very few Manuscript codices bring forward this circumstance, nor did Proclus take it into consideration.—(Gale.)—I can see no reason why Ab-Ammón should be necessarily a fictitious personage; Anebō is evidently the Egyptian Priest whom Porphyry has mentioned in one or two passages of other works, as being his personal friend. If Anebō the Prophet be a real character, why should Ab-Ammon the Mage be an invention?—(Translator.)

the Letter§ sent by Porphyrios; but that he takes on the character of Ab-Ammôn || a certain Egyptian, for the better sustaining and following out of the hypothesis.¶ Also that Proklos has delivered a most true judgment herein is manifest when the style of the diction is considered, which is broken up into short clauses,* * and full of Aphorisms, even while the ideas (therein set forth) be vast, profound, and clearly of Divine origination.

II—Marsilius Ficinus, concerning the Argument of this Book,
and his own Version hereof.

Porphyry, who on account of his excellence is called among the Platonists, "Philosophus,"† sent into Egypt a long letter unto Anebô the Priest, full of questions various and weighty, regarding all sections of Philosophy, and especially concerning God, Angels, Daimons, the Soul, Providence, Fate, Vaticination, Magic Art, Miracles, Sacrifices, Votive Offerings, etc. To these questions of Porphyry, Iamblichos makes answer as the recipient (of his communication.) But he introduces Ab-Ammôn the Egyptian Priest as replying to Porphyry, in place of his disciple Anebô, to whom Porphyry had indited his Epistle. Wherefore having been very much occupied in the study of this whole question of (Porphyry) and of the Divine response hereunto, as well as in the study of Plôtinus also, I have very generally translated not so

§ Formerly the Epistle of Porphyry was issued subjoined to this response of Iamblichus. *Edictum Constantini M.M. etc.*, seems to have suppressed it out of hatred to the name of Porphyry. Picus Mirandola Junior thus speaks of it, however, and as if he had read it. "The later Christians should not have neglected it, seeing that thence their predecessors had drawn not a few arguments against the people of their time."—(Gale.)

|| Abammon. This is the orthography in almost all copies of this work. But I think that Amoun would be more correct. See Plutarch concerning this word, "De Iside et Osiride" C.3 S.8.—Among the Egyptians that is written Amoun which we erroneously call Ammôn." And in Josephus' citations from Manéthô, there is a certain King Mi-Amoun. Moreover it is reasonable to think that Ab. Ammôn was a prophet of very high rank among the Egyptians, and more renowned than Anebô, since he is given as the one who answers (Porphyry).—(Gale.)

¶ Julian the Apostate, in his fourth Oration observes that Iamblichus wrote some things *achris hypotheseis*, that is to say, not because he really felt thus, but that it might form the ground of an argument. In this treatise he includes the doctrine of Archangels, and the *Poisis* of Matter. But in the passage above, the anonymous author refers to the personage whom Iamblichus has employed.—(Gale.)

** *Lexebi Komaticon*. Short, incisive, concise. Hieronymus in *Catal.*— "Theotimus wrote brief and *commatic* treatises." The anonymous writer on Aristotle *Rhet* has *kommatikhn kai anthrakn lexin*, "Diction *commatic* and forcible. Eunapius in the life of Iamblichus judges otherwise of his style, and here our anonymous author *Codex v. cl. Seb. Feschii*, for *Komaticon* reads *Scmantikon*, symbolic, and I know not whether Scutellius has not seen this, for he inclines to "power of expression."—Gale.

† The term "Philosophus" has also been used to express a certain grade of Initiation.—(Translator.)

much the literal words as the sense, so that it must not be wondered at if in certain places the style should seem somewhat to differ (from the original), especially in those prefatory parts of the disputation, where variation of expression is of less importance. Furthermore also there will appear to be a continual paraphrase of expression. At times also I have been forced to insert some word, either for the sake of continuity of rendering, or for the better understanding (of a passage).

III.—*The Opinion of Nicolaus Scutellius Tridentinus concerning his Version of this work: from his dedicatory Epistle to the Cardinal Madrutilus.*

Led by the more August Muse of an Immortal God, Lo! unto thee, O! Most Reverend Father, cometh forth that profoundest of Writers, Iamblichus, bringing from the Pillars of Hermes Thrice-Greatest the primal Mysteries of the Egyptians; nor yet hereunto as abridged to any great extent, but for the most part in their more integral purity. And he himself having trimmed anew his Cloak, and taken on the Toga, in greater majesty passeth by as the Priest with venerable head.* Him therefore have I elaborated long and extensively, during the best years of my life, clothing him in a Latian garb, and (wrought) as it were with the weaving of Minerva herself; not much indeed (have I employed) the elegant affectations of Masters of Rhetoric, for I have endeavoured to interpret faithfully, and clearly also, as far as compatible with the fulness of the style of the Greek original, and as far as the dignity of so great a Philosopher would permit of an Argumentative manner. etc. . . . etc. . .

IV.—*Dionysius Petairus, his Censure of Scutellius and Ficinus; taken from his Notes to the Fourth Oration of Julian.*

Iamblichus wrote a Book concerning the Mysteries of the Egyptians, wherein, under the Character of an Egyptian Priest, he answereth the Letter of Porphyry unto Anebô. Nicolaus Scutellius Tridentinus translated this work from the Greek; but in a manner unskilful and indeed almost absurd, so that scarce any paragraph rendereth justly the true meaning of the Author. But Marsilius Ficinus before him, did not so much translate the actual work into Latin, but rather made selections from the treatise itself; and yet he entitled it the Work of Iamblichus on the Mysteries, as if his translation were entire and complete; the which mode of proceeding no prudent person can praise, much less imitate.

V.—*The Testimony of L. Germanius Vossius concerning this Work, from his Book on the Sects of the Philosophers.—*

things. * * * (Further on he says:—) But my opinion is that no-

* Meaning that in this work Iamblichus has adopted the style of the Priest perhaps rather than that of the Philosopher. I have endeavoured here to preserve in the translation the somewhat bombastic style of the Latin of Scutellius.—

The Mysteries of the Egyptians can be sought out in Iamblichus. He was the Disciple of Porphyry, and recorded in writing what the Assyrian and Egyptian Priests held concerning Religion and Divine whence better than from this work can that which the Platonists believed concerning Divine things, be learned. For he expresseth the ideas of the Egyptians and Chaldeans in such a manner, that it is plainly apparent that he himself held the same views.

(To be continued.)

Arch-Natural Immortality.

By RESPIRO.

(CONTINUED FROM NO. IV.)

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THE secret teaching of the Rosicrucian Order concerning what is symbolized by the Elixir of Life may not be divulged. The processes of the transmutation of the Indian Adepts have been partially unfolded. In "Five Years of Theosophy," a *chela* or initiated pupil of a Mahatma, writes thus: "So then, we have arrived at the point where we have determined, literally, not metaphorically, to crack the outer shell known as the mortal coil or body, and hatch out of it, clothed in our next. This 'next' is not spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process, . . . we have to prepare for this physiological transformation . . . Our astral, vital body, the fourth of the seven, having attracted and assimilated to itself the second, and which is so much more ethereal than the physical one, may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible: and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame; so as to make them die and disappear before the new set has had time to evolve and replace them. . . . The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities; until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required. . . .

The human neophyte, at a certain stage of his development, . . . does excrete, but it is through the pores of the skin ; and by those, too, enter other etherealized particles of matter to contribute toward his support. Otherwise, all the food and drink is sufficient only to keep in equilibrium those 'gross' parts of his physical body which still remain to repair their cuticle waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse : he will become *all*-living and sensitive, and derive nourishment from the ether, *AKASA. . . . There is another portion of the Great Secret . . . which is now, for the first time in a long series of years, allowed to be given out to the world ; as the hour for it has come. There is, in each species, a well-known limit within which the race-life lies ; and none are known to survive beyond it. This applies to the human species, as well as any other. . . . If by *any procedure* this critical climacteric could be once thoroughly passed over ; the subsequent danger of death would be proportionally less as the years progressed. . . . By or about the time when the death-limit of his race is passed, he is *actually dead* in the ordinary sense : that is to say, he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution, which others endure from a brief moment to a few hours. . . . A very high Adept, undertaking to reform the world, would necessarily have to once more submit to incarnation." A subsequent editorial in the same volume further teaches : "The process of the emission and attraction of atoms which the occultist controls. . . . It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones : till, at last, the former *sthula sarira* is completely dead and disintegrated ; and he lives in a body entirely of his own creation, suited to his work. . . . The very high Adepts, therefore, do help humanity, but only spiritually : they are

* Compare the letter of Valentinus to Agathopus, quoted in "Fragments of a Faith Forgotten," p. 302 : "It was by His unremitting self-denial in all things that Jesus attained to (literally 'gained by working') godship, [the arch-natural body and potencies thereof.] He ate and drank in a peculiar manner, without any waste. The power of continence was so great in Him, that His food did not decay in Him, for He Himself was without decay." In a letter written February 13th, 1879, T. L. Harris writes of his own "new natural body"; "It is also nourished by means of heavenly-natural food and drink, occasionally made visible and tangible to anyone, but usually only to the new-natural senses." See complete letter in Respiro's "Impending World-Crisis": also see similar statements in T. L. Harris' "Arcana of Christianity" 1867, par. 326; "Wisdom of the Adepts," 1884, par. 683; and "Conversation in Heaven" 1894, pp. 193-4.

constitutionally incapable of meddling with worldly affairs. . . There are even now certain Adepts who have preferred to remain *in statu quo*, and refuse to take the higher degrees, for the benefit of the future generations of humanity." (1885 pp. 6, 7, 20-1, 25, 27-30, 36-8.)

In "Man, Fragments of Forgotten History," it is written : "The Great Teachers of all ages, who have blossomed on the tree of humanity as its choicest flowers, have in a sense escaped death. It is very true that the corporeal encasement is dissolved ; but the interior man, consisting of the spiritual ego and the principles of intelligence and will, retains its integrity ; and death only removes the dross which covers the true gold, the higher principles in man's nature. . . . The body becomes more and more ethereal, until in the end the last vestige of the physical encasement is left behind, and the individual rises a glorified spirit." (1886 pp. 47-8.)

Lastly, in the "Secret Doctrine," it is thus taught concerning the records of Elijah and other Arch-Adepts : "This kind of easy death, or euthanasia, has an esoteric meaning. It symbolizes the death of any Adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body, and still live and lead a conscious life in his astral body. . . . When an Adept reaches, during his life-time, that state of holiness and purity that makes him 'equal to the angels'; then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body falling off like the cast off serpent's skin, the body of the 'new' man remains, either visible, or at the option of the Adept, disappears from view, surrounded as it is by the akashic shell that screens it. . . . The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a two-fold way : either, as above said, by consolidating his astral body into physical appearance, he can re-assume the self same* personality ; or he can avail himself of an entirely new physical body, whether that of a newly-born infant, or, as Shankaracharya is reported to have done with the body of a dead Rajah, by 'entering a deserted sheath,' and living in it as long as he chooses. . . . This [disappearance of the physical body] is indeed a criterion of true Adept-ship. . . . The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatars," (1888, ii. p. 531 : 1897, iii. pp. 61-2, 136, 140.)

To be continued.

*But if so, what necessity for him to re-incarnate to help those on earth, as stated in a former portion of this extract.

Intuition and Reason.

By OMNIA VINCIT AMOR.

THREE are probably no two words in the English language that cause greater confusion in the minds of people than Intuition and Reason, conveying, as they do, different ideas to nearly everyone who uses them. Words, we must bear in mind, are symbols—and very imperfect ones—whereby we express our thoughts or ideas. In dealing then with Intuition and Reason, I shall endeavour to convey to my readers by means of verbal expression my concept of them, also how Intuition is attained.

It was taught by sages of old that to know truth we must know ourselves. "Man know thyself," that is, look within, for there we shall find the Universe reflected, and all knowledge and wisdom infolded; man being the microcosm, or universe condensed or gathered up, and the Universe the macrocosm, or man spread out. Man being the Universe in little, or *multum in parvo* it follows that if we penetrate inwardly, we shall know outwardly. This penetration is by means of Intuition, and I will endeavour to show what I understand by that term.

In one sense Intuition may be looked upon as the higher, or inner; and Reason as the lower, or outer side of that faculty whereby we cognize truth. Some, using the term Reason in its widest and fullest sense, include Intuition, in, at any rate, its lower aspect; and to them perhaps the words Insight and Ratiocination would better express the two sides of that faculty through which knowledge is attained.

Although Intuition and Reason are, in one sense, one and indivisible, in another they are diverse and distinct, each being the complement of the other, either, of itself, incomplete. These are counterpartal, and it is only through the union, or marriage, of the two that we get the complete whole, and so attain to knowledge and wisdom. Divorced from each other they land us either in vague abstractions, or a blind materialism.

Apart from duality, nothing that is could be. The very nature of things necessitates this, for without duality there could be no manifestation, manifestation implying duality, or differentiation, the unmanifested Absolute being known only as He-She manifests. This duality pervades all, from the Highest downwards. Thus, we have: Positive, Negative; Closed, Open; Active, Passive; Masculine, Feminine; Truth, Love; Straight, Curved; Odd, Even; Abstract, Concrete; Ideal, Practical; Subjective, Objective; Inner, Outer; Visible, Invisible; Particular, Universal; Theism, Pantheism; Woman, Man; and so on, almost indefinitely. It is only by the marriage of any of these pairs, making them One-Twain, that we obtain any true result. Thus; the union, or blending, of Love and Truth produces Justice,

for Justice could never have been, had not Love and Truth been conjoined together; or again; the truth is not to be found in either Theism or Pantheism exclusively, but in the union of the two, Twain-One, Theos-Pantheos.

To come however more particularly to Intuition and Reason. Referring to the Encyclopædic Dictionary, we find Intuition in its philosophical sense defined as follows:—"A term borrowed from Scholastic Theology, where it signifies a knowledge of God supernaturally obtained and, by consequence, superior to knowledge obtained by ordinary methods. In passing into the service of philosophy the word Intuition has retained in some measure the idea of superiority, or at least of priority. In the French and Scotch Schools, all beliefs and judgments presenting themselves spontaneously to the mind with irresistible evidence, but without the assistance of reasoning, or reflection, are called Intuitions, axioms, first principles, principles of common sense, or self-evident truths; and the recognition of these intuitions is the fundamental doctrine of Intuitionism."

In the school of Kant, the word Intuition (*Anschauung*) is nearly synonymous with perception, while in G. H. Lewis' "History of Philosophy" the following description of Intuition is given:—"Intuition is Beholding; considered subjectively, it is a mental operation; objectively, it is the product of that operation, the Beheld. Time and Space may therefore be considered as pure forms of the mental operation, Beholding; or, as products of that operation. In the one case they are transcendental; in the other empirical. Just as we speak of sensation in general, and of particular sensations, so Kant speaks of Intuition as the general faculty, and of Intuitions as the acts and products of that faculty."

G. H. Lewis also says: "In both the Alexandrian and German schools the incapacity of Reason to solve the problems of philosophy is openly proclaimed; in both, some higher faculty is called in to solve them. Plotinus called this faculty Ecstasy, Schelling called it the Intellectual Intuition. The Ecstasy was not supposed to be a faculty possessed by all men, and at all times; it was only possessed by the few, and by them but sometimes. The Intellectual Intuition was not supposed to be a faculty common to all men; on the contrary it was held as the endowment only of a few of the privileged, it was the faculty for philosophizing."

Reason on the other hand, may perhaps be briefly defined as that power, or faculty, of the mind, whereby we dispose, or marshall ideas, or facts, in their due order, and draw deductions therefrom; the ability to range these ideas in due order distinguishing the good reasoning powers of some from the defective reasoning of others.

We will now examine more fully both Intuition and Reason. Intuition may be looked upon as interior perception and is feminine,

negative, or passive ; while Reason may be regarded as outward conclusion, and is masculine, positive, and active. Both are in, and proceed from, God, everything that is, existing as to its potentiality, in Him—unless we except evil, which is simply an inversion or negation of good having neither life nor actuality of itself—and it is possible for all to possess both by derivation from God. Reason seeks truth actively, but knows not where to look for, much less find, it ; while Intuition, by simply taking a passive or receptive attitude—that being in reality the highest form of activity—enables truth, which is ever ready to enter, to flow peacefully in, of its own accord, without hindrance. While Reason is ever restless, Intuition is peaceful and quiet. Intuition opens the windows of the soul, and allows the light to enter ; Reason, on the other hand, thinking it can find truth by itself, adopts a self-centred, and, consequently, closed and circumscribed attitude, thus hindering the ingress of light.

Intuition recognized truth by instant perception, while Reason burrows, so to speak, under ground, thinking thereby to find it, the light shining above, and around, all the time. By slow degrees, and tedious processes, Reason accumulates certain observed facts, and arguing, or speculating, from their totality—for it cannot go beyond them,—deduces what it believes to be truth, but, as fresh factors in the shape of hitherto unknown facts are continually springing up—and will to all eternity, our knowledge ever being limited—it is never quite sure of its ground, so is obliged to continually modify its attitude, and vary its concept of truth. Any inference Reason may draw from analogy is necessarily faulty, starting, as it does, from a limited, and therefore faulty, premiss. It is as if a lunatic in an asylum were to infer by analogy that because the vast majority inside the asylum were insane, the same must be the case outside, not knowing that an entirely different state of things existed there.

Reason, thinking it can discover truth alone and unaided, set itself a long, wearisome, and sisyphian task, but, sooner or later, has to drop its self-satisfied attitude, and call much despised Intuition to its aid. Intuition having no private or finite self, draws truth without effort from the Universal Self, from Whom alone all truth proceeds. It looks upwards and away from itself ; while Reason looks downwards and to itself. Reason, by taking a critical and sceptical attitude, naturally doubts and disbelieves, thus obstructing the entrance of truth, being positive to it. With Intuition, the reverse is the case. The domain of Reason is to examine truth as it enters, and see that the truths Intuition brings are not opposed to it, holding itself erect so to do ; but it has no right to reject anything because it happens to be beyond, or outside, the range of its capacity. Its duty is to show us how to apply the truths Intuition reveals, Intuition and Reason being apposites, not opposites and therefore, in order, they never clash.

Although, as to fact, Intuition is first, and absolutely essential to the life of Reason—for Reason can draw no correct inference until Intuition has furnished it with a perceived truth, or self-evident axiom, as a basis, or starting point—still Reason is first on the plane of appearances. As Adam preceded Eve on the external natural plane, so does Reason, with us, precede Intuition, Intuition coming forth through Reason, as Eve, who symbolized Intuition, was infolded within and came forth through Adam, who represented Reason; or again, like Jacob (Intuition) who supplanted Esau (Reason,) although Esau was the first born externally. On this earth plane the order is; first, natural; next rational; then, spiritual; still none of these know their right hand from their left unless they sit at the feet of and learn through interior experience, from whence is derived all real knowledge.

Reason, to be reasonable, must recognize and serve the seed-form of truth Intuition brings. Reason is not the Wonderful, the Counsellor, but its attendant and servant, its highest privilege being to serve. The government is not upon its shoulder, neither is it the Prince of Peace; its place is to unloose the shoe-latchet of Intuition. If Reason, blinded by sense, usurps the place of Intuition, thus reversing its true attitude, putting the feet uppermost and the head downwards, it becomes insane, and so a fool and a deceiver. It will then deny the King's word, and confirm any falsity or error, knowing nothing of reality, save through the sense and vision of its King, which alone comes through Intuition. Instead of divining the truth, recognizing it in its own light, it can only see the distortion it creates from an analysis of its catalogue of speculations which it vainly imagines to be the truth. Ignorantly affirming on the basis of appearances—concluding them to be realities through mistaking the phenomenal or shadow, for the noumenal or real, the transitory for the permanent—truth becomes obscured and perverted, and consequently untruth. By a like process in the pride of materialism, still further inverting its true posture, it denies the basic elements of its own entity, absorbing, embodying, and worshipping all the errors and falsities it creates, until, at length, the reason, hypnotized by its own fantasies, is unable to distinguish truth from error.

A true woman generally sees a truth more quickly than a man, because she is more intuitive, though less logical, the argumentative faculty not belonging to woman properly. There is often no necessity in her case to go through a long process of logic to arrive at truth, it being self-evident to her, she knowing without reasoning in her genuine state; hence it is often said that women assert, while men argue. This is so, because Intuition knows, truth being self-evident to it, while Reason only infers, arguing from effects seen.

Intuition being more closely allied to the affections than Reason, truth is vitally alive within it, while Reason, looking

upon truth from a cold, lifeless, scientific standpoint, lacks the vital reality ; Intuition dealing more with living principles, Reason with dead facts ; Intuition, comparatively speaking, being of the spirit, Reason of the flesh. Intuition, being pure and passive, is like a blank sheet upon which truth writes. Truth flows in gradually illuminating our understandings, and cleansing our minds from all errors, washing them away one by one ; or to express it in another form, they drop out of our thoughts. If, however we are heartless, selfish, or impure, the truths Intuition reveals become adulterated and perverted till almost unrecognizable ; for although truth starts pure and undefiled from its source, it becomes clouded and distorted in its descent, through our imperfections and misconceptions mixing it with error. Until our minds and desires are purified and freed from all evil, this must of necessity be the case. It is something like pouring clear water through a dirty pipe, thereby causing it to become more or less clouded or impure.

(To be continued.)

Verified Esoteric Knowledge.

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VI.—THE SEPTENARY IN NATURE.

THAT the septenary principle rules in nature, from atoms to universes, has always been a fundamental doctrine of Theosophy. Slightly hinted at in "Isis Unveiled," 1875, it was further developed in "Esoteric Buddhism," where we read that "All things, not man alone, but every animal, plant and mineral, have their seven principles" (1883 p 32.) In "Man" it is stated : "Our revered Teacher says on this point : 'Whenever any question of evolution or development in any kingdom presents itself to you, bear constantly in mind that everything comes under the septenary rule of series in these correspondences and mutual relations throughout Nature'" (1886 p 7.) The "Growth of the Soul" teaches "seven root-race periods make up one world-period : seven world-periods, following each other on as many planets in succession, one round : seven rounds one manvantara : seven manvantaras one scheme of evolution : seven schemes of evolution, more or less contemporaneous in their activity, the solar system" (1896 p 265.) In the "Secret Doctrine" we learn why this knowledge had been previously concealed : "The danger was this : doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man : for each principle is correlated to a plane, a planet, and a race ; and the human principles are, on every plane,

correlated to seven-fold occult forces, those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. . . . Even the teaching about the septenary constitution of the sidereal bodies and of the Macrocosm, from which the septenary division of the Microcosm or Man, has until now been among the most esoteric. In olden times, it used to be divulged only at the Initiation, and along with the most sacred figures of the cycles" (1888 I. xxxv, and 168.)

This teaching, hitherto so jealously guarded by the oriental occultists, was plainly taught by T. L. Harris in the "Epic of the Starry Heaven" 1854; the passage is quoted in Respiro's pamphlet, "T. L. Harris, the Seer."

RESURGAM, FRA. R.R. et A.C.

Modern Spiritualism.

By DR. JOHN C. WYMAN.

THE date generally accepted by American Spiritualists as marking the advent of Modern Spiritualism in the United States, is that of March 30th, 1848. This event occurred in the humble home of John D. and Margaret Fox, situated at Hydesville, State of New York. The family consisted of Mr. and Mrs. Fox, with their three young children, Leah, Margaretta and Catherine.

The special psychic phenomena demonstrated on that date and subsequently, may be best described in the words of Mrs. Fox. "The noise sounded like some one knocking on the floor in the East bedroom; we could hardly tell where to locate the sounds, as sometimes it sounded as if the furniture was moved, but on examination we found everything in order. The children had become so alarmed that I thought it best to have them sleep in the room with us. On the night of the first disturbances (March 30th, 1848) we all got up, lighted a candle and searched the entire house, the noises continuing during the time, and being heard near the same place. Although not very loud, it produced a jar of the bedsteads and chairs that could be felt when in bed or sitting on a chair. It was a tremulous motion, more than a sudden jar,—this, too, we could feel when standing on the floor. The noises were heard in all parts of the house. My husband stationed himself outside the door while I stood inside, and the knocks or rappings came on the door between us. We heard footsteps in the pantry, and walking down stairs; we could not rest, and I then concluded

that the house must be haunted by some unhappy, restless spirit. I had often heard of such things, but had never witnessed anything of the kind before that I could not account for from a natural or mundane cause.

On Friday night (March 31st,) we concluded to go to bed early, and not permit ourselves to be disturbed by the noises, but try and get a night's rest. It was very early when we went to bed,—hardly dark. My husband had not gone to bed when we first heard the noise on this evening. I had just lain down. It commenced as usual. I knew it from all other noises I had ever before heard. The children, who were in the other bed in the room, heard the rapping, and tried to make similar sounds by snapping their fingers. My youngest child (Cathie.) said : "Mr. Splitfoot, do as I do,"—clapping her hands. The sound instantly followed her with the same number of raps; when she stopped the sounds ceased for a short time. Then Margaretta said in sport : "Now do just as I do, count me one, two, three, four,"—striking one hand against the other at the same time, and the raps came as before. She was afraid to repeat them. Then Cathie said in her childish simplicity : "O mother, I know what it is; to-morrow is April-fool's day, and it's somebody trying to fool us." I then thought I could put a test that no one in the place could answer. I asked the noise to rap my different children's ages successively. Instantly each child's age was given correctly, pausing between them sufficiently long to individualize them. I then asked : "Is this a human being that answers my questions so correctly?" There was no rap. I asked: "Is it a spirit? If so make two raps." Two raps were given as soon as the request was made."

This is but a brief extract from the written and signed statement of Mrs. Fox, made on April 11th, 1848. Mr. Fox and his son David signed similar statements, as also did several neighbours, who subsequently to March 31st, had been frequently called in to observe and report upon the unusual phenomena occurring in the Fox home. I have made this quotation of Mrs. Fox's own words, just to show how simply and naturally there was inaugurated by spirit-intelligences co-operating with mortals, the vastly important and now world-wide system of communication, by a great variety of methods, between the dwellers in spirit-spheres and those still in earth-life. As in the far-off time when the Babe of Bethlehem was born amidst the humblest environments possible, so also was the cult of Modern Spiritualism ushered into this world under similar lowly surroundings, through the mediumship of three little children, who afterward became renowned for their marvellous psychic or "Spiritual gifts." Verily in each case,—that of the birth of the Founder of Christianity, as well as the advent of Modern Spiritualism—that Scripture was fulfilled. "And a little child shall lead them."

Any one desiring to learn more about the beginnings and development of Spiritualism in the United States of America, will find the following books invaluable, viz : "The missing Link," by Leah Underhill, the eldest of the three Fox sisters: "Nineteenth Century Miracles," and "Modern American Spiritualism," by Emma Hardinge Britten.

In justice to myself and my subject I must needs state that in order to bring my present essay within the limits assigned to a magazine article, it is necessary to omit a vast amount of interesting and instructive matter. Hundreds of volumes have been written and published concerning Modern Spiritualism, and thousands more will be ; therefore I bespeak the kindly judgment of all for any defects or omissions they may observe in this paper.

To attempt a description of the multitudinous variety of psychic phenomena demonstrated during the past fifty-four years through Spiritualistic psychics or mediums all over the world, would be wholly impracticable under the limitations referred to ; for a large volume would be needed to give a list of them, with descriptions and explanations of these wonderful manifestations. Therefore I refer those interested in the investigation of these occult phenomena to the following list of works, which are but a few among the very many, from which reliable information can be obtained :—

- "Proof Palpable of Immortality," By Epés Sargent.
- "Scientific Basis of Spiritualism," " "
- "Researches in Spiritualism," ... Prof. William Crookes, F.R.S.
- "Miracles and Modern Spiritualism," Prof. Alfred Wallace, F.R.S.
- "Transcendental Physics," Prof. J. F. Zollner, Berlin.
- "The Psycho Physiological Sciences," Prof. Jos. Rhodes Buchanan, M.D.
- "Spiritualism Scientifically Demonstrated," Prof. Robert Hare, M.D.
- "Spiritualism," 2 large vols. ... Judge John W. Edmunds.

Some of the more widely known and important phases of mediumship utilised by spirits in communicating with, and identifying themselves to mortals, are those of Clairvoyance, Clairaudience, Trance or Hypnotic Control, Thought-Transference or mental Impression, Intuition or Inspiration, also Automatic, Trance, and Inspirational Writing. Materialization of spirit forms is deemed a highly important phase of psychic manifestations, as thereby complete identification of the spirit can be secured by such mortals as were personally acquainted with the individual thus materializing, when that person dwelt in Earth-life. Some of the most popular and instructive lecturers and mediums appearing upon Spiritualistic platforms are those who are entranced by their spirit-guides ; others are called "inspirational" teachers. Many of these latter have been "trance speakers" during the earlier years of their public work, having gradually

developed through or beyond the condition of "trance-control" into that of the "inspirational" stage, which is generally considered to be a more advanced phase of psychic and spiritual development than the state of entrancement.

The avowed purposes of Spirit intelligences as the end and aim of their combined activities for the benefit of humanity may be summarized as follows, viz :

I. To demonstrate the reality and naturalness of a continuity of existence for the mortal who has passed from earth-life to a spirit-sphere of existence.

II. To renew and continue the social, affectional, and intellectual relations between mortals, which have been sundered by death.

III. To reveal the realities of spirit-life; the environments, associations, occupations, and progressive development of spirits in that life, and make known to mortals the true and harmonious relations of human and spiritual existence.

IV. To quicken man's intellectual and spiritual nature by perpetual ministration and inspiration,—to reveal important truths for human enlightenment, and to correct the manifold errors concerning spiritual things which false philosophy and False Theology have taught.

V. To aid mankind in the work of individual, social, political and religious reform, whereby peace, justice, universal liberty, and fraternal love may prevail on earth as in the higher spheres of spirit life.

VI. To teach a true science and philosophy of life as a safe guide for human conduct, that will result in man's improvement physically, intellectually, and morally, and to clearly make known the great purposes of human existence as the earthly "Kindergarten" wherein mortals may prepare for the life to come.

VII. To co-operate with inspired, truth-loving, and progressive mortals for the inauguration of that "Kingdom of God,"—"Heaven,"—"Harmony,"—for which Jesus prayed; or the world-wide reign of spirit-power through the possession of "Spiritual gifts" by mankind universally, and their spiritualization thereby, thus securing a redeemed humanity here upon earth, and bringing to mortals a foretaste of the life divine.

As the accomplishment of these and other purposes involved in the great world-movement of this age Known as Modern Spiritualism requires united effort, the wise spirit-intelligences in charge thereof urge all mortals who accept their teachings and desire to co-operate with them, to unite into social circles and spiritual societies, the better to achieve the end in view. And moreover as all successful organisations must be formed upon the principles of nature, which show that every living organism requires a vitalising soul,—and as ideas and defined principles have been and will ever continue to be the nucleus and concreting power of all successful social, political, and religious

institutions,—and as Modern Spiritualism needs such a soul around which to accrete or materialize an organized body,—therefore the aforesaid spiritual leaders, teachers, and inspirers have deemed it wise, if not indispensable, to summarize its cardinal ideas and fundamental principles as a basis or platform of organization.

The primary consideration of this manifesto of principles may be thus stated. While Spiritualism demands unrestricted liberty of thought, and insists upon the inalienable right of private judgment in all matters of belief, no person can properly be called a Spiritualist who does not heartily endorse its cardinal ideas,—nor is any one entitled to full or active membership in a Spiritualist society, who does not fully assent to its facts and philosophy, or who is unwilling to do all that is possible for their promulgation and support.

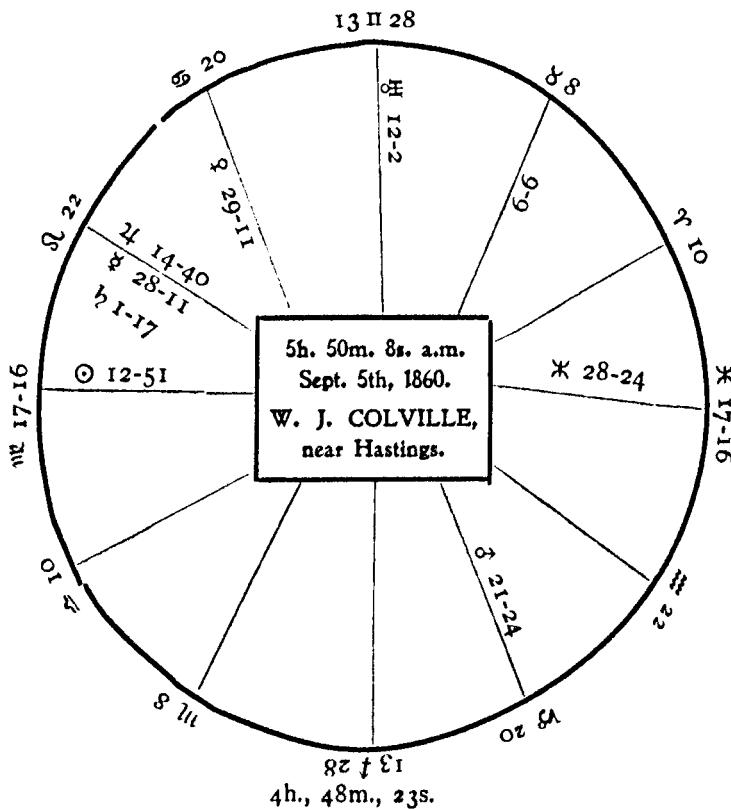
It is well to keep clearly in mind the distinction between one who is a true Spiritualist, and one who is only a Spiritist. The latter is interested in the psychic phenomena of Spiritualism alone, and witnesses these much as he would the performances of a skilful prestidigitator. He cares nothing for messages from spirits, unless they can tell him how to make money by speculation, to bet on a winning horse, or cater to his personal whims and depraved tastes. As there are hosts of spirits in the lower spheres of spirit-existence possessing the same undesirable traits of character, and who are of the same inferior grade of mentality and morality, the saying proves true that "like attracts like." Unfortunately, too, there are a very few like-minded mediums who prostitute their medial gifts by permitting such spirits to demonstrate through them,—therefore the materialistic and immoral Spiritist can always find such aliment as his unspiritualised nature craves for and seeks after. It is such persons as these referred to, on this mortal plane of existence, as well as those undeveloped or "Evil Spirits" from spirit-life, who have brought much opprobrium upon Spiritualism and its honest, intelligent, and moral adherents, during all the years of its history, and it is needless to state that this fact is lamentably true even at this day. Even as the Christian Church has suffered from the antics of the "black sheep" that have formed an entrance into their religious folds,—so also has Spiritualism.

The true Spiritualist, however, while admitting the importance of all psychic phenomena as demonstrating the varying intelligence and power of spirits to return and prove their identity to mortals, only deems these manifestations of real value when brought into proper relations with the more advanced souls in spirit-life. He utilizes the varied psychic phenomena as primary stepping-stones to reach a higher vantage point from whence he may obtain a broader and clearer outlook, a larger knowledge, a continuously augmented intellectual and spiritual development or illumination. He ever strives to embody in his character, and practically exemplify in his daily life, the lesson of

wisdom, the teachings of morality, the practical instructions received from wise and beneficent spirit-intelligences, whose divinely appointed mission it is, and who rejoice to assist every earnest, aspiring soul towards the attainment of that ideal character which is the crown and glory of humanity, and who guide and inspire such mortals to live a life of altruistic usefulness and helpfulness while sojourning here upon Earth.

(To be Continued.)

Nativity of W. J. Colville.



DECLINATIONS.

○ 6N44	♂ 26S22
○ 18N20	♀ 16N56
♀ 12N46	♂ 12N15
♀ 16N13	♀ 22N12
✖ 1S53	

W. J. COLVILLE.

PROMINENT among the leaders of spiritual thought stands W. J. Colville. He is probably the most ubiquitous of writers, and scatters his productions broadcast throughout the advanced press of several continents. Gifted with a fertile mind and a capacity for indefatigable work, he has made his influence felt wherever spiritualists and spiritualism, metaphysics and social economics exist, while it is safe to aver that every reader of this magazine is acquainted with his writings, or will immediately become so.

It is quite fitting that his horoscope should appear in these pages, and at this time, for just now he has completed a sojourn amongst us. Arriving from Australia late in February he busied himself for five months in his usual way, lecturing on social, economic and other subjects. In July, he returned to America to fulfil engagements there, but he contemplates revisiting England and Australia at no distant date.

Our subject was born about 6 am. Sep. 5th, 1860, near Hastings, and this I have after some consideration rectified to 5 h. 50 m. 8 s. The figure shows the eighteenth degree of Virgo rising, with Sun and Saturn therein. The Moon occupies Taurus on the cusp of the ninth house; Uranus culminates; Neptune is approaching the Western cusp; Venus and Jupiter are in the eleventh; Mercury the twelfth and Mars the fifth. All the celestial bodies are above the horizon except the latter.

Virgo is the most discriminative sign of the whole circle of the zodiac, humanitarian in its impulses, and critically disintegrative. Its subjects are introspective, and constantly engaged in discrediting themselves. They see through things very quickly, and nearly always sense the motive at back. The intuitions are powerful, and rarely involve in error when followed. But although the sign is intuitive and highly impressionable, there is not lacking a practical side to the nature. They are naturally attracted to the study of hygiene, diet, medicine, healing and so forth, are nice in their person, and desire the cleanly pure and beautiful in their surroundings. Undoubtedly their greatest enemies are worry and drugs, both of which induce immediate loss of health. The weather too, quickly affects them. They often prove restless before a storm, they are fond of detail, and can follow a clue to its end with more tact than most. This makes them very useful in the detective force, members of which frequently betray a Virgo influence emanating from some part of their scheme of nativity. They are thrifty, intelligent, persuasive, tactful, sensitive emotional, economical, orderly and methodical; can plan and design, but are easily discouraged in the carrying out of the work. A little encouragement goes a great way with these people. Virgo does not, however, throw up the sponge for good. It merely sits to recuperate. The nervous system is finely organized, and the sense of touch exquisite.

In the higher types, psychometry can be developed. Harmony and temperance should be the watchwords of the Virgo person, if health and spiritual advancement are desired. Usually they have a power of fitting themselves to the environment they may happen to be surrounded by, and though averse to strong contrasts, contrive to satisfy their love of change and variety in a thousand ways. They can express their nature through diverse channels, and are quick to perceive and learn. They are more easily influenced by magnetic and atmospheric conditions than any other sign of the twelve. They sense the nature of a personal aura rapidly and accurately, while the proximity of inharm-
onious people, houses, localities, etc., depresses and hurts them immediately. Inharmony is as much disease and death to them as malarial effluvia. They worry intensely, and their brain is never at rest. Fidgetty, nervous and retiring with strange folk, they yet size them up readily and silently, for they are keen observers. Nature appeals to them with a finer force than to any other type. They are devoted to the country, and study branches of natural science, make collections, and attempt to interpret and relate various forms of life.

Considering the specific positions obtaining in the horoscope before us, we find that the rising Sun endows Colville with ambition, administrative and organizing faculties. It disposes to prosperity and honour, but gives at the same time some pride, and love of dominion and power. The best instincts will be generated through Moon.

We must observe that Saturn is in approximation to the greater light, and Mercury hastens to a conjunction of Saturn, while the trio bear the trinal aspect of Luna. This conformation is readily seen to be a most important one in his life, and one to which is due the prosecution of that particular line of thought to which he has attached himself, and through which he has made himself known. Mercury conjoined with Chronos argues a studious, reserved, subtle and philosophical character, acquisitive, diplomatic, reflective, memorizing and enduring. He possesses the Virgo capacity for detail, discernment, and discrimination, while the strong saturnine influence in his scheme will be apparent in his life as thrift, assiduity, patience, contemplation, earnestness and capacity for unremitting labour.

The occupation of the sixth sign by the solar orb denotes psychometric and inspirational powers, with a fund of practicality in the nature. Such people are usually very introspective and sensitive, and strongly desire the clean and chaste in every department of life. This position is well polarized in Colville's case, by the Moon's occupation of Taurus. He can be extremely stubborn upon occasion, the intuitive faculty is strong, as also the business instincts. Their is a vein of reserve amounting even to secrecy, running through the disposition, but some poetic talent emanates from the polarity, and to it is evidently due his talent for impromptu poem delivery.

The Moon in ninth house is undoubtedly a great factor in the life of our subject, for its location in that part of the heavens is attended by an intensification of the spiritual and religious perceptions. It rarely fails to bestow a pronounced impetus to the study of philosophy, ethics, occultism and religion, although it does not associate itself with the orthodox church. There can hardly be a more desirable place for the lesser luminary, and the astrologer finds

it so posited in scores of leaders of spiritual and mystical thought. In the theme above, it has cuspal dignity, is exalted by being in Taurus, and receives the excellent trines of Mercury, Sun and Saturn. These make him successful, fortunate, well disposed, spiritual, perceptive, many sided, and assure success in connection with ninth house matters, viz., travelling (especially sea voyages), publishing, occultism, law. Yes, the ninth domicile has been intimately woven with his career, and small wonder when the birth-chart comes to be impartially examined.

To continue, we can briefly note some other points in the figure. The culminating Uranus serves to bring him into prominence, denoting the public man and lecturer. It indicates originality, independence, eccentricity, talent, with special ability for metaphysics, lecturing, electrical science, antiquarianism, argumentation, etc. The position is one which actors, public speakers and travellers frequently have. Besides its meridional locus, there is the quartile thrown to Luna for us to consider. This implies creative talent, Bohemianism, and much wandering and travelling about. It is instructive, original, imaginative, metaphysical, curious, sensuous, abrupt, wayward and subtle. The credit, however, is likely to fluctuate and many set-backs occur, while he is liable to be touchy upon points of honour. It is not a safe aspect, and brings many sudden changes, losses and disasters, but Venus and Jupiter in the eleventh indicate troops of friends.

As a whole the nativity is quite distinctive. There is a number of testimonies for his immersion in things occult, metaphysical and spiritual. For example let us tabulate the chief of them :

1. Mercury, ruler of nativity in the house of occultism (12th).
2. Mercury, par. dec. and conj. Saturn, trine Moon.
3. Uranus conj. Midheaven, square Sun.
4. Moon in ninth, trine Mercury, Saturn and Sun.
5. Neptune angular.

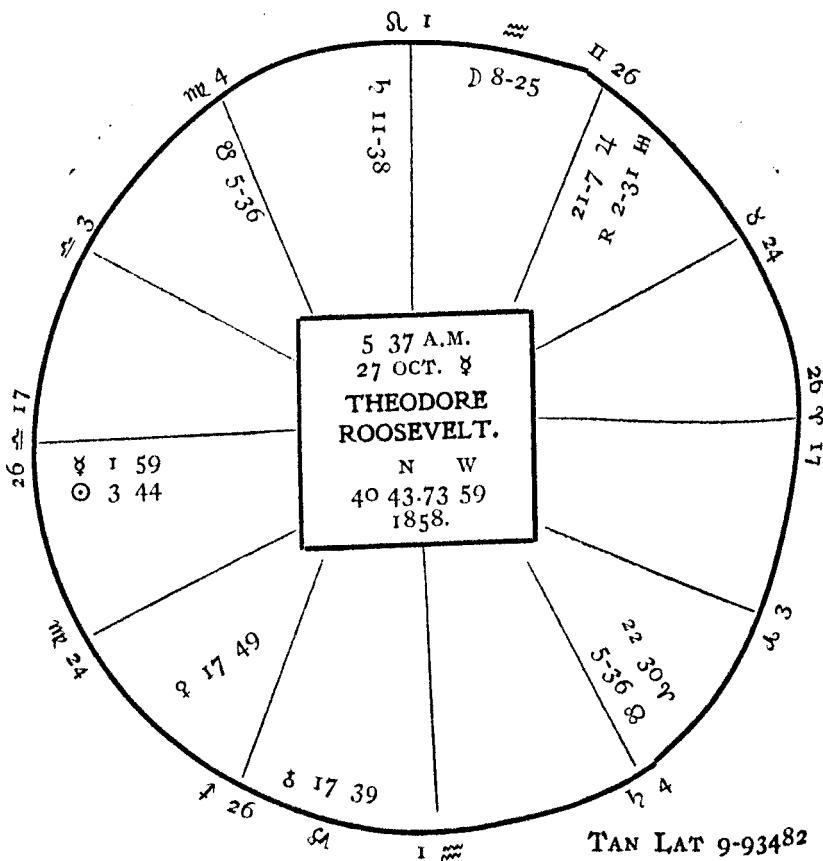
These positions and aspects are just such as are well known among astrologers to produce the identical talents Colville possesses. Nothing more need be said in defence, therefore, of this horoscope and astro truth.

Summing up, we should expect our subject to be ambitious, ingenious, highly spiritual, and devoted to all occult matters, acquisitive, reserved, inspirational, very imaginative, and subject to beautiful and prophetic dreams and visions. Economically disposed, yet with a tendency to extravagance at times (Sun rising, Moon square Jupiter). He will be particular over his food, surroundings, and all that appertains to hygiene, will make friends readily, yet be inclined to be stubborn. He is physically and morally active and alert, a capable business man, logical, intellectual, busy, eloquent, and full of "snap" and "go." The afflicted Venus, and Neptune being in the seventh, imperils close relations with the other sex, but the par dec. of Jupiter is a counter-acting force.

As to the near future, the period is a critical one, and will long be remembered.

HEINRICH DAATH.

[The above outline Nativity has been read and approved by Mr. Colville, but the directions are omitted by his request.]



LAT.	DEC.	R. A.	S. A.	M. D.	P. LOG.
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♂ 4 40	S 27 33	256 17	116 41	46 56	18826
♂ 1 57	S 24 13	289 25	112 46	13 48	20309
♀ 0 40	N 22 29	80 23	110 52	42 50	21047
☿ 0 34	N 17 50	134 16	106 4	11 3	22969
♃ 0 10	N 20 31	60 29	108 48	62 46	21868
♄ 1 16	N 4 9	353 37	86 26	50 24	31859

Nativity of Theodore Roosevelt.

IT must be confessed that politicians do not strike the imagination, at least in our day, as the saints, poets, artists and heroes do. By compensation, as with the actor, the player on a smaller stage, while living the newspapers make a great fuss about them until their exit, and then they are shelved, and with rare exceptions forgotten, except by the Dry-as-dusts of historical research. How few are interested now in Burleigh or Walpole, compared to those who want to know all that is knowable of St. Francis of Assisi or Dante or any other figure of that great Renaissance. ‘Who was Bathurst?’ asks Lord Rosebery (the question might apply just as well to the genteel minister now ruling an ancient Empire) and goes on to explain that he was a well-meaning mediocrity who held high office because in his day government was the monopoly of a few aristocratic families, as it still is in the opinion of some irreverent folk!

And the reason we think for the under-current of contempt for these ‘people of importance’ is that there is often more than a doubt of their sincerity, unselfishness or capacity for strong and deep feeling of any kind. Princes of opportunism, Josephs who change their coats and their principles with a bewildering rapidity, unblushing hierophants of the cult of the Jumping cat, with a keen eye to their material interests and the division of the loaves and fishes among their families and hangers on: men who hate any sign of originality or independence on the part of their followers,—like Mr. Gladstone, who loved and exalted pliable nobodies like Mr. Childers and Mr. Dodson, and disliked and distrusted strong natures like Sir W. Harcourt and Mr. Lowe. The Conservative Saturday Review in an essay 30th August last, has very ably discussed ‘the disadvantages of brains in politics!’ and asking why brilliant men like Mr. Labouchere and Mr. Gibson Bowles are always out in the cold, while nobodies like the present Home Secretary are exalted to the best places in Abraham’s bosom, answers the question by practically saying that Mr. Balfour and Mr. Chamberlain prefer *pliable toadies*, thus endorsing Swifts’ cynical aphorism that ‘the attitude of climbing and creeping is the same?’

Now and then, however, from the common ruck of politicians who govern the world ‘with how little wisdom,’ and foresight, witness the late war in South Africa, a great figure emerges. Richelieu, Cromwell, Lincoln, Bismarck, in the past. In the present where are they? Two figures we think stand forth of possible inheritors of unsatisfied renown’ —but Time alone can judge and place them in a true perspective—Waldeck Rousseau in France, and Theodore Roosevelt in America. It is with this latter that we are now concerned. ‘The strong significant successful man’ in a world where comparative failure is the lot of most

men,—often indeed the reward of conspicuous merit—he is the cynosure of every eye and the envy and buzz of the ubiquitous Journalist. For is he not what our friend the man in the street would like to be, at once *conspicuous* and *powerful*? The 26th President of the United States, the most powerful commoner (as we say in England, of clay not noble or royal) on earth, is at present somewhat of a riddle, A SPLENDID PROMISE. He is young, strong and fearless, he knows his own mind—a single one, and forges ahead straight at his object. He is cheerful and manly, fond of all sports, cultivating alike brain and body, he has written many books; he is not afraid of hard work, it is indeed the breath of life to him. Like Ulysses, he has travelled far and seen many climes and races of men, but like Antaeus on his return to his mother earth he draws a renewed vitality. He is terribly in earnest, no æsthetic languor here; a Berseker fury of action and the 'strenuous life'; His zeal, his desire for perfection is intense, his intellectual curiosity never sleeps—in our aristocratic England his enthusiasm would be terrible 'bad form,' no self-respecting regiment would endure him! but what the idle rich call 'good form' even in the democratic atmosphere of the States does not concern him. 'He has been breaking precedents all his life' and will no doubt go on outraging the finer feelings of red tape to the end of the chapter. He is versatile and exceedingly human—that is his charm—statesman, soldier, sailor, sportsman, gentleman, a good husband, father, son, brother and citizen, nearly everything that Sismondi says the Cœur De Lion was not, who was at least brave, but not braver we think than the man who recently startled the world by inviting to mortal combat one of the most powerful Monsters known to history. Like the young Alcides we see him advancing to grapple with the Nemean Lion of the Trusts. Will the Man conquer or the Brute? *question redoutable*, as Victor Hugo would say, but one that a strong belief in socialistic Evolution makes us answer unhesitatingly in favor of the Man. Not perhaps to-day, nor tomorrow, but the day after tomorrow, will the son of Zeus subject the forces of greed and corruption to his mighty thews and Will Power! And then the common people will be nearer to their heritage, the Promised Land, which the Trusts are simplifying and preparing; and the Vision of Isaiah will be realized when "a man shall be more precious than the gold of Ophir (S. Africa) and they shall not build and another inhabit, they shall not plant and another eat... mine elect shall long enjoy the work of their hands." Imperialism with its gospel of greed and baptisms of fire and blood will have passed for ever, for 'they shall not hurt nor destroy in all my holy mountain, saith the Lord.'

The twenty sixth President of the United States was born at New York on Wednesday the 27th October, 1858, at we believe for reasons given later 5.37 a.m. or 10.52 a.m. G M T. The first degree of the regal sign Leo is culminating in the Meridian, and the 27th degree of

Libra the Balances is rising with the Sun and Mercury in the Ascendant or most powerful angle. The ponderous Saturn in Leo his fall—"Uneasy lies the head that wears a crown"—is elevated above all the other planets within a few degrees of the Meridian or angle of honor in the tenth or Capricorn house (hence 10 Downing Street where John Bull rules half the world) of rulership and Empire. Jupiter the magnificent in Gemini which rules the U.S. is in mundane and Zodiacal Trine, the finest aspect he can form, to the Ascendant degree from the cusp of the 9th house or house of religion, the higher mind, long journeys, etc. Uranus in the same sign is retrograde in the eighth or house of death, in sextile to the meridian, showing sudden increase of honour by a death. The moon who rules the sensitive perception, the common people, and the ocean flood, is in her greatest dignity in the ninth in trine aspect to the Sun and Moon. Mars, the red planet of energy and impulse, is exalted in capricorn in the third or house of the lower mind. Venus, the ruling planet, is in the fiery Sagittarius somewhat afflicted by the opposition of Jupiter and the square of Neptune. Thus were the children of the Sun disposed in the house of their father and King when this ripple rocked the Light, and the soul awaking to consciousness in this sublunary sphere answered 'I am' to the roll call of heaven.

It is without flattery the horoscope of what the father of poets called a born ruler of men! For with the exception of Venus, Uranus (who however is sextile meridian) and Neptune, every planet is powerful by position or essential dignity. Let me recapitulate briefly the reasons, intuitive and deductive, that led me to a firm belief in the truth of the theory horoscope (here given) which was evolved and finished in one day, the Sunday following his taking the oath of Office. First I felt strongly on looking at his portrait, that he is a Solar man, born at or near sunrise. I sketched in the figure on this intuition, and observed that it was very like all I knew of the man—his immense ambition, energy, will power, intellectual curiosity, delight in sport and pugilism, early marriage and entrance into public life, large philoprogenitiveness and love of children, delicacy in early life conquered by regimen, etc. Then I moved Jupiter to the Meridian for the Presidency, *and a rush of conviction filled my mind which has never since left me.* For behold! Jupiter, the greater fortune of the ancients who governs worldly dignities and sports, is entering the house of death (where Uranus crouches like a tiger ready to spring unexpectedly) in Gemini which rules the U. S., short journeys, letters, arms and hands, messengers, aerial peaks of mountain ranges, etc. The Vice President was hunting on one of the highest peaks of the States when the news came to him suddenly and unexpectedly (for MacKinley was believed to be recovering) that destiny had raised him to the greatest position that a citizen can hold on this planet. It must have been the proudest moment of his life—a vista of vast horizons unrolled—though with an undercurrent of tragic emotion—sacramental,—the *lacrimæ rerum*

of the Roman poet, when like Cincinnatus he was summoned to guide the plough of the State.

On another occasion, for we have not the leisure at present, we will return to this horoscope on its predictive side. We merely observe that the Moon to the Meridian (assuming our theory to be correct) was marriage about July 1882 and political life about same time or a little later in July, 1884. The Sun opposition Uranus must have caused a male death, perhaps of father in August 1894. Illhealth in early life was caused by the Sun—*hyleg*, or vital spark here—to the square of Saturn the recuperative power being given by the radical trine aspect of the Moon to the Sun and Jupiter to the Ascendant. The recent narrow escape from death on 3 Sept. was foreshadowed by the progressed moon opposition progressed Saturn with an evil new moon conjunction radical Saturn preceding in August: Saturn governs falls: the President was shot about 20 feet and only saved his life by breaking the fall with his outstretched arms. Jupiter in Gemini again!

Curiously enough the Ascendant opposition Uranus (which is bad) falls exactly in Nov. 1904, *the time of the next election*. We cannot at present pronounce a positive opinion on his chances of re-election. The transit however at that time of Jupiter to the progressed Sun looks auspicious. Our present opinion however is that he will not be re-elected on that occasion, (as the Sun is then squaring Neptune converse) but will score a great moral victory to be utilized later. If, as we shall be rejoiced to see, we are wrong, then he will meet with some physical injury to the head or arms and hands. The Sun square Jupiter converse about Dec. 1905 will also anticipate and affect the election in 1904 unfavorably. The Sun conjunction Venus about Feb. 1913 promises prosperity. The Sun rapt Saturn will cause ill-health about Jan. 1915, as also will the Sun opposition Jupiter in the winter of 1916-17. But no real evil can affect this man, for Jupiter permanently irradiates him from the angle of the ninth or higher wisdom. Though a man of action a Mars man, he has reverence and spirituality and knows intuitively the truth of Dante's beautiful line, "In la sua Voluntade e nostra pace."

KYMRV.

In hastily writing the above we forgot an important detail. On the day the President took the oath of Office, the 14th Sept. 1901 Saturday—Saturn being in the angle of honor and profession—Venus the ruling planet of our theory was in the exact degree, the 27th, of Libra her house and dignity, which the deductive methods of Zadig had compelled us to choose as the degree Ascendant at birth.* Every degree of the 360 which form Mazzaroth or the Zodiacal wheel of heaven, is believed to have a special character of its own. The wellknown symbols of these obtained in clairvoyant vision by Charubel are often in our experience of quite wonderful felicity and appropriateness to the people born under those degrees. The reader can judge

for himself the truth of the following : which happens to be the degree of Henri Quatre of France, a brave King and a great lover of his children, with whom on occasion he would play on all fours exactly as the President is reported to do when released from the cares of state.

27° Libra. A rhinoceros : denotes strength of body, calm courage ; one who can stand unmoved on the battlefield simply because he is incapable of fear, or realising danger. Such a man has but one object at a time, that absorbs him.

Causerie Cymru.

Proximi oceano (sapientiae) Kymri (intaitio Keltica) parva nunc civitas sed gloria ingens.—Tacitus Germania, 27.

By the kind invitation of the Editress, I purpose in future, under the above motto (which is to be regarded as racial and not individual) contributing notes and predictions, mundane and personal, as they occur to me. All criticism of life and men is temperamental, a point of view from a given window on Vanity Fair beneath, or on the Infinite beyond. I purpose, said a witty French critic, discussing Shakespeare, Goethe, and others *apropos of myself*, in the light of my personal thoughts and emotions. The eye sees but what it has the innate and trained capacity to see. We do not all see Turner's apocalyptic dawns and sunsets in nature, but as we develop we get nearer to a perception of his emotional magic. We progress from matter to spirit along an endless spiral curve that is lost in infinity.

I do not profess to be a thinker, indeed, I know myself to be incapable of a long drawn out train of intellectual reasoning, but in certain directions or aspects of my horoscope I am a acute observer, with a quick eye for analogy and symbolism. The Kelts, said Renan, who was one, are incapable of Iliads and Parthenons, but they feel deeply and are unrivalled at communicating the electric shock : their emotional intensity is probably the most intense known to human nature. Theirs the unseen fire, the enthusiasm which was the mainspring of the French Revolution, the greatest spiritual and idealistic movement—outside the founding of the Christian Religion—known to history.

This is not a personal theory of my own—it is a fact vouch-safed for by learned historians—Henri Martin devotes a chapter of his History of France to showing that the French Revolution (the exact year of which, 1789, was predicted by Albumazer in his De Magnis Conjunctionibus nearly a thousand years before the

event) was a Revolt, a successful uprising of the Keltic element of France against the Teutonic. John Morley in his record of the English Revolution, declares that the Keltic fringe was here also the mainspring of the whole movement, England itself being always more or less stolid and conservative as it is to-day, when the Keltic fringe is still the only really democratic socialistic leaven in the whole lump, as the late Grant Allen pointed out in his fine essay 'The Revolt of the Kelt.' I have long believed that the Keltic races are ruled by Neptune, the great outsider, *proximi oceano 'last, loneliest, loveliest, exquisite, apart'* the spiritual Eros, symbol of ideality, enthusiasm, second sight, clairvoyant vision, who now voyages through strange seas of thought alone in the great occult sign Cancer. I call him the great *Outsider* in a double sense, for how should the *exquisite* be in sympathy with this vulgar materialistic age given over to an ignoble worship of Mammon and Rank. The Kelts have yet to come into their Kingdom, but assuredly the hour is not far distant, 'the last shall be first, and the first last,' and again we are told 'Blessed are the meek, for they shall inherit the earth,' a text upon which Mark Twain has made a pungent joke, for not the wildest imagination of their warmest admirer could assert that the Englishman, or for that matter the Anglo-Saxon anywhere, whatever his well advertised virtues may be, is otherwise than arrogant and egotistic; hence perhaps the universal feeling of love they excite in the breasts of 'the Gentiles and lesser breeds without the law' of Mr. Kipling's modest and pious Recessional, so much admired even by the democratic Mr. Howells. Nine years battling for an unfashionable truth have hardened the writer to the rude contempt and ill-nature which this sublime science seems to excite in the stupid and conventional. My attitude is not argumentative but didactic. I feel that a great *light* has been entrusted to my hands, and that I should degrade it and my calling—Prophecy—by imitating the obsequious attitude of journalistic footmen with their miserable candles! I sympathise in a humorous way with the Cockney whom Charles Keene once heard observe to a friend in a public house. 'I'm not a arguin this matter with yer. I'm a telling of yer!' I am always glad to learn a *fact*, but mere opinions and theories do not interest me. For example, I am, and have always been by temperament, radical, republican, socialist, *égalitaire* (I have to borrow from the French here, so foreign is the idea to the English lord-loving nature) and believe with dark observers in the opposite camp like Mr. Blowitz and

the Paris Rothschild, that some form of Socialism is as inevitable a step in Evolution *in the near future*, as was the progress from Feudalism to the present rule of the Middle Class, who in their turn will be submerged by the class they (with honorable exceptions) dislike and despise, and patronise with absurd tracts and unmasked advice.

I once read an essay by a clever astrologer, in which he argued that Socialism is impossible, because, forsooth, at present one man is born with a horoscope of abject poverty, and another with a monstrous superfluity of the medium or means of commanding human labour. But apart from the express Word of God in the Vision of Isaiah, that the present iniquitous injustice of our social system (which great souls in every age have denounced, St. Francis, Shelley, Ruskin and Tolstoy, a great prophet still with us) shall pass away : I will observe if I ever write an answer to it, that the wolf (*lupus*, that symbol of the ravening Norman aristocrat) is now extinct in the British Isles, and the dodo (that obese symbol of the modern crutch and toothpick Dives) is extinct everywhere. For everything has its cycle or period, even of the human aspect and physical type as Meissonier believed, who was often a long time looking for a model suitable to a particular period. That of Slavery in its more brutal forms has nearly everywhere ceased : the time is assuredly approaching (its knell was tolled in the conjunction of Saturn, the democratic planet, and Jupiter—aristocracy, privilege, monopoly, at the end of last year in Capricorn, the greatest power and dignity of the father of sorrow, who is exalted in Libra the Balances, or Justice tempered with mercy), when it will disappear in its more subtle forms of economic slavery, competitive commercialism, rent and usury. And this crusade the writer thinks with Georges Sand in her noble eulogy of Lamennais, is more glorious than that of St. Bernard, for not the sepulchre, but the heritage of Christ is the conquest to which Breton (Kelt) priest would lead us. We fight no longer against Islam, but against the impiety of our social life. We seek the rescue not only of a few Christian slaves, but the majority of the human race.' Which is but a practical application of the prayer of the English poet.

"Make no more giants, God, but elevate the race at once."

I perceive that my zeal to expound Keltic ideals has run away with me, and left little space for my special métier prophecy, but I venture a few notes : next month I hope to give the horoscope of the French Republic and President Loubet, also my theory of the Clapton Messiah who was born 1st August, 1852, with 3° 20' Virgo culminating and 16 Scorpio rising—London assumed birthplace. The Princess of Wales has one of the finest primaries of life due now, Sun Trine Mars focus 29th September, of honor to husband. The Prince of Wales has Meridian opposition

Mars in December, followed by Sun trine Mars from Aries and Leo, the same primary in the same signs as his wife. The obvious argument which I have been predicting since August 1901, is a great increase of honor about 18-22nd, December. I could give many other primaries in the Royal family but the above are surely sufficient, unless failure compels me to be diffuse in explanations! The full Moon of September is bad to the King and the Duke of Cambridge, as also the similar full moon 15th December. October seems to promise increase of honor or gain to the King of the Belgians, heir, and to Princess Maud of Roumania. W. G. Grace, 18th July, 1848, has a bad birthday, focus of October, 26th, November, so has Joachim 15th, July, 31, focus 19th, December. I believe the Emperor of China is dead, assassinated 16th of August; if alive 20th September, 7th, November, are marked on my notes, a dangerous year and period. The Sun's entry into Capricorn will inaugurate great violence in France, and propable excitement in England by reflex action, culminating I believe in July-Aug., when Russia (with her partner) makes war on us (or Czar is killed, Sun conjunction Mars in Aries converse). There will be no Delhi Durbar in January, or at best it will be a fiasco, *of this I am certain!* Au revoir, gentle reader, spread the light and be indulgent to the faults of your well-wisher.

London, 14th Sept.

KYMRV.

History by Starlight.

The Manchester Conference of the Society of Friends,
November, 1895.

THAT which is most influential usually is unheeded at the time of occurrence. A line appearing in a spectrum leads the Scientist to begin a fresh quest, and perhaps a generation afterwards the bulk of the people follow him into a new universe. The Kingdom of Heaven always cometh without observation. Essential History is seldom recorded in the Daily Newspapers. For this reason the public at large are ignorant of what those who judge by tendencies may regard as being the principal battle of the 19th century.

From the day when George Fox made his suit of leather, the Quakers have practically made English History. Each forlorn hope has been led by Quakers or Quaker Stock. This is due to the vital character of the organization. Each Quaker is a general to herself or himself, responsible only to the Supreme Field Marshall or Grand Mistress of the Universe. The Quakers are probably the only organization that has been an active force for nearly three hundred years, without ever having had recourse to a Vote. They who battle for free-

dom of conscience as an abstract principle have recognised individual insight, and have never formulated a creed.

Several attempts have been made to reduce the Quakers to the mere level of other religious sects. To John T. Dorland must be ascribed the final effort. In his diary he has invested himself with the unenviable distinction of having gone to Quakers' Meeting with the deliberate intention of strangling modern thought, as witness the following extracts from his diary, quoted by his biographer.

"Was pained and surprised by a young woman making a plea for liberal thought that tended in my judgment towards Unitarianism, and holding up Channing and Newman as men to be admired and followed. She was followed by——who commended what she said, calling her words serious and thoughtful. It was painful to hear such sentiments advanced. Then a Friend replied not in the wisest way, and I felt it on my heart to have a word with them. I told them they must choose between a merely intellectual powerless gospel and evangelical truth." (page 93.)

This is a lively Q. M. (Quarterly Meeting.) There is room for anxiety concerning the breadth of thought some profess . . . May we be preserved from such subtle undermining of the foundations of revealed truth." (page 95.)

John T. Dorland was a Canadian "Friend" who arrived in England in 1888, and became the leader of the evangelical section of George Fox's followers. The young Quakers however would not be sat on by this importation; and at last a pitched battle became inevitable.

Those responsible for the welfare of the Society of Friends, as the Quakers are officially termed, decided it should take place in the shape of a Conference, at Manchester. November 11th to 14th, 1895 was chosen as the date. There were five Planets then in the Ministering Sign of Scorpio, namely:—The Sun, Uranus, Saturn, Mars, and Mercury. The Sun was in conjunction with Uranus, and Mercury was sesqui-square to Neptune. These two facts are of especial interest to those who do not accept Astrological text books as gospel. The positions of the other Planets were Neptune in Gemini, Jupiter in Leo, Venus and the Moon in Libra.

The Crisis occurred at 9 o'clock p.m. on Nov. 13. Leo was rising. The subject for consideration was "The Attitude of the Society of Friends to Modern Thought." Three papers had been read, considered strong food by some, but quite mild when compared with the utterances of Isaac Penington and John Woolman. The readers of these papers were William Graham, Sylvanus Thompson, and Rendell Harris. As soon as Rendell Harris sat down his brother Vigurs Harris jumped up and said "I must protest against the views we have heard this evening going forth to the world as the views of the Society of Friends." Others excitedly jumped up and said they

agreed with Vigurs Harris. Then the venerable Samuel James Capper, stalwart ever in the cause of unlimited Godhood, rose from his seat in the body of the Hall, and advanced to what is termed the Ministers' Gallery. As soon as he could obtain silence he said, "I have never felt it such a privilege to be a Member of the Society of Friends as I do this evening." Forces were about equally balanced. John Dorland, representative of Saturnian and Jupiterian orthodoxy, sat still : so did a young Uranian, able for the first time to regard John Dorland from the advantage of an official position.

The Clerk of the meeting said there would be silence. After a spell of heaving tension the Uranian prayed in a quivering voice that growth might prevail. The meeting arose. Uranus had won. The next week's leader in "the Friend," the official organ of the Society of Friends declared that: In every Quakers' Meeting the Thinkers can speak without fear of the tradition of the Elders. Expansiveness of view is the base line of History.

APPER HERMES.

(The next paper of this series will deal with Joseph Leiter's Wheat Campaign.)

Through the Telescope.

WHEAT will be a Rising Market until October 20th. Farmers should sell before then all they need, to realise before Christmas.

SUGAR. A Rising Market. Those who depressed price in the Spring, are likely to find Nemesis awaiting them at Magdeburg, where Holders of Sugar will begin to cheer up. Grocers should instantly buy sufficient to carry them over Christmas whilst price is low.

COPPER. Distinctly Rising Tendency.

SILVER. Bold merchants should remember the Market is strongest when it is weakest. China is waking up.

AMERICAN RAIL SHARES. Holders are urged to turn the present values into gold. Milwaukees have risen from \$65, Canada Pacifics from \$35, but things are so different the makers of present values will claim. They said the same thing in 1892. The wise will buy gold. The tide of trade has turned, as a few months will show in a most emphatic way.

ENGLISH CONSOLS should now be bought. They will reach 115 again. Money is getting cheap.

APPER HERMES.

Review.

TELEPATHY, by S. A. Weltmer, is an elegant little book in ten chapters, dealing with the subject from an esoteric standpoint. The difference between Telepathy and Thought Transference is pointed out.

"Telepathy, in its highest manifestation, is that power by which people receive out of the infinite space the thought vibrations of the ages, and *trust themselves* to express the message received."

"Thought transference is the conveying of an idea from one person's mind to another."

Christ, says the author, was the first interpreter of the law of Telepathy, it was a telepathic message from the Infinite that arrested Saul of Tarsus in his mistaken career.

The method of receiving these messages is indicated by the Psalmist in the words "Be still and know," and illustrated in the history of the Quakers.

It is not enough to receive the inspiration, we need the artist's power to express it: "The highest conception of art is the ability to paint a picture so clearly that the person looking at it can comprehend the thought of the artist and make it his own. The great artist is he who can so interpret his own message to men that it shall be understood."

The need of self-reliance is emphasised, and we are reminded that Christ's message to the world was the "POSSIBILITIES OF MAN." The omnipotence of God has always been accepted and needs no emphasis.

Instances of the "instinct" of animals are adduced and ascribed to Telepathy, and why not? The animal creation is not far below the human.

The chapter on "Absent Treatment" is good, but savours a little of advertisement.

CORRESPONDENCE.

Madam,—I should like to call attention to several errors in the article on John Heydon in your last issue. The writer states that "27° of virgo ascend" in the astrologer's nativity, but the figure presented shows 27° 47' of Gemini to be rising. "With Mars in conjunction, and Sol to the quartile of Saturn" is a most vague and misleading statement. Sol is evidently in conjunction, not quartile with Saturn. The sixth house should have the sign ♑ not ♒ on its cusp, while the degrees on the various cusps are wrong, presuming the latitude to be 51° 32'N. The date of Heydon's birth is more likely to be 1619 than 1629 too, I should say. But it is problematical if we have his true birth-date at all.

HEINRICH DAATH.

A HARD NUT FOR CHRISTIAN SCIENCE TO CRACK.

In "Anubis," page 151, Judge Ewing writes: "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." But does not the learned judge resort to food to supply the wants of his body; to sleep, to recuperate his nervous energy; and to the atmosphere to oxygenate his blood? To be logical he should need none of these things, for they partake of "mortal mind," and so are "illusions."

But Christian Science is singularly illogical: I have read that wearisome book "Science and Health," but I cannot say I was edified by its *rudis indigestaque moles* of unproved assertions.

Judge Ewing admits (p. 105) that there have been failures and even fatalities under Christian Science treatment; but defends his position by asserting that the same objection applies, with even more force, to the practice of medicine. But if Christian Science be "divine healing" (p. 104,) how can there be any failure, still less fatalities? Can God fail or die? I advise Mrs. Eddy to study occultism, which she denounces under the name of "Esoteric Magic;" the study might reveal to her how vast and comprehensive is her ignorance of the seven-fold organism of man, and the potencies latent therein.

RESURGAM. FRA. R. R. et. A. C.

[Without wishing to defend Christian Science as a whole, or to excuse its illogical claims, I would like to point out that drugs and food scarcely come into the same category. The former are frequently poisonous, and if taken in a state of health would produce disease. The medical profession are themselves far less in favour of drugs than formerly. Again, *all* healing is Divine, whether through the medium of drugs or anything else, and all methods fail (?) at times, yet *God cannot fail*. When we become sufficiently spiritual we shall be able to dispense with druggists, doctors, and Christian Science Healers, not before. —ED.]

In the article on "Symbolism" by John F. Morgan, in the September No. of "Anubis," I observe this sentence:—"Nature, the great teacher of all, begins her work with the four kingdoms, viz., elements, minerals, seeds and fruits. With the Hindu these forces or *elements* (sic.) correspond to Brahma, Vishnu, Siva and *Atma*" (sic.)

May I be permitted to ask Mr. Morgan, (1st) What is his conception of Brahma, Vishnu and Siva? (2nd) Who or what is "Atma," which he classes with the foregoing? (3rd) Who is his authority for, or from what data does he base his statement that elements, minerals, etc., correspond to Brahma, Vishnu, etc.? (4th) What is his reason for placing mineral, seeds and fruits, in the same category as *elements*, which he has previously designated as Fire, Earth, Air and Water?

I would also ask him how he obtains his translation of "Om Tat Sat" as "I am It"?—Thanking you in anticipation, Yours very truly,
E. A. WYMAN.



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