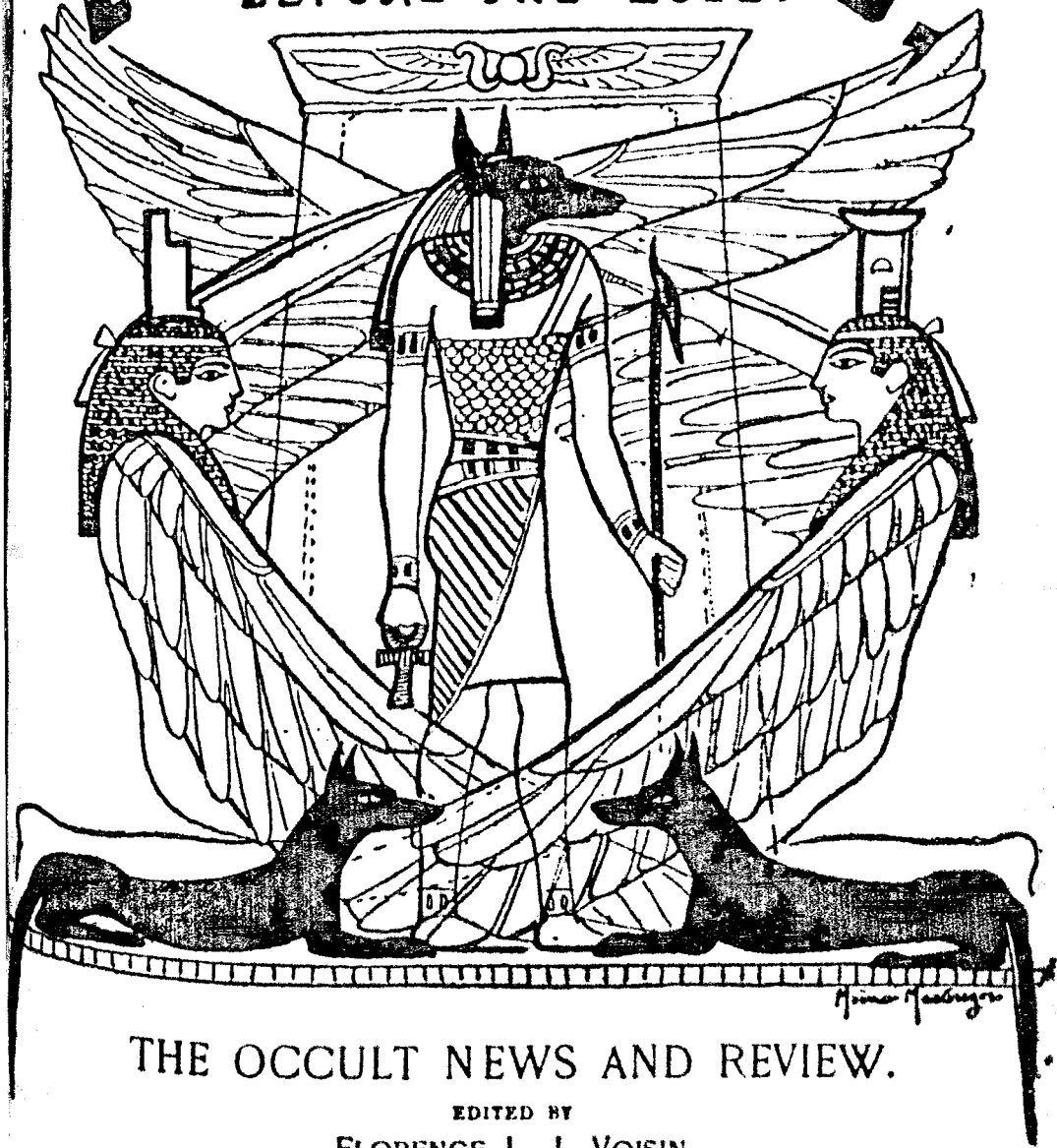


# ANUBIS

THE WATCHER  
BEFORE THE GODS.



THE OCCULT NEWS AND REVIEW.

EDITED BY  
FLORENCE L. J. VOISIN.

PRICE SIXPENCE, POST FREE SEVENPENCE.

# ANUBIS: The Occult News and Review.

---

EDITED AND PUBLISHED BY

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

---

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

FOREIGN, 6/6 PER ANNUM.

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

---

## CONTENTS.

	PAGE.
Symbolism of Cover ... ..	41
Iamblichos, the Chaldean, (cont.) ... ..	42
What is Vedanta? ... ..	46
Occultism ... ..	50
Astrology ... ..	59
Verified Esoteric Knowledge ... ..	61
The New Woman ... ..	66
The Epiphany ... ..	68
The Children's Corner ... ..	71
New Books ... ..	73
Editorial ... ..	77

---

The Trade Supplied by: L. N. FOWLER & Co., 7, Imperial Arcade,  
4 and 5, Imperial Buildings, Ludgate Circus,  
LONDON.



# ANUBIS:

## THE OCCULT NEWS AND REVIEW.

---

VOL. I.

JULY, 1902.

No. 2.

---

“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.

---

### THE SYMBOLISM OF THE COVER.

---

THE words “The Watcher before the Gods” are on the title page of this magazine, for Anubis is said to watch for the Gods, as dogs do for men (*Cf. Plutarch*), therefore is His head that of the dog, his particular attributes being those of vigilance and fidelity. He is Lord of the Horizon, and the conductor of souls to Osiris (the hidden sun,) that is to the Concealed Wisdom, for which reason in my drawing I placed him in the porchway of the Temple as its guardian.

At his right and left, enfolding him with their wings, are Isis and Nephthys, his mother and foster-mother, the Beginning and the End.

His two dogs or jackals, the guardians of the Gates of the East and West, are his especial servitors, and dogs are ever associated with his symbolism. It is said that when his mother Nephthys, through terror of Typhon had deserted the infant Anubis, Isis, guided by those animals, found the place where he lay; whereupon she took him and nursed him, and afterwards restored him to his mother.

Horus Apollo gives the following reason why the Egyptians chose a dog as a symbol for their Mercury. “It is,” says he, “because unlike other animals he will regard fixedly the images of the Gods as if fascinated thereby.”

MOINA MACGREGOR.

# Iamblichos the Chalcidean, of Cœle-Syria.

## HIS WRITINGS CONCERNING THE MYSTERIES.

---

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

BY COMTE MACGREGOR DE GLENSTRÆ

(S. L. MACGREGOR-MATHERS),

*Head of the Order of the G.D., and of the Egyptian Mysteries.  
Author of "The Kabbalah Unveiled"; "The Key of Solomon the King";  
"The Sacred Magic of Abra-Melin," etc.*

---

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

---

*(All Rights Reserved.)*

### THE LETTER OF PORPHYRY.—*Continued.*

AND, while on the one hand ignorance of and error regarding Divine things are the source of all impiety and impurity, on the other hand assuredly the understanding of the Sacred Symbolism of the Gods is both aidful and sanctified; ignorance of Their Majestic Virtues and of Their admirable beauty is indeed Darkness, but the true Knowledge of Them is Light; the former through conceit and want of understanding filleth men with evil, while the latter is the Cause of all Good.

Again, what is it that happeneth in the Mantic Art, (or Divination)? For often when sleeping we do chance upon a knowledge of the future in dreams, and this also without (the accompaniment of) any tumultuous ecstasy, for the body is then in a quiescent state; neither, even when awake, do we comprehend what it is that bringeth these things to pass.

Many, indeed, do discern the future through Enthusiasm and Divine Inspiration; but here also, though they be awake and their senses in active operation, yet (during the Divination) they are not as entirely masters of themselves, or at least not so evidently, as before.

And among those who do fall into ecstasy there be some who do so when they hear the sound of cymbals or drums, or become inspired by certain melodies, as for instance those initiated in the Corybantic



Rites,\* those inspired by Saba-Zios,† and those who practice the cult of the Great Mother;‡ others again by drinking water (ceremonially), as the Priest of (Apollo) Clarios at Colophon;§ others also by sitting at the entrances of caves, as the Priestesses at Delphi; others when bathed in vapours ascending from water as the Prophetesses of Branchidai.|| There be also some who employ or stand within Magical Characters, and become in this manner inspired with occult responses.¶ Others follow methods differing from these, whereby to excite the Phantastic (or Imaginative) Faculty, and practise Divination thereby; some employing Darkness as an aid to their working, some certain potions, some mystical songs, enchantments and bindings. There be those who obtain visions in water, others upon a wall, others in the open and circum-ambient air, others in the sun itself, or in some one of the heavenly bodies; and yet others again do divine by the entrails (of the sacrificed victim), or by (the flight of) birds, and there are those who have thoroughly elaborated the art of fore-seeing the future by means of the stars.

I ask then, concerning the nature of Divination, what and what manner of thing it may be? For the Diviners indeed all affirm that the fore-knowledge of the Future cometh to pass either through the Gods, or through the Daimons, and that the Future can not be forecast, save by Those who are its Lords. But I doubt whether a Divine Force can be hencefrom deduced as ministering herein unto man, seeing that there be also methods of Divination even by meal.\*\*

And again as to that which is concealed in the Causes of Divination, whether it be a God, or an Angel, or a Daimon, or some

\* The Corybantes were the Priests of Rhea-Cybele, in Phrygia, whence they passed into Crete. They have been called also Galli and Curetes. Their enthusiastic dances to the sound of cymbals and drums, the clashing of shields and swords, etc., were connected with the traditions of the concealment of the birth and education of Zeus, Jupiter.—(Translator.)

† Sabazius, or Sabazios, by some said to be a title of Bacchus, by others of Jupiter.—(Translator.)

‡ The Mother of the Gods; identified with Cybele, with the Diana of Ephesus, and with Isis; in their universal aspects.—(Translator.)

§ Apollo was called Clarios from a town in Ionia, Asia Minor, built by Manto the daughter of Tiresias the Seer; it was close to Colophôn and not far from Ephesus.—(Translator.)

|| Delphi, the well-known Oracle of Apollo. Branchidæ had also a celebrated Oracle of the same God.—(Translator.)

¶ In the Greek, "Hoi de epi charactêrôn stantes, hōs hoi plêroumenoi apo eiskriseōn." Magical circles would appear to be here intended by the expression "epi . . . stantes."—(Translator.)

\*\* Alphetomancy or Aleuromancy, Divination by bread, especially by the flour, cakes, or meal offered at sacrifices.—(Translator.)

other Being which is present in the Manifestations or Divinations, or attracted by certain powers inherent in the Sacred Rites themselves; also is the necessity of Invocation to be deduced therefrom?

Is it perchance the Soul\* (Psyche) which divineth, and imagineth forth appearances, so that all these (manifestations) be no other things than certain sympathetic actions of themselves aroused into action from some latent Scintillæ (or sparks) of a similar nature thereunto?

Perchance also, some certain species of Inner Essence (hypostaseôs) (or under-current) bringeth to pass mixtures of all these different (factors) consisting partly in our own Soul, and partly in a Divine Inspiration?

After what manner doth the Soul (Psyché) generate the Phantastic Faculty, (the power of discerning) the Future, from such Originations; or, such factors being obtained from the Hylé,† doth it (the Soul) bring into action the Daimons from such Inherent Powers; and especially from that (Hylé) which is particular to Living Beings?

Though in sleep we be in no sense in action, yet at times we (when in that condition) do forecast that which shall come.

For there is evident proof that the Pathos‡ of the Psyché is the cause of Divination, that it is this upon which the Sensations act, and the Rushing Vapours, and the Magical Names (Epikléseis); and that it is not all (persons), but rather those of less complex and more youthful natures who be best fitted hereunto.

For surely the Ecstasy of the Meditation is the cause of the Divination, and the delirium concurrent with certain Maladies, or also alienation of mind, excessive sleeplessness, great bodily exhaustion, or the visions (Phantasíai) excited by disease, or being in situations of great doubt and uncertainty, or lastly those phantasies which be brought about by the Goëtic Art (Magic); for in all these ways is there a certain medial condition established from the Quiescence (Nêpseôs) (on the one hand) from the Ecstasy (on the other).

For also Nature, and Art, and the sympathy of the Parts, as in the wholeness of any one living being, possess the power of foreshadowing things in their mutual relations one with another. But indeed bodies (in general) would appear to be so composed, that premonitions may be mutually exchanged between them, and between their different

\* *i.e.*, Our own Soul.—(Translator.)

† It is not quite clear whether Porphyry means the Universal or the Particular Hylé, or First Matter, or the Hylé of the Diviner himself; Raymond Lully, undoubtedly copying the Ancients, employs the word in the sense of that Primal Substance which is the Beginning of Things.—(Translator.)

‡ "Sympathetic Rapport" is perhaps the best translation of this word Pathos. "Passion" is not so good.—(Translator.)

parts; for also it is said that there be some persons who by invoking the Gods can affect even stones and plants, who can bind them with sacred bonds or loose them therefrom; unto the which persons as it were certain hidden portals do open, so that their wills can the better control the operation and effect the transmutation. Neither in this connection should those be passed over who do construct images and potentialities fitted for producing various effects. For even though they attract hereunto neither God nor Daimon, yet do they observe the motion of the heavens, and they say that according to the concurrence of the celestial bodies herewith the Divination thence arising will be either true or false; and the operations, idle in effect, or on the other hand significant and productive of result.\*

There be those who hold that there existeth in the Beyond a certain (Spiritual) Race, apt of hearing, guileful of nature, pantomorphous of form, protean of manifestation, simulating alike the Gods and the Demons, and even the Souls of those who have died; so that all things, whether good or bad, would appear to be brought to pass by the intermediation of these (Beings). Or again, that such operate in no way regarding things which are good, neither do they comprehend them, but that they are with difficulty rendered propitious, that they mock at and frequently hinder those who strive after virtue, and that they be full of pride and conceit, and rejoice in the vapours of the sacrifices.†

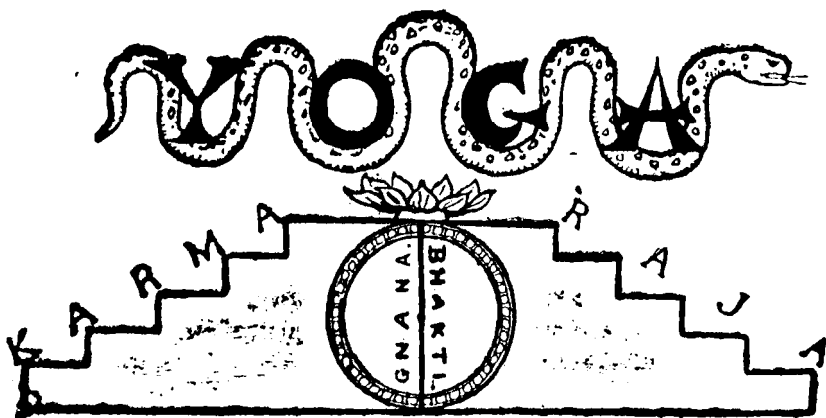
For in all ways doth the Deceiver‡ (Ho Agurtès), with his jaws ever gaping to devour us,§ endeavour to frustrate our expectations!

\* That is to say according to whether the rapport established between the Superiors and Inferiors be complete or defective.—(Translator.)

† And yet how many of the Occultists of to-day imagine that *real* Magical Power and *real* Spiritual Communion are so easy of attainment; and accept as absolute truth, and the messages of Masters, Angelic Spirits, Adepts, Mahatmas, and what not, any idle astral prompting that enters their heads. Wisely indeed did Pythagoras impose a noviciate of five years of silence and humility on his pupils; and wisely did the Hebrew writer say: "Seest thou one wise in his own conceit, there is more hope of a fool than of him."—(Translator.)

‡ Agurtès, may perhaps bear the translation of "the Simulating Force."—(Translator.)

§ This passage recalls the "Devourer" in the Judgment Scene of the "Weighing of the Soul," in the Egyptian Ritual of the Dead.—(Translator.)



## What is Vedanta?

By SWAMI ABHEDANANDA

(OF INDIA)

MANY people have the erroneous idea that by Vedanta Philosophy is meant a philosophy confined exclusively to the Vedas, or Sacred Scriptures of India; but the term Veda in the present case is used to signify, not a book, but "wisdom," while "anta" means "end." Vedanta, therefore, implies literally "end of wisdom"; and the philosophy is called Vedanta because it explains what that *end* is and how it can be attained. All relative knowledge ends in the realization of the unity of the individual soul with the ultimate Truth of the universe. That ultimate reality is the universal Spirit. It is the infinite ocean of wisdom. As rivers running across thousands of miles ultimately end in the ocean, so the rivers of relative knowledge, flowing through the various stages of the phenomenal universe, ultimately end in the infinite ocean of existence, intelligence, bliss and love.

To realize this unity must be the aim of all true religion, but the religious history of the world shows that no other nation has ever at any period understood it so clearly, or preached it so boldly, as did the sages among the ancient Aryans who inhabited India. For nearly five thousand years, indeed, India has held in her bosom the sublime idea that "Truth is one, but the means of attaining it are many." In the Rig-Veda, the most ancient of all known scriptures, we read, "That which exists is one, men call it by various names." The Jews call it Jehovah; the Christians, God or Father in Heaven; the Mohammedans worship it as Allah; the Buddhists, as Buddha; the Jains as Jina; while the Hindus call it Brahman.

Upon this fundamental Truth rests the whole structure of Vedanta teaching; and students of comparative religions are coming to recognize



that because, more than any other religion or philosophy of the world, it insists upon this doctrine of the unity of existence under a variety of names, it offers, as can no other, an adequate foundation for all the different phases of dualistic, qualified non-dualistic, and monistic systems of religious thought. Vedanta, indeed, may be said to establish a universal religion, which embraces all the special religions of the world.

This uniquely universal character, moreover, is still further emphasized by the fact that it is not built round any particular personality. Any religion or philosophy that depends for its authority on a specific personality can never satisfy the demands of a universal religion. In order to make a system of philosophy or religion universal, the first thing necessary is that it be absolutely impersonal. So long as there is a founder of religion, so long is it limited by the personality of the founder, and cannot be universal, as we find in special religions like Christianity, Mohammedanism, Buddhism, and kindred faiths. The followers of each of these great religions, forgetting the principles, become attached to the personality of the founder and refuse to recognise any other; and this results in the discord, conflict, and persecution with which the pages of religious history are filled.

The system of Vedanta has many phases. The dualistic phase includes the fundamental principles of all the dualistic or monotheistic systems, such as Zoroastrianism, Judaism, Christianity, and all systems that advocate the worship of the personal God, or devotion to any divine ideal.

The qualified non-dualistic phase embraces all the systems which teach the immanency and transcendency of God. It includes all such ideas as "God dwells in us as well as in the universe"; "We live and move and have our being in God"; "He is the soul of our souls"; "We are parts of one stupendous whole"; "We are the sons of God, the children of Immortal bliss," etc. But the monistic phase of Vedanta is the most sublime of all. Very few thinkers can appreciate the grandeur of spiritual oneness. Yet herein lies the solution of the deepest problems of science, philosophy, and metaphysics, and the final goal of all religions. It alone explains how it is possible for one to say, "I and my Father are one."

Vedanta is a system of religion as well as a system of philosophy. There are, it is true, many systems of philosophy in Greece and Germany, but none of them has succeeded in harmonizing itself with the religious ideals of the human mind; or has shown the path by which man may attain to God-consciousness and emancipation from the bondages of ignorance, selfishness, and all other imperfections, in so rational a way as has the Vedanta philosophy in India. It does not ask anybody to accept or believe anything which does not appeal to reason, or which is not in harmony with the laws of science, philosophy

and logic. But in India, it must be remembered, religion has never been separated from science, logic, or philosophy. As a consequence, Vedanta, ancient as it is, is none the less in strict accord with the ultimate conclusions of modern science, preaches the doctrine of evolution, and still has room left for all truths which may be discovered in future.

Another notable feature of Vedanta is that it does not prescribe to all one special path by which to reach the ultimate goal of every religion. On the contrary, it recognizes the varying tendencies of different minds, and guides each along the way best suited to it. It classifies human tendencies into four grand divisions, which, together with their sub-divisions, cover almost all classes of people; and then it sets forth the methods which may be helpful to every one. Each of these methods is called in Sanskrit "Yoga."

First is Karma Yoga. It is for the active man, for those who like to work and are always ready to do something for the help of others: in short, it is for the busy, every-day working man or woman. Karma Yoga teaches the secret of work, and tells us how we can turn our daily tasks into acts of worship, and thus reach perfection in this life through work, and work alone. It is essentially practical and absolutely necessary for those who prefer an active career, for it will teach them how to accomplish a maximum of labour with a minimum loss of energy. The larger part of the mental energy of the majority of people in this country is needlessly wasted by the constant rush of their daily lives, which is merely the result of lack of self-control. Did they know the secret of work they would not only avoid this waste, which is the cause of the many nervous disorders to which they are at present subject, but would actually lengthen their days. Karma Yoga reveals this secret, and opens the way to complete self-mastery.

The next method is Bhakti Yoga. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions. In a word, it is the path of devotion and love. It explains the nature of divine love and shows us how to turn human love into divine, and thus fulfil the purpose of life both here and here-after.

The third is Raja Yoga—the path of concentration and meditation. The field of Raja Yoga is very vast. It covers the whole psychic plane and describes the processes by which the psychic powers are developed, such as thought-reading, clairvoyance, clairaudience, the evolving of finer perceptions, the going out of the body, the curing of disease through mental power, and the performing of all such acts as are ordinarily called miracles. All the psychic powers which were displayed by Jesus of Nazareth and his followers, and which are used to-day by Christian Scientists, mental healers, faith healers, divine healers,

and the various other kinds of healers, have been displayed from ancient times by the Yogis in India.

Raja Yoga takes these psychic powers and phenomena, classifies them and makes a science out of them. It also teaches the science of breathing. The wonderful effects of breathing exercises on mind and body are not unknown to the mental healers of the West. If, however, Raja Yoga deals scientifically with the psychic powers, it does not cease to warn its students that the attainment of any of these powers is not a sign of spirituality. This is a great lesson which the mental healers and Christian Scientists of this country especially, will have to learn from the Yogis of India. Little brains and weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest itself; and they think that they have reached the highest state of spirituality because they have the power to cure headache or heartache. Raja Yoga, however, teaches that the exercise of psychic power and the making a profession of it are great obstacles in the path of spiritual advancement. Its principal aim, on the contrary, is to lead the student, through concentration and meditation, to the highest state of super-consciousness, where the individual soul communes with the universal Spirit and realizes the unity of existence, eternal peace, and happiness.

Jnana Yoga is the fourth method. It is the path of right knowledge and discrimination. This is for those who are intellectual, discriminative, and of a philosophical nature. Thus we can see in some slight degree how universal is the scope of Vedanta. It also explains the fundamental principles of spiritualism; tells us how the soul exists after death and under what conditions; what kind of souls can communicate with us, and what becomes of them afterwards; how the earth-bound souls, being subject to the law of Karma or Causation, reincarnate on this earth, taking human form again and again. It explains the science of the soul; and it expounded the law of correspondences ages before Swedenborg was born.

The religion of Vedanta accepts the teachings of all the great spiritual teachers of the world, recognizes them as Incarnations of Divine Spirit, and leaves room for those who are yet to come for the good of humanity.

Vedanta explains the basis of ethics. Why should we be moral? Not because some one has said this or that; not because it is written in a certain chapter of a certain scripture, but because of the spiritual oneness of the universe. If you injure another, you injure yourself. If you are wicked, you not only do harm to yourself but also to others. It also explains through this spiritual oneness why we should love our neighbor as ourself, because in spirit we are already one with that neighbor.

The ethics of Vedanta bring peace and harmony to the religious

world. Wherever Vedanta reigns, religious toleration and co-operation among all sects prevail, and religious persecution ceases forever.

A student of Vedanta does not belong to any sect, creed, or denomination. He is neither a Christian nor a Mohammedan, nor a Buddhist, nor a Jain, nor a Hindu; yet in principles he is one with all. He can go to a church or a mosque or a temple. He is a follower of that nameless and formless Eternal Religion, which underlies all the special religions of the world; and as he grows into a deeper and deeper understanding of this universal religion, he cannot but declare as did Professor Max Müller, "Vedanta has room for almost every religion; nay, it embraces them all." And so it must, because its whole teaching is based on those all inclusive words of the Blessed Lord Krishna in the Bhagavad Gita :

"Whosoever comes to me through whatsoever path, I reach him; all men are struggling in the paths which ultimately lead to ME, the Eternal Truth."

---

## Occultism.

---

TO explain the meaning of the word "Occultism," we must first clearly understand what this term represents and expresses to our mind. Most Dictionaries ignore it as a Substantive, or use it but astronomically, as, "Occultation," and we gather that it indicates a state of concealment of something that is existent but hidden. Occultism is therefore a concealed or hidden Knowledge that nevertheless exists: a knowledge of the existence of something that we cannot perceive with our physical senses; a veiled Fact that we are prevented from making our own, unless we possess the power of penetrating beyond the barrier, and of learning what this is, that is concealed from the world in general.

"To bring to light the hidden things of Darkness" is the divine prerogative of the Soul; but only the Soul enlightened from within can comprehend of what these "hidden things" consist. "The light shineth in the Darkness, and the Darkness comprehendeth it not," so we being all more or less in a dark Twilight shall find it salutary to consider a little what is this Light, and what this Darkness, in relation to the inner Life?

Light, we shall find, is that state of evolution in which the Soul individual, collective, and universal, comprehends the reason of its Creation and of its progression.

Darkness is that state in which the natural Man, the Earth-product is plunged, so long as it is necessary that he should remain the simple

labourer, the tiller of the soil in the "Garden of the Soul" that later on will produce the perfect Flower and Fruit of Humanity.

To use another metaphor—he must endeavour to perfect the native soil or clay to form the "Lamp" that later on will be moulded therefrom and formed to receive the Oil of Intuition, with which the Light or Spirit, once lighted, will be nourished; so that first he has been called on, by various lengthy processes, to form this Lamp—or Body of Clay, secondly by study and moral diligence to obtain the Oil, and thirdly to light the wick or intellect, floating in this Oil contained in the Lamp, by aid of the Spirit or Fire.

And this is the process that the Darkness comprehendeth not—for the Darkness in Humanity that first was mental and spiritual, is still spiritual, for having in a measure conquered and acquired the Twilight of Mentality, the further Light of Psychic Spirituality is still afar off from the human race in general. For men work with a double heart, and the simplicity of their mind is clouded with shadows of a false, widowed Science—they take the illusion for the reality, they take the shadow for the substance.

And again—what is Light? Light is the full illuminating operation of the spirit, falling on the mirror of the soul, so that it, by reflecting clearly the seven rays cast thereon, arrives at a state of evolution that produces a period in which the soul is able to percept and absorb each ray, thus kindling a bright radiance in the darkness, and rendering possible a clear comprehension of all that which hitherto has been occulted and concealed by the gross particles of matter in its densified condition.

This is the meaning of "Occultism" in its highest sense: but on the lower plane, it means a fuller comprehension of the working laws, concealed from the human mind in general; but granted to souls who by long study, perseverance, deep thought, and many incarnations or experiences, have attained to a fuller comprehension of the aim and object of creation, generation, and re-generation; the three mysteries.

And at the outset of all such considerations, believe first, that no human being has ever become a true Occultist before he has passed a most severe course of initiation on those various planes, which gradually collect and unite the spirits of man—speaking of those of which the human mind has a certain consciousness—or of the four lower ones, the material, the astral, the intellectual, and the psychic.

No key that opens the one plane is competent to give access to the other; each key must be separately conquered, received, and fitted to that lock which opens the door through which the student of Occultism would fain enter and advance, on to a higher mystery. He must first understand this, or it is useless to seek to arrive even at the outer court of occult science, or, the science of the unseen that explains the science of the seen.

Human, earthly science, is the study of the seen, which does not in any way explain the science of the unseen, it studies but the material physical effects, hoping thus to arrive at the impossible—or the power of understanding by these means alone, the cause of material effects. And herein lies the secret of most of the errors of the human race, and the chief obstacle to its more rapid psychic evolution.

It possesses the keys of entrance to much of the purely material visible ; but it has never gained collectively, the key to the fundamental basis, or all that is spread before our physical and mental vision. Intuition alone, which is in fact hard earned experience rightly assimilated in the spiritual mind, can enlighten this darkness, and intuition is therefore that light we must first seek to obtain, in order rightly to understand and know what occult science is, and the action of the 'magic sciences,' four in number.

Without this guide humanity builds but "Towers of Babel" and thinking to take heaven by storm, ends but in the destruction of its hopes, its struggles, falling backwards into the morass of Materiality, amongst the ruins of falsely constructed earthly science, that later on is overwhelmed in the waters of oblivion, from whence the pioneers of a new civilization have painfully and slowly to draw material to elect fresh "cities," or "strongholds" of Knowledge.

According to the Apocryphal Gospel of Nicodemus, when Pilate asked "What is Truth?" the Christ replied "Truth is from Heaven." Pilate said "Therefore Truth is not on Earth." Jesus saith to Pilate "Believe that Truth is on Earth among those who when they have the Power of right judgment (or Intuition) are governed by Truth (the Knowledge of what IS) and from right judgment."

In other words, when the Soul by endless experiences and trials, has arrived at the attainment of Intuition on the first four Planes already mentioned—It receives the Power of Right Judgment—or a clear Intuition of TRUTH—that is, a true knowledge of what is the aim of creation, and a clearer understanding of the means by which this aim can be carried onwards—in accordance with the plan of the creator.

Had man retained his primal intuition—or that higher development of the lower faculty of the animal-soul called instinct, to which he had first attained ; then this steady undeviating road of progression would have led him securely onward towards that high attainment of perfection for which he was, and still is, destined ; but alas, at the first loosening, to him, of the strict bonds of instinct which still guide and lead forward our lower brethren of the simply animal creation : he thus being drawn out from thence, as the new-born BEING—animal-human, fell under the domination of those old senses that he was destined to cultivate and subdue to higher uses, slowly, steadily ; and thus the true light within him along 'the narrow path' became obscured,

occulted, and enveloped in the darkness of materiality that he was to have spiritualised, and thus the whole science of spiritual knowledge that little by little would have been rendered clear to his growing and developing spiritual mind and body, became instead, darkened, and more and more materialised; so that he is now forced slowly and painfully to tear down those veils of occultism that have through ages grown thicker and thicker, hiding from him the true intuition of what he is, from whence he cometh, whither he goeth! as well as that right judgment of the right path to travel, which would bring him to the conquest of this first and primary truth.

For around this have further been built up thick walls of custom, prejudice, conventionalities, that impede his vision, blunt his faculties, train his impulses in altogether wrong directions, and that have finally led humanity into false and fleeting civilizations, of which even the historic records of our race retain the trace,—and which can be seen and studied and comprehended by the true seeker after truth. “By their fruits ye shall know them,” and as we gaze around in this present epoch we can easily judge whether the fruits of the nations are those of the spirit that endureth, or of the flesh that corrupteth, both in their individual, collective, and universal results.

Now before a “Being” has the full consciousness of possessing “a soul,” how can we expect that it can rightly discern by what means on this material plane, a soul can be guided and developed under those difficult conditions that prejudices, ambitions and cupidity have so generously sown around it?—and as in the person, so in the nation, which after all is but the outward manifestation of the largest, strongest agglomeration of powerful personalities?

If to the examination of physical laws, science would adjoin a free unprejudiced inquisition into the un-material impulses that produce these visible laws, it would arrive at the power of dispelling much of that Occultation which now weighs on and enslaves human development.

By way of example let us consider how the two sciences, the human and occult, might work together and meet so as to enlighten mutually what is as yet unexplored and dark.

It is said that according to scientific mathematics, the coldest cold possible to obtain or absolute O,—at present—is 273 degrees (cent) below freezing point of water, and ocular demonstration has been given of a temperature within fifteen or sixteen degrees of this supreme point. And here at present, material science stops, and having demonstrated that up or down to 260 degrees, gasses may be forced to liquify, to solidify, to boil, to freeze, it halts, and decrees that here enters some unknown quantity that science not as yet being able to find or investigate through material means—denies the existence of—until it be manifest to the material senses—although scientific research-

ers believe it to exist.

Here, however, for those who believe in the cause producing effects, and not alone in effects proving the cause—"Occult Science" or the study of the hidden laws of magic, steps forward and says "I too AM, I ever was, I ever shall be, when worlds exist not, are created, are destroyed, when time is, and is not; here I stand,—the eternal science of All that was and is, and ever shall be—in myriad, myriad, countless numbers—ever ready, ever willing to yield to the true seeker, my secret on that plane which the soul of man has obtained perception of,—on the material, I am material, on the astral, I am astral, on the mental, I am mental, on the Psychic, I am Psychic; but ever magic science, occultism, and but one demand do I make; that is, not for a material evolution only and alone as the aim and goal of all creation—that will come of itself—that is the Morrow, to which no heed need be taken for 'all this shall be added'—when the evolution of the Astral, Mental, Psychic, Spiritual, Occult man, be equally cared for, to whom a sufficient materiality—or condensation—will be given as he gradually progresses onwards that just equilibrium of spirit and matter with its connecting links of correspondence, which he was originally created to manifest, and which he must work out sooner or later.

Every unseen force of divine life and love, passing downwards through all the planes of being in the eternal circle, strikes eventually the lowest limit of material manifestation, from thence to remount enriched, to its primal origin, and if we examined correctly both sides of the ever revolving wheel of existence, we should be able the better to judge, not only what such things are, but why they are—and what are those primal impulses that call all things to outward manifestation, and how with such knowledge obtained, and rightly directed, we can arise from the morass of ignorance in which we now exist, and which is sin and limitation, into the pure and perfect condition that is 'good'—it being without limit, without space or time: and a full illumination of the why and the wherefore of all things.

It is not by a superficial deduction from One Law that we gain some little insight into the occult processes of nature; yet it is certainly by the ignoring or falsifying of one great law, that so many mistakes and sufferings, intellectual, social, and political, afflict the human race that has set up the cry of a 'fundamental equality,' when nature in all her works teaches 'in-equality' or 'variation of Keys' in all her scales of harmony, which if they were however, as originally intended, tightly bound together by bonds of 'Fraternity,' would lead to a true 'liberty,' or freedom from 'occult chains' that are the real bonds that weigh on humanity, and prevent its proper and due development.

This is the inequality of which St. Paul speaks, when he declares that although we think some 'members' are less honourable than



others in the forwarding of 'the plan of creation'—yet in reality, each has its own special office and mission in this labour of the whole body (1 Cor. 12c., 25 v.) and we may rest assured that each in its proper order in this scheme of manifestation, is just as comely, just as useful, the one as the other, even in this its apparent inequality.

Thus the first necessity for a right and proper study of occult law, is our divesting ourselves of all preconceived prejudices; we must throw aside all proud ideas of a special creation of humanity, and learn to consider ourselves as but a progressive and still most imperfect link in the great chain of progressive evolution, as well as of being actually at this present point of development; but most unequal, ever varying manifestations of the sought for quality and quantity, subjected to strict and severe laws of eternal justice, but nevertheless each bearing within itself, that mysterious occult 'germ of possibility' that may eventually produce 'the result' desired: and be able eventually perhaps, to carry forward the entire collectivity of our race to a better, truer balanced civilization than this, under which we all more or less suffer.

Then we perceive and learn that the first question is one of triune quality and its manifestations in three various steps, or advances and developments, and these qualities are as follows—

1st—NUMBER,—or first principle of all things; containing within itself—the principle of life and of its inherent possibilities according to:

2nd—POTENTIALITY,—or its power of manifestation outwardly, its strength of vibration.

3rd—ESSENTIAL VIRTUALITY,—or possibility of perfection on various lines.

All 'things' possess these three principles, or essence of 'Being' dating from the second step of the ladder of 'the will of the spirit'.

#### THE FIRST STEP,

or mineral manifestation, being that lowest form of condensed and quickened substance which possess the first two of these qualities—the life principle and the potentiality of outward existence in numerous forms, according to the action of the four great cosmic forces in their lower field of display—as Earth, Air, Fire, Water.

#### THE SECOND STEP,

or vegetable manifestation, produced by the material action of the four cosmic powers, here mitigated as soil, temperature, radiance, moisture, possesses the three in-born faculties, by which the great one of adaptation is acquired, that is so strongly exposed to our view in the vegetable kingdom—or the power of learning, this being the aid which carries the manifestation of spirit in matter onward to

#### THE THIRD STEP,

or animal realm where it gains a new power of knowledge, and free action, within strictly defined and fixed limits—or instinct, as man calls

it so long as it is clad in purely lower animal form. From this stage by action of this phase of will rightly exercised, it is gradually led onwards until it becomes the animal-human power of instinctive intellect, and further on into the more advanced human-animal, as pure intellect, this, later on, passing into the still higher stage of intuitive-intellect, or human being.

Thus do the harmonies progress through all the seven spheres of 'the development of the psyche'—of which occult science teaches, and who can fix or mark exactly those limits, within which one series of manifestations glides softly and gently into one higher?

But it is the primal 'will of the spirit' that ordains 'the number, its potentiality, and its virtuality.' Thus equipped the 'Atom' or 'Monad' containing within itself its precious seed of divinity, virtue, beauty, essence, perfume, form, descends into the arena of progressive manifestation, in the circuit of evolution in evolution, losing, finding, regaining, increasing, until it returns laden with that 'honey' or 'gold' that it was specially adapted to seek and obtain. by the omniscient, omnipotent, creative power.

If the atom, from its origin, contains but a vibratory force of low rate, and obtains not in exercise of the power given, that force of increase and agglomeration it was fitted to find, then it will remain a lower manifestation, but ever with potentiality to doubt or increase this faculty; at the same time a more richly endowed atom in force and vibration might become by a supreme well exercised potentiality 'a sun in the Heavens'.

But this all refers however, principally to material evolution; whereas our ideal, and what we ought ever to take into consideration in the evolution of the psyche—is, the mutual operation of spirit and matter, both working hand in hand to obtain proper equilibrium on all planes of being; for this is the operation needed to complete 'the great work.'

This is a very feeble and halting exposition of the matter, for the subject is far too large to be treated thus superficially. The threads of connection that are employed in the weaving of the work, cross, re-cross, lose themselves, are lost, are re-found, change their aspect, colour, essence, perfume, and form: and though ever the same, all becomes altered, save their original number, potentiality, and virtuality.

These are the talents committed to each psyche when called into existence by action of spirit; to be used, adapted, multiplied; and even if it be but one instead of two or five, let not the 'servant' who obtained but 'one talent' despise and bury this in the earth of materiality; but rather strive the more to increase or double its precious store—with its spiritual counterpart: so that 'the Lord of All,' the 'hard master' (Karma) may commend the 'weed' on this its first feeble advance, and increase the gifts of the faithful one, until it becomes perhaps,

eventually, the perfumed flower in God's garden of delight.

In endeavouring to understand a little 'the law of material and spiritual evolution,' we should not take the one or the other of these processes alone by itself, remembering the one breeds the other; and is but the outward manifestation of the other; as likewise that we ourselves are mostly material effects of what has been our practical use of the original psychic, potential, virtual, talent or talents that were confided to our cultivation, and that it has been by that culture or non-culture of even the least of such 'innate faculties of the soul' that this itself has increased or rendered sterile the first precious gift, so that we learn in time that our progress, both personal, individual, and collective, depends on the use we one and all make of our own free will within those limits our original actions already have established.

'Liberty, equality, and fraternity!' Humanity has worked well together to establish an 'equality of suffering' by neglect of cultivation of the initial 'in-equality' and by selfish neglect of that they have put last on the list, fraternity, which would have led onward to perfect 'liberty;' and now therefore at this present stage of the history of "Tellus" this 'liberty' first ravished, instead of gently yielding itself at last, is thus greatly limited, occulted, and enslaved, so that it must be fully re-conquered at expense of much bloodshed, many tears, many sufferings, many sacrifices.

Having lately read a description of the means by which the machinery behind the stage of the opera in Paris, is worked in order to produce the effect of the dragon, the light radiances, and other illusions that give an actuality to the performance of "Siegfried"; it is forcibly borne in upon my mind, how much we ourselves are but "Children" of earth who believe that all the wonders that surround us on this our life stage—are real, ever are, ever have been, ever shall be: in spite of the lessons in those books that nature and even our own historical records—as far as we know of them, holds before our blinded sight.

We ignore, save in the vaguest manner, those powers, that machinery which produce all these effects—on this earth stage, and like children rejoice over the "Pantomime" and think for certain that it is life.

Shakespeare—be he who or what he may—was assuredly a great and supreme initiate and mystic, and in his declaration that "all the world's a stage, and all men—but players," states far more than the bare words would imply. Alas! we poor actors, good, bad, or indifferent, "play" to the unseen forces, whose "play things" we but are within certain limits we ourselves have caused and given life and existence to—leaves tossed by the winds, trees burned by the fire, ships wrecked on the ocean, cities engulfed by the earthquakes;

having forgotten that all these catastrophes are the result of our own blindness, selfishness, and folly, careless servants that we are, who have either lost or despised and misused the precious gifts confided to our care, and all our cry now is like Cain "am I my brother's keeper"? We have not even kept 'each his own trust' and we seek now to shirk our responsibilities to the ages, by wilfully seeking to limit them to those poor "three score years and ten" of a "single material phase" in the immortal life of our imperishable Psyche—blind earthworms that we have caused ourselves to become by a wilful closing of our higher mind, our eyes and intuition, to the instruction of occult laws once held clearly before them, and were it not now for that divine immutable love which is above all, in all, and with all: that never faileth, never wearieth, ever guideth to its own ends—as yet incomprehensible to our debased intelligence—where should we be?

Every "flower of earth," the floral riches that deck our passing home, our mother earth's lovely garment of beauty—are as occult symbols in that "garden of the soul" of which we first spoke; every "Human" earth-flower or weed, bears within itself that potentiality of seed with which it was specially endowed, to increase—or decrease, according to the surroundings it of its own freewill and action has operated to form, placing itself thus under the unfailing "law of progress" and of those—to us—invisible "ministers" of that law under countless phases: the study of which we have despised and lain aside.

Still we are ever "under the shadow of his wings," the wings of eternal "love the creator," and some day in the countless roll of ages, may we too pass onward in to the fuller, clearer, "light of his presence," so that even the humble weed of the wayside, when a true keeper of its one little "talent"—may bloom eventually as "the rose of the world," remembering that not "liberty, equality, and fraternity" should be our cry—but that a faithful discharge of our initial "in-equality, fraternity," is the occult rule that leads to "liberty" and a true, mysterious progress of soul, of mind, of body; or to that "mystic union" of "spirit and matter—enemies and yet dear friends" to which we may hope eventually to attain—when

"The Wilderness and the solitary place shall be glad for them,"

"And the desert shall rejoice and blossom as the rose"

"And sorrow and sighing shall flee away."

ROME. 1902.

HESPERUS.

# Astrology.

## POSITION OF ASTROLOGY.

*And nethless yet som men write  
And saye Fortune is to wite;  
And som men hold opinion  
That it is constellation  
Which causeth al that a man dothe.*—GOWER.

ASTROLOGY is so old that the tomes in which its birth was recorded have crumbled to dust this many an æon. Speculation upon the topic is likely to be fruitless. Astrological knowledge may be co-eval with humanity, or it may not. Certain it is that the sum total of our present science has been slowly made up, century after century, by repeated and laborious observations; although many astrologers are contented to look upon Ptolemy as the father of horoscopolical practice.

Sometimes the science has flourished and made friends, at other times become decadent, the butt of ignorant and pedantic alike. The present standing of the science is highly creditable, and of very promising augury for the twentieth century. Within the last few years, even, the diligence of a handful of researchers has brought to light a mass of useful information, both of a theoretical and practical character, and of the utmost importance to astrological procedure. A few unprejudiced newspapers, such as the London "Daily Mail" and others, publish from time to time forecasts of national interest by prominent astrologers, and although the supremest ignorance prevails respecting astrology in general, there is an evident desire to learn more, and approach the subject in an unbiassed spirit.

The Bible itself receives fresh light from stellar lore, and in many instances can only be explained upon astrological grounds. We read that the planets were "for signs and for seasons, and for days and years," Gen. i. 14. Yet even here a wrong translation appears, possibly premeditated. "Let them be for signs" should be "Let them be for SIGNS OF THE FUTURE" which is the true rendering of the original Hebrew text. In another place we find "He has read in the tablets of heaven all that will happen to you and to your children," which dictum, turn it as you will, cannot be made to point clearer to aught than astrology. St. Paul, in his speech delivered from Mars' Hill at Athens quoted from an astrological poem, viz., "The Phenomena written by the Greek poet Aratus, who flourished 277 B.C. Here was a good chance for the saint to hold forth in condemnation of an untrue or unholy science. But he did not embrace it, from which we may rationally conclude he realized the fact of an unshakable basis.

And so one might go on quoting page after page were it worth while. The bigotry which exists in every place, however, is difficult

to beat down either by cajolery, logical appeal, or brute force. The citadel has to be undermined gradually.

Astrology has nothing in common with gipsy fortune-telling. Indeed, the science is most intricate, and one can never say he has thoroughly probed it. Years and years of patient study are necessary to perfect the astrologer, combined with wide reading, culture, and acutest perceptive powers; and manifestly few possess these factors in a sufficient degree to constitute true readers of the stars.

Here is a short list of men who have believed in and practised the wonderful science of the stars: Cæsar, Hippocrates, Ptolemy, Aristotle, Socrates, Cicero, Galen, Pythagoras, Manilius, Thales, Democritus, Josephus, Melanchthon, Roger Bacon, Lord Bacon, Agrippa, Guido Bonatus, Archbishop Usher, Bishop Hall, Nostradamus, Morinus, Dr. Mead (physician to Charles I.,) Dr. Sibly, Mercator, Elias Ashmole, Sir Kenelm Digby, Culpeper, George Digby (Earl of Bristol,) Dryden, Dr. John Butler, George Witchell (Astronomer Royal) Vincent Wing (Astronomer,) Flamsteed (Astronomer Royal,) Tycho Brahé, Kepler, Lord Lytton, Dr. Goad, Placidus de Titus (an Italian monk,) Baron Napier (inventor of Logarithms,) Philo, Origen, Dante, Maimonides, Abraham, Moses, etc. These are honoured names—names that are associated with minds of the deepest intensity, the most scrupulous honesty and whose word in other departments we do not care to impeach. Is it possible that all these men and many others equally great have deceived themselves? Is it to be considered for one moment that they have all conspired at different ages, in different climes, oblivious of each other's existence, to delude a public by the same methods? Speaking for myself I hesitate before answering in the affirmative.

Nevertheless it is not a matter to take any one's word upon. There is only one way of intelligent and satisfactory argument, and that way, individual practical proof. Impartial investigation is the watchword, but not in the PROCTORIAN or CHRISTMAS sense. Few sciences are more than comparatively exact, depending upon the personal equation which almost invariably steals in. Hence the necessity for extended and universal research. If it is objected that stellar force cannot be defined, and is something in the nature of a Will o' the wisp, we may equally object that electricity eludes the most stringent attempts at the solution of the problem of what its nature is. That does not prevent us from being assured of its manifestations and possessing ourselves of a fund of knowledge concerning them. We may rationally concede that stellar force, whatever its character, must naturally be more elusive, ethereal and less susceptible of demonstration than the electric, since its manifestations are so much greater, varied, exquisite, ramifying and vital. Moreover, to split straws over the enquiry is no necessary propaedeutic in the study of astrological propiscience. The

basis of stellar science is strictly mathematical. We depend upon the application of those laws, in the primary instance, which are admittedly exact. If those laws are partially or wholly lying ones, they must affect horoscopical methods, and produce complications in all ensuing deductions.

After all, we must have a little forbearance with the ninety-nine out of every hundred who unthinkingly condemn the science. Were we not in that position ourselves once, before we knew that an *Astrologia Sana* really existed? In any other paths of human knowledge the expression of a real opinion void of any attempted support by proof, would be laughed at, but here the subject seems to be one that, understood on principles of "common sense," is fit to be girded at, to be made the mock and gibe of every coarse-brained person. Common sense is not by any means more than it pretends to be—Common. It is certainly not the deepest, the finest or the most perceptive or intellectual sense. It is wise to recall Hamlet's observation to Horatio, "There are more things in heaven and earth than are dreamt of in your philosophy, Horatio."

HEINRICH DÄATH.

---

## Verified Esoteric Knowledge.

(All Rights Reserved.)

---

### III.—UNDISCOVERED WORLDS.

OCULT tradition avers that the Initiates have always known of the existence of worlds, other than those described by exoteric astronomy: but it is only since the middle of the 19th century that they have made any authoritative statements thereon. Esoteric science now asserts that there are not only three or four comparatively large planets, besides many of minor rank, and all of the telluric degree of matter, yet to be discovered within our solar system: but also a considerable number of ethereal worlds, so finely substantiated as to be invisible to natural vision, however aided by the telescope or the photographic plate.

The earliest Theosophical teaching concerning these unknown orbs is contained "in Esoteric Buddhism" 1883, where the ethereal planets belonging to our chain of worlds are mentioned: the subject being still further developed, though with some startling discrepancies of detail, in the "Secret Doctrine" 1888, and the "Growth of the Soul" 1896. (See more in a future section on the Planetary Chain) In "Five years of Theosophy" we are taught: "Another point most emphatically denied by the Adepts is that there exist in the whole range of visible heavens any spaces void of starry worlds: there are stars, worlds, and systems within as without the systems made visible

to man ; and even within our own atmosphere" (1885 p. 246). In the "Secret Doctrine" we read : "The true Eastern occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it : his apparent connection with our Sun and the influence of the latter upon Neptune notwithstanding. This connection is *mayavic*, imaginary, they say. . . . Nor do the two last discovered great planets depend entirely on the Sun, like the rest of the planets : otherwise how explain the fact that Neptune receives 900 times less light than our Earth, and Uranus 390 times less. . . . There are a great number of planets, small and large, that have not been discovered yet ; but of the existence of which ancient astronomers, all of them initiated Adepts, must have certainly been aware. But, as their relation to the gods was sacred, it had to remain arcane ; as also the names of various other planets and stars. . . . Besides our own septenary chain of world planets, there are many more in the solar system. . . . All the visible planets placed in our solar system by astronomers, belong to it, except Neptune, (1888, i. 102, 575-6., 654 : 1897, iii. 563). These statements concerning Neptune and Uranus have proved a *veraxata questio* among Theosophists : far while the late W. Q. Judge and others maintained that both these planets belonged to another solar system than our own ; the "Growth of the Soul" upholds the accepted astronomical teaching, with the additional information that there is one other planet within the orbit of Mercury, and two beyond that of Neptune ; thus making eleven in all, revolving around our Sun. Concerning the extra Neptunian planets the author says : "One of them may, ultimately, be discovered by ordinary means ; the outermost lies far beyond the range of physical instruments. . . The two outer planets are at distances from the centre of the system which continue to observe what is called in astronomy 'Bode's law'. Thus, without having yet discovered either of them, we know that the radius of the orbit in which the outermost of all is moving, is something over 10,000 million miles." And with regard to the inter-Mercurial planet : "Bode's law should give it a distance from the central orb of something like 30 millions of miles," (pp. 271-2, 276). But herein lies a triple fallacy, as will be seen later.

The Eastern doctrine is corroborated, in essentials, by Western psychics. "Charubel," whose entire investigations on this subject would be welcomed by students, wrote in 1897 that he had independently discovered two extra Neptunian planets several years previously: the nearest of which he called Ov, because he found it was benefic, fertile, and life-prolonging. In "Clothed with the Sun," 1889, the late Dr. Anna Kingsford records a vision, experienced July 23rd, 1877, in which she saw the nine satellites of Jupiter, four only of which are at present known to exoteric science. In the "Soul of Things" W. Denton relates how on January 7th, 1870, his most capable psycho-



metrizer perceived an intra-Mercurial planet in an early stage of evolution. "It is about one eighth as large as Mercury, is uninhabited and entirely volcanic. Though sufficiently adhesive to keep together, it is rather liquid than solid. As I see it moving round the Sun, I can perceive large and small portions of matter, here and there, in constant motion, alternately attracted by and repelled from the planet; something like a number of balls tossed by a juggler. The planet gathers up floating particles of matter, apparently, as it proceeds. There are no indications of life whatever, not even of vegetable life." (1873, iii. 155.)

But these revelations, both of the East and of the West, had already been anticipated, and in some respects transcended, by Thomas Lake Harris. In the "Epic of the Starry Heaven," 1854; the "Lyric of the Golden Age," 1855; "Regina" 1860; and the "Wisdom of the Adepts" 1884, par. 472, he affirms the existence, not merely of eleven, but of twelve, great telluric planets connected with our Sun. The existence of ethereal planets was for the first time revealed in the "Lyric of the Golden Age." In the "Arcana of Christianity" he writes: "There are orbs between Mercury and the Sun which form a chain, and are called the Sisterhood: but they are aroal and not terrestrial, nor can external astronomy discover them. . . . There is a planet beyond the orbit of Oceanus in our system, . . . which, from the peculiar genius of its people, may be called Melodia. There are two other planets beyond it, of similar peculiarities in essentials, but very different in particulars. Melodia is a large planet, about 50,000 of our miles in circumference. . . . There are more than 1,000 planets in our solar system at the present day, varying in diameter from 500 miles to a maximum of the largest orb known by external astronomers. Of these, the aroal planets constitute nearly all; and they are invisible until the vision is opened in the degree of the aroal light, when a new superstructure will be erected upon the present astronomical edifice. The saying that 'Nature abhors a vacuum,' should be rendered, 'God permits no vacuum'" (1858 pars. 98, 531, 554.) In the same volume he also describes both aroal and terrestrial planets of other solar systems, as well as stars yet exoterically unknown. In the "Herald of Light" he mentions the "aromal sun" of the "internal spaces of the natural world" (1861, v, 463). The intra-Mercurial planet is first specifically alluded to in the "Wisdom of the Adepts," par. 867; prior to which the locality of the remaining orb of the twelve seems to have been unknown to him.

The Eastern and Western schools of occultism thus differ as to the number of the great telluric planets in our solar system; but twelve harmonizes with the twelve principal divisions of the zodiac: one planet thus corresponding to each sign, just as possibly there are 726 asteroids, two corresponding to each degree. The asteroids, it may be

stated, are obviously excluded from T. L. Harris's numeration of "over 1,000" large planets: seeing that the largest, Vesta, is but 300 miles, and the vast majority only from 10 to 20 miles, in diameter.

Bode's law, to which reference has been made, is shown by the following table, in which our Earth's solar distance is represented by 10; the asteroids being here considered as equivalent to one large planet.

Planets	Mercury	Venus.	Earth.	Mars.	Asteroids.	Jupiter.	Saturn.	Uranus
Geometrical series	0	3	6	12	24	48	96	192
+ 4	4	4	4	4	4	4	4	4
Resultant distances	4	7	10	16	28	52	100	196
Actual distances	3.9	7.2	10	15.2	various	52	95.4	191.8

Professor W. Peck, F.R.S.E., F.R.A.S., of the Edinburgh Observatory, in his "Popular Handbook and Atlas of Astronomy" writes: "According to calculation it was supposed that Neptune revolved at a distance nearly twice that of Uranus in accordance with the law. . . . Bode's law, though approximately accurate for all the other planets, entirely failed in the case of Neptune: and, instead of revolving at double the distance of Uranus, the new planet made a complete circuit of its orbit in nearly double the period of Uranus' revolution. Neptune, therefore, revolves round the Sun at an average distance of about 30 times that of our Earth; or over 2,800 millions of miles, and in a period of about 164 years; instead of 3,600 millions or 217 years respectively, as it would have done if obeying Bode's law." (1890 p. 59). Theosophical hypotheses concerning the solar distance of undiscovered planets, based on Bode's law, are therefore fallacious: moreover his geometrical series, commencing with Mercury as zero, makes no provision for calculating the distance of any planet within the orbit of the latter.

These esoteric teachings have been already verified to a considerable extent, by the discoveries, or at least by the highly probable calculations, of exoteric astronomers. In 1898 Waltemath detected, and calculated the elements of, our second moon; and Witt photographed the tiny Eros, revolving apparently alone between the Earth and Mars: in 1899 Saturn's ninth satellite was seen by W. Pickering: and by the close of 1901, the number of asteroids, occupying the vast space between Mars and Jupiter, was raised to 465.

None of the extra-Neptunian planets have, as yet, been actually observed: but there are the strongest mathematical probabilities that two of them exist. Peck calculates "from the movements of certain

comets" (p. 60) that a planet exists about 4,400 million miles from the Sun, round which it revolves in about 330 years; only two years more than double the period of Neptune. In the "Proceedings of the Royal Society of Edinburgh," 1901, xxiii, 370-4 Professor George Forbes, M.A., F.R.S., enunciates a further discovery. After quoting his own statement, made before the British Association in 1879, that if Professor Newton's observations on certain cometary movements were accurate, there are certainly two undiscovered planets beyond Neptune"; he states that subsequent calculations have confirmed his conclusions: that "in all probability the new planet has a greater mass than Jupiter," and "is at 100 times the mean distance of the Earth from the Sun, and is in longitude  $181^{\circ}$  in this year 1901." If this be so, then neither planet follows Bode's law: the first obeying the same law that regulates the solar distance of Neptune; the second some other law not yet formulated: one being much nearer to, and the other vastly more distant from, the Sun, than the calculations in the "Growth of the Soul" erroneously assumed.

The exoteric evidence as to an intra-Mercurial planet is twofold, but somewhat conflicting: the problem is still *sub judice*, and astronomers differ as to the value of the alleged proofs. On the whole, however, the esoteric doctrine is strongly confirmed. This planet, tentatively named Vulcan, was first seen, as was supposed, during the eclipse of 1859. In the "Story of the Heavens," Sir Robert Ball, Astronomer Royal of Ireland, narrates how Professor Watson saw, not one only, but two of these planets during the total eclipse of 1878, in which he was partially corroborated by Swift: adding, "We cannot however believe it possible that so experienced an astronomer as Mr. Watson was mistaken" (1890 pp 123-7). Again during the solar eclipse of May 6th, 1883, Trouvelot noticed a brilliant red body, no longer to be found in the place to which he assigned it. Palisa, however, declared, that on this occasion there was no object visible, brighter than the fifth magnitude, which was not a well known star, and Trouvelot himself reserved his conclusions concerning its nature. Peck is sceptical as to the existence of Vulcan, but admits that "several very small orbs, interior to the path of Mercury, have been discovered; . . . the largest members of a small ring of tiny planets, somewhat like the so-called ring of asteroids" (p. 40). Finally, in the *Times*, September 28th, 1888, B. G. Jenkins, F.R.A.S., demonstrated by astro-meteorological calculations the existence of either "another planet with a synodical period of 52 days"; or "a ring of asteroids moving round the Sun within the orbit of Mercury, at an average distance of 1 from the Sun, Mercury's distance being taken as 4."

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

*Erratum*—p. 22 line 17 for "the pyramid remained closed" read "the ascending passage of the pyramid had remained closed."

## The New Woman.

WE hear of the New Woman here, we hear of her there, but when we ask anyone "What is your objection to her?" opinions are very diversified; and hardly anyone can say what it is that he or she really dislikes in the New Woman.

People are so content to take things on the surface, and hardly anyone cares to go in for anything like analysis; will you therefore come with me into the inner laboratories, where analysis is ever going on, and we will see of what she consists, what she is, aye! and why she is. Let us go back to the old story of Genesis and see what it says of Woman there. She is made *AFTER* the man; made, that is, of finer, more subtle matter, for the story from its exoteric point of view says she was made from Adam, made also from bone, which is a finer material than clay, having gone through a much greater preparation and being therefore a much better finished material, and a far more subtle one. Adam, we are told, was made of clay, and clay is made up of many things, but yet, is of much coarser preparation. Woman was also made after the Spirit had been breathed into man; and as spirit permeates all things, it must have permeated the bone of which the woman was made.\* Let us follow the story still further. A deep sleep was made to fall upon Adam; Why the deep sleep? Because Adam was the *ACTIVE* principle, always working, moving; and what was wanted was the passive principle, in other words the receptive principle. To get that, it was necessary for Adam to fall into a deep sleep before he could become passive enough for the great operators to take the necessary material for the future receptive principle. Here we shall see the absolute necessity of each for the other; man the active, woman the receptive or passive. Man could not act without woman, nor woman without man; therefore, there must exist an equality between the two. Let us continue our story. The Serpent came to Eve! Why to Eve? Because he was so subtle, and she was the receptive principle; Adam could not receive as yet, he was the active principle, he could give, but not receive, therefore the subtle influence could have no effect upon him. Now watch the effect upon Eve. She took the fruit, and immediately she was changed from passive to active. She took it, and she became active for Adam; she *GAVE* it to him. Now, though both took the fruit there is a great deal of difference in the taking. Eve *TOOK* it, she grasped it with her

---

\* This reminds us of the well-known words of Robert Burns:

"Auld nature swears, the lovely dears  
Her noblest work she classes, O;  
Her 'prentice han' she tried on man,  
An' then she made the lasses, O."

[ED.'S NOTE.]

hand; Adam RECEIVED it, he did not so much take it since there was nothing active in his mode of acquiring it. He RECEIVED it for he became passive. You will perceive from this that both of them had latent in them the active and the passive principle, and sometimes one was called forth and sometimes the other; but it appears as if the woman became Active when the IDEA was presented to her.

Some will say, "Ah! yes, the woman did wrong to become active and the man to become passive." Nay, surely this is not so; the principles are both good, even necessary; it is the wrong direction in which it is turned that makes either wrong. Here the Active Principle was turned down towards evil; the same force turned up towards good is desirable and necessary, since nothing can be accomplished apart from the exercise of active and passive force.

The New Woman really began when the Serpent (Idea) roused Eve (the Passive) and she took the fruit, for then the Active Principle first showed itself in her.

"The desire of the woman shall be to her husband, and he shall rule over her" says Genesis.

This, as you will see, was the First Dispensation, for a great change came when Christ came: as you will perceive the Christian religion is the only one which has any acceptance of the woman.

Hence we now have the Very New Woman working out the Second Dispensation.

For years the woman has looked down, or perhaps it would be better to say straight along, and along those lines the world has worked for ages and ages.

At last there was a cry made "Ah! this rule, it is cruelly taken advantage of; it is not for us now; we have been passive too long, let us rouse ourselves and be active, but let us look up, not down. We will think and work. Surely it is better for us to do so and suffer at the Hands of God than at the hands of man, for although we must suffer for not having striven before, yet the retribution—and retribution there must be—will be a just one.

Here we have the Very New Woman, for here is a striking out in a far superior line; here we are striving upwards. True it is only one here and there, but the others will learn, there are always one or two who stand out as leaders, a crowd cannot move together, they must pass one by one; and one by one they will pass to the great end where the active and passive join, for have we not as our pattern "The One"

Creator — Producer  
Positive — Negative  
Active — Passive  
Father — Mother

that is the aim, the end, the object of all the strife; the unity of work in one form, not two separate entities as we are now. Yet long will

be the road, for all must learn this by tedious experience, we shall each of us have to be born into the world many times as man and woman. Hearne writes, "I have made a great discovery, I have been many times man and woman."

Are there not many of us who could say the same thing? Have not some of us known or felt strange seethings of passion? Have we not felt that wonderful life-force stirring within us, that we must go out; do something? Is not this a feeling of some past activity struggling to the front? Can we not see in it some remnant of the "I must do" or Man, the Active? Again have not some of us felt that desire to be Filled up? Do we not raise the cry "Give me life, Give me power, Give me help"? Men see and feel this very much. In the old days the Romans said it and felt it, giving utterance to it in these words, "Our men have become women and our women men!" Surely we, some of us, are men outside and the receptive principle inside. Have we not been born into other physicals to perfect on the one side the Active, on the other side the Passive, so that we may get on to the completeness of Perfection, Active-Passive in One.

MAGDALEN FORBES WILLIAMS.

## The Epiphany.

"Rare is the rose burst of dawn,  
But the secret that clasps it is rarer.  
"Never a daisy that grows  
But a mystery guideth the growing.  
"Crowning the glory revealed  
Is the glory that crowns the revealing."

THE Epiphany, (had we but the inner eye to perceive it), is before us, as sunrise within sunrise, and sunrise within sunset. It is within the dawn as it lights cloud after cloud: as it touches mountain peak and valley, as it spreads from village to city, until all nature is luminous with the divine aurora of the heavens. It is within the star light and within the cloud; in the dew-drop and in the ocean; in the mountain and on the plain; it is revealed in the sphere of the savage and in that of the savant; in that of the coward and hero; in that of the sinner and saint.

Epiphany is derived from the Greek word, *epiphaneia*, which is further derived from *epi*, upon, and *phaino*, to show—literally signifying to show upon—thus implying a reflection.

The following quotation is from Mr. Grumbine in the System of Philosophy concerning Divinity.

ONE

(1) God—Entity—Being.

## DIFFERENTIATION

- |     |                         |   |                           |
|-----|-------------------------|---|---------------------------|
| (2) | The<br>Four<br>Planes   | } | Ego—Idea, Winter          |
|     |                         |   | Personality—Image, Autumn |
|     |                         |   | Person—Form, Summer       |
|     |                         |   | Body—Matter, Spring       |
| (3) | The<br>Three<br>Spheres | } | Realization.              |
|     |                         |   | Consciousness.            |
|     |                         |   | Mind.                     |

Identity is qualitative of the entity and shows that the entity is ever the same, as the word literally means. Now the epiphany is in the divine order, the descent of the ego into matter to herald the manifestation of Deity as the sun enters the open gates of Janus, (January), to show the new birth exoterically of the eternal source of light and life. This occurs astronomically and occultly about January 6th, 12 days after Christmas, when the epiphany is celebrated as a festival of the Latin and Christian Church. It originally celebrated the coming of the Magi to the Nativity of Jesus.

Dealing with the epiphany in a generic sense, all form as manifestation is but the reflection of Deity—Deity manifesting in some sphere or on some plane of consciousness and mind.

The epiphany deals with, as it emanates from spirit, the Perfect Beauty, the Ideal.

The beautiful, the Ideal, the perfect is above comparison, it is intangible, invisible, and from everlasting to everlasting. Man only gets a glimmer of it through its expressions in form, but a full illumination of it through realization of consciousness.

Mortal life is as changing as the vaporous clouds that float in a summer's sky. But there is a light which shapes the destiny, and guides the saddest life to the haven of Rest.

It is life that is serious, solemn, divine and mystical; it is one throughout the Universe, unchanging and Eternal. It moves from out the silence, upon the troubled waters of creation and fashions forms which are fanciful, grotesque, symmetrical in contour, and whose organisms are awe-inspiring.

A change is perceived in nature, as the sun passes through the sign Libra, during the months of September and October. The leaves and shrubbery become sere; the fruits ripen and the harvests are gathered in. There is in nature a season of construction and destruction, as there is in the soul a period of enlightenment and darkness or a period of expression and manifestation.

The work of construction and destruction in nature and human nature implies the concentration and centralization of spiritual forces. The earth at this period of the year is negative to the influx of the life energies which flow out from the sun. Nature withdraws her forces from form in order to conserve and preserve the life energies and

forces, and involve them in the awakening of another spiritual impulse, called spring.

Winter, or rest, a period of inaction, is symbolical of The Silence. This is the season for spiritual activity or material recession.

During the summer the world, deluged with the manifestations of spirit life, is the season for physical or material activity and the time of spiritual repose. This, then, is truly the high time of the Epiphany in nature!

In winter nature shrouds herself with a veil of mystery. The scientist says "Death is upon the face of the earth." Nay, not so! How wise is that indulgent mother of all! It is in secret, in silence, in darkness that she conceives that spiritual life which when it is clothed in form, color and sound, charms, bewilders and fascinates the senses of man.

The same law is operative in all spheres and on all planes.

The sun in passing from the sign Capricornus to Cancer, and from Libra to Aries forms a cross in the Grand Heavens. This cross exoterically signifies sorrow, differentiation, manifestation; esoterically it symbolizes peace, unity, being. It is only by the means of this mystic cross that we realize oneness, the omnipotence, omnipresence and omniscience of the "Sacred White Rose," symbolized by the sun which is at the centre of the four diverging planes of manifestation.

The influences and forces that are operative and active during the time which it takes the sun to journey from the sign of Libra to Aries are wholly spiritual or psychical—they have to do with the principle of life. The influences which exist during the remainder of the sun's journey from Aries to Libra, deal with externality, form, manifestation.

And thus we find in nature that the Epiphany is ever being revealed as the indwelling Deity or Spirit—always reflected or manifested upon the waters of time as the rose-cross—the sun rising on the horizon of the ocean.

Deity can never become externalized, but is always expressing itself through and in form.

The Epiphany is the light of Divinity illuminating both consciousness and mind.

Man in the outer spheres of Being is surrounded by darkness, which is symbolical of ignorance, or where the least light of Divinity obtains.

The glory of the Epiphany on the Mount of Transfiguration is realized in the Christ-sphere of consciousness, which is the Apotheosis of the soul's ideal.

From out the darkness of consciousness, about January sixth, a new light, or sun' is born. When Jesus, which literally means the Saviour, the symbol of the human or personal incarnation of Deity, was born, wise men journeyed from the east to worship the Christ-spirit



that expressed itself in the consciousness of the child, the Christ meaning the Anointed or Illumined of God. The wealth of the Orient was laid at the feet of this new born Intelligence; the wisest of men recognized the sublimity, the superiority of spiritual opulence.

It is also said that at the birth of Buddha, which is identical with the Logos or Christ, all diseased persons regained Health and all the insane received back their memory.

So, let the Epiphany mean the dawn or the awakening of the Christ or God consciousness within each soul, and as such is realized all things become as new, received in that higher light. Knowledge bows at the shrine of wisdom; tuition is dependent upon and obeys the oracle of intuition—spirit is exalted and matter glorified.

LUCILLE ROSEMARY HUNT.

## For the Children.

[The following is a little talk given to a Band of Mercy of the Industrial School connected with Dr. Haber Newton's Church, New York.]

### THE EARTHWORM.

What is this? A chair. Where did it exist before it became a chair that you can see, handle, and sit in? In the mind of man as a thought, did it not? The thought was worked out because of our need of a chair, was it not? Suppose all the chairs in the world were burned to ashes, could we have any more chairs? Yes. Why? Because the pattern of the chair exists in the mind of man. Which, then, is the real thing—this chair that can be destroyed by fire, or the pattern in the mind of man? The pattern. The chair is only a thought made visible. All the things that we use in our daily life from a pin up to the houses that we live in, are first in the mind of man. Man makes many useful and many beautiful things, but they are inanimate things—that is, without life. God alone can give life. All life is of God. Everything we see about us, living, moving, breathing, is created by God—is a thought made visible. You and I, the trees, the flowers, the animals must first have been in God's mind as a thought, and then made visible.

Everything was created for a purpose. The flowers furnish honey to the insects; the bright colors and the perfume that delight us are only a guide to show the insects where they can find food. The trees breathe in as their food carbonic acid gas that is a deadly poison to us, and they breathe out pure oxygen that is necessary to our life. That is why the country air is so much sweeter, purer, and healthier than the air in cities where there are no trees to breathe in the carbonic acid gas.

Now every tiny creature in the world, as well as the trees and plants, has work to do; and each one does the work God has

given it to do. I am going to talk to you to-day about earth-worms, because I want you to know the value of even the ugly and unattractive things in our world's economy—that they may become beautiful to you as you learn something of their usefulness and the wonderful mechanism of their bodies. Many of you have seen earth-worms when you have been in the country. Sometimes we find one in a flower pot. Being without sight, hearing, or smell, they are very helpless; they can only feel—but they do a great work for man in the fields and gardens. They burrow in the ground; that lets in air and rain, thus draining the land; they swallow earth and dead leaves, pass them through their bodies, and throw them out as a rich mold, thus making a field rich where before nothing would grow. They will cover a field with rich soil to a depth of seven inches in thirty years; they sow seeds of trees so that many of the fine, large, beautiful trees we see in the fields were planted by the ugly little earth-worms.

The earth-worm has no teeth, but he does what no other animal does—digests his food before he eats it; if leaves are not decayed enough for him to eat with comfort he covers them with a juice from his mouth that softens and partly digests them before he swallows them. His food passes down a long throat into a sort of crop, and then into a gizzard where it is ground up by the little stones and gravel he takes with the earth: it then goes into another passage, and after the worm has taken out all that he requires to keep him alive the rest is thrown up at the mouth of his hole—a rich black earth fit for grass and trees and flowers to grow in.

The earth-worm has a great nerve that runs from head to tail underneath the body. This nerve warns him of danger when he touches a sharp stone or broken glass, so that he can quickly draw back from it and thus escape injury. The worm has from one to two hundred rings running around his body; each ring is covered with bristles that give him a hold upon the ground; he stretches out one ring, draws up the next close to it, then the next, and so on. When he has drawn up the last ring he begins with the first, pushing out the front rings and pulling the others after them. It makes no difference how he crawls; he can go just as well backward as forward. He lives in the ground, going down into the earth in almost a straight line from one to four feet. At the bottom he has a little sleeping room, which he carefully lines with seeds, for he does not like dampness.

Now you know how the earth-worms help us. I will tell you how we can help them. They cannot live long in water, but drown after a little while, because they breathe through all parts of their bodies.

It is kind to take them out of water. They can only live a few hours where there is no moisture; so if you see them in a dusty road you can help them by sprinkling water or covering them with moist earth. They are man's helpers and God's creatures: therefore, we should show love and kindness to them.

Remember, your pledge, "I will try to be kind to every living creature and protect it from cruel usage," applies to the earth-worm just as much as to the dog, cat, or horse; and if you see any boy or girl hurting an earth-worm, ask him or her not to do it and then tell the story as I have told it to you.

HENRIETTA LATHAM DWIGHT.

## THE KINDLY CLUB.

I AM writing this on the "Children's Page," but if any older Friends feel young enough to read it they may do so, and take it for themselves too. I have had a letter from a lady in New York telling me of a beautiful scheme they have started over there called the "KINDLY CLUB." Its membership is not confined to children, indeed I rather think it may be the other way about, but I thought I would *begin* by telling the children about it. Its object is "the cultivation of kindly words by kindly thought, and by the suppression of 'evil speaking, lying and slandering'." Each member is given a little pledge card, centres are formed, and meetings are held periodically at which there is music, reading, discussion and social intercourse generally, an effort being made to bring together those whom life usually separates, and to enrich the lives of those who are less fortunate than others.

If any of your elder sisters would like to form such a centre I will gladly furnish the Secretary's address, and in the meantime could we not have a little correspondence section, choosing a book to read each month, and sometimes writing an essay on a selected subject. We might publish the best essay in "Anubis."

I would suggest as our first subject: "How can I best help others?" and I shall be glad to hear from all boys and girls who care to think it out and write an essay on it.

There is no fee in connection with the club, but if you want your essays returned, or replies to your letters please enclose a stamp.

Each member is asked to sign the following pledge:

"As a member of the Kindly Club, I will strive earnestly to cultivate kindness of thought and word, and resolve never to repeat derogatory or ill natured remarks of another, never to belittle anyone, never to spread unkindly gossip or scandal."

"Words are great forces in the realm of life!

Be careful of their use."

---

## New Books.

THOMAS LAKE HARRIS, THE SEER; by Respiro, price 2/-,

This book forms the fifth of a series on the "Brotherhood of the New Life" whose founder is the subject of the present treatise.

His seership was a *gift*, and commenced at the early age of three, when he saw wonderful visions, the meaning of which he only apprehended many years later.

"So, as I remember,

A wistful child grown to but three year's size,

I woke one dawn-tide in a lone white chamber,

And sportive fairies danced before mine eyes,

Gold-clad, gold-winged, form, feature, motion won

From living light-beams, infants of the Sun."

This wonderful power of clear vision is claimed to be the result of "Internal Respiration". A clear (?) understanding of this term may be gained from a study of the first volume of the series, from which we make the following extract:

"Internal Respiration is the breathing, not only into the spirit, but also into the body, of the atmosphere of Heaven, the Divine Proceeding, or the Holy Ghost. It has therefore no relationship with the

respiratory formulas of Occultism ; whether as taught secretly to the initiates of the Western and Eastern schools, Rosicrucian and Theosophic Orders, or as partially revealed to the uninitiated as the Science of Breath. It is entirely on a different and a higher plane. These formulas of Occultism are in the Kabalistic world of Assiah, the plane of material action ; possibly with a high adept ascending to the world of Yetzirah, the angelic plane of formation, but scarcely beyond. Internal Respiration, on the other hand, commences in the world of Atziluth, the Archetypal plane of pure Deity ; descending thence through the world of Briah, the archangelic and creative plane ; till passing through Yetzirah, it is ultimated in Assiah. From this it follows that whereas the respiratory formulas of Occultism can be mastered by long practice combined with a determined will, Internal Respiration is a Divine gift."

Trained in the harsh tenets of Calvinism the youthful seer was well-nigh crushed by its gloom and hopelessness ; but in 1840 at the age of seventeen a heavenly visitation from his departed mother changed the whole current of his life and taught him the two grand truths of the Fatherhood of God and the universal brotherhood of man. To this vision he often alludes in his published works, and he has beautifully described it in verse :

" My child, poor child, always of this remember :  
 God is your father and your brother man."  
 'Twas in a night of youth's most drear December,  
 Wounded, athirst ; the pity broke, it ran  
 Through mists that goldened, till supernal day  
 Lit the dark room ; December lost in May.  
 Thenceforth my life changed : touched by Motherhood,  
 The calyx of the soul wreathed lips to part :  
 The pure in beautiful, the true in good,  
 The brave in conduct, lyrical in art,  
 Rose in me as the vine may from its root ;  
 Yea, and thereafter Christ was borne to fruit."

The genius of T. L. Harris was equally at home in prose and in verse. His first great works were poems received clairaudiently from a high spiritual source. In the "EPIC OF THE STARRY HEAVEN" he anticipates some of the fundamental doctrines of Theosophy, including the septenary constitution of all things as set forth in the SECRET DOCTRINE, and the Theosophical idea of an impersonal God :

" God is in all things, yet over all,  
 Else were creation a corpse and a pall ;  
 God is o'er all, or there is no God ;  
 God is in all, else is all a clod."

Yet the Theosophists have been among those who have doubted his seership. Although he beheld the VISION OF ADONAI no less than nine times in thirteen years, and this vision was afterwards taken as the test of true seership. The details of his visions agree in almost every particular with those described in the "PERFECT WAY."

In the WISDOM OF THE ANGELS we have an account of T. L. Harris's initiation into his early spiritual use, the final test being his willingness to give up friends, home, country, and life itself if required — this test he successfully passed.

In 1857 he experienced a fiery trial in the shape of a personal visitation from Infernal Spirits, his mediumship having been developing

for some years, and exposing him to the indiscriminate influences of good and evil spirits. But he fearlessly met their attack and emerged scatheless, and fully retaining his *positive* character. Though a medium he was never controlled, he spoke and wrote at the spirits' dictation only.

In "CONVERSATION IN HEAVEN" occurs an analysis of Rome, whose power is attributed (1) on its evil side to Black magic, to which some of its dignitaries are known to have resorted, and (2) on its good side to the Recognition of the Divine Motherhood.

In 1867 his publications ceased, his subsequent writings being printed privately for the Brotherhood. The series under review are, strictly, compilations from his works. Those desiring further information should read—INTERNAL RESPIRATION; T. L. HARRIS, THE MAN; and THE BROTHERHOOD OF THE HIGHER LIFE; its Fact, Law, Method, and Purpose.

---

PHRENOPATHY; OR RATIONAL MIND CURE, by Chas. W. Close, price \$1.00—Consists of a practical series of lessons on the proper control of the Mind—The book is divided into three parts: Principles of Spiritual Science; Relation of Body to Mind; Practical Application of Principles. To each section are appended questions which the student may use for self-examination, or answer in writing and the Author generously offers to criticize the answers free of charge.

The book is intended for STUDENTS and it eminently fulfils its purpose, evincing a thorough grasp of the laws underlying mental action and setting them forth in a clear practical manner.

The fundamental principles of spiritual science are first explained, and here the author rightly says there is absolutely but *one* substance, variously called Spirit, Mind, and Matter. Prime Creature Substance or Spirit manifests in a crude negative form called matter and in a more refined positive form as mind, but all is Spirit and ONE. This being so, by understanding and conforming to the laws of Spirit its manifestations in Mind and Matter (or Body) may be always perfect.

"The soul is the controller of the human body, and in its normal condition the body is the obedient servant of the soul." The soul is the medium between Spirit and Matter, and, by drawing sustenance from both poles of being, gives eternal expression to the real man.

The use of the physical body is two-fold :

- (1) It gives visible expression to the soul in its present stage of development;
- (2) It gives the soul that experience of physical life necessary to the building up and perfecting of the spiritual body,

In part 11: Relation of Body to Mind, the functions of various organs of the body are explained, and part 111 is devoted to practical applications for Self-Healing. Here we are told that *Disease* concentrates the mind upon the bodily ailments. To destroy disease therefore we must change the mental concentration. The mere transmission of thought from the ailment is often sufficient to remove it, and this explains the success of so many (even) *unscientific* methods of healing. The same principle really underlies Faith Healing, Christian Science, and all Mental and Spiritual methods. But different minds require different phases of truth, and so no one

method succeeds in every case. "Phrenopathy" is distinctly what it claims to be, rational.

The three different modes of mental Healing receive attention. They are: Animal, Mental and Spiritual. On the animal plane healing is expressed by animal magnetism and is almost entirely subconscious. Next comes hypnotic healing where the patient's mental action is subordinated to that of the hypnotist. Much good may be and is done in this way, but it also exposes the patient to much danger and it at best affords but temporary relief unless the patient rises above it. Spiritual healing appeals to the innermost ego and rouses it to the recognition of its own supremacy. The book closes with a strong statement of Individuality.

---

THE CONQUEST OF FATE—by the same Author, (10 cents,) has been written in reply to a number of letters asking how this can be done. It is based on a proper understanding of the Supreme Self, which is a part of the great I AM just as the water in a river is the river. "The true individual is the unseen ideal which projects itself in the personality," which manifests through the body which it is not but which it uses.

"Fate is an actuality, and whatever is, is so because of that which went before, and it is right and wise to say 'kismet,' and accept and make the best of such conditions as we find about us, but though fate is strong the human will is its MASTER AND DIRECTOR.

THE MIND, WHICH IS THE ORGANIZER OF LIFE, CAN BE SO DIRECTED AS TO CREATE A NEW FATE THAT SHALL BE AS WE WILL!"

Fate, the author tells us is governed by immutable law—given certain conditions and certain results *must* follow—but it is the *Spirit of Man* which *makes* the conditions. We are not "bound by the stars" nor yet "foreordained by God" to suffer or to do certain things—"I AM I, FEARLESS AND FREE!"

---

THE VALUE OF ESOTERIC THOUGHT. by C.W. Close, 126 Birch Street, Bangor, Maine. (10 cents.) The value of esoteric thought lies (1) In its ability to present absolute truth in the form of uplifting thoughts and ideas to the minds of the individual and the race, without being actively opposed by erroneous belief; (2) In its resultant power of awakening individuals to the acceptance of higher ideals of life; (3) In promoting the growth and freedom of the thinker by the removal of opposing ignorance, and by the added weight of correct thought."

This little pamphlet contains nothing new, but it is clear and to the point. The value of right thinking can never be over estimated and it cannot be too often impressed on us. The influence of our thoughts is felt far beyond the sphere of our consciousness.

An interesting chapter is devoted to the Healing Influence of Books and Papers. It is a well known fact that, as we are here told, the printed words express the magnetic vitality of the author, and by merely holding a book in the hand its message may be received.

---

SEXUAL LAW AND THE PHILOSOPHY OF PERFECT HEALTH, by C.W. Close (10 cents.) Read the chapter on Concentration—The power to concentrate is at the basis of *all* advancement. It can only

be gained by practice, no books or teachers will ever impart it, but much help may be got by the way from such treatises as this.

---

INTUITION, a lecture by S. A. Weltmer, 1 dollar. The lecturer traces the evolution of man's primitive intuitions, from the childhood of the race and of the individual to its final consummation in the finding of the "kingdom within." The booklet is full of inspiring thoughts, and is itself, very fitly, as we are told in the preface the work of intuition or inspiration. It is given as a premium with

---

WELTMER'S MAGAZINE, monthly, 6/6 per annum, "a journal for investigators." The April number contains a beautiful essay on "The Purpose of Life" by the editor. It is replete with interest, and food for thought presented in a bright attractive manner.

---

THE ASTROLOGICAL MAGAZINE, by Suryanarain Row, B.A., M.R.A.S., Madras, India—monthly, 7/- a year—contains a valuable series of lessons in Astrology and much interesting information of a miscellaneous character.

---

## Editorial.

THE first number of "Anubis" has been well received and I desire to thank all those who have so kindly supported it. It is proposed in future to issue it monthly instead of quarterly; in these days of Daily Papers and second and third editions, a magazine making its appearance only once in three months stands a very good chance of being forgotten, unless it has made for itself a great reputation. If any of the present subscribers prefer continuing to receive it quarterly I shall be glad to hear from them.

---

A series of Articles on Astrology commences in this number. Nemo and Heinrich Däath, both well-known experts, have kindly offered to contribute regularly to this section. The latter is making a collection of horoscopes of leading Occultists and these will from time to time appear in the pages of "Anubis." I shall be glad to hear from anyone able to supply the necessary data for this purpose. W. J. Colville's horoscope will be given shortly.

---

In accordance with requests to that effect a correspondence column will be started in the next number, to deal with questions of general interest.

---

The Science of Colour is rightly attracting a great deal of attention. There is a vast future for both Chromopathy and Chromoscopy. With the former Dr. Babbitts' famous treatise has made us familiar, and his methods are being put to practical test in this country as well as in America. Mr. Colville, who is an enthusiast on the subject, sees in

Jersey an ideal place for the establishment of a Solarium where patients could be received for definite Light and Colour treatment exclusively.

---

Chromoscopy is not yet so widely known ; it deals with the influence of colour on character and life, and it has been proved that even the wearing of certain colors materially affects the welfare of individuals. A better understanding of the subject will doubtless help to do away with the depressing custom of wearing black for mourning.

---

Light and color suggest to us their great source, the life giving centre of our Solar System, formerly worshipped as the God Apollo. The author of the "The Throne of Eden" has a great deal to say of an order known as the "Anastasian Confraternity," a body of Initiates into the mysteries of Apollo, possessing miraculous healing power. The healing properties of the material Sun are universally acknowledged, and all matter being but the garment or outward symbol of an inward Spiritual power, this century may well witness many more wonders through the agency of this mysterious Order.

---

I have before me some interesting pamphlets on "Sun Worship" or, as it is called "Mazdaznan Philosophy," but I have not space to more than allude to them this time. The cult has a following of about two thousand, and they talk of erecting a Temple at a cost of a million dollars.

---

A Judgment, by "Nemo," of the Horoscope, on page 1, no. 1, will be given next time.

F.V.





## A REMARKABLE OFFER! A Specimen Copy of "Modern Astrology," and FOR A TEST HOROSCOPE ONE SHILLING

This unique offer is made to advertise "MODERN ASTROLOGY," and prove to all sceptics that Astrology is a true science.

To convince everyone that we have confidence in our ability to give a reliable TEST Horoscope, we will refund the money sent us if the Horoscope is not true.

Send a Postal Order for One Shilling, or 14 Stamps, with the time, date, sex, and place of birth, but if you do not know the hour of your birth, send the date, etc., and we will satisfy you.

Address—O.N.R., EDITOR, "MODERN ASTROLOGY,"

9, Lyncroft Gardens, West Hampstead, LONDON, N.W

Horoscopes will be written in French if desired

## The New Man.

A JOURNAL  
DEVOTED TO

Practical Helpfulness

In the attainment of Physical, Mental and Spiritual Health  
Beauty and Opulence. . .

Sample Copy Five Pence in English Postage Stamps.

THE NEW MAN PUBLISHING COMPANY, Iowa City, Iowa, U.S.A.

### UNIVERSAL RELIGION.

QUARTERLY.

*An Exponent of Universal Religion.*

A Magazine emphasising the metaphysics of Divine Science, Mental Science, Theosophy, Occultism, Mysticism. It is also the organ of the Order of the White Rose.

Edited by J. C. F. GRUMBINE.

Author and Lecturer,

1718, West Genesee St., Syracuse, N.Y.

### The College of Divine Sciences & Realisation.

This school of correspondence is the only one of its kind in the world, is conducted by J. C. F. Grumbine, the author and lecturer. It is Conducted through the mails, is devoted to the "System of Philosophy concerning Divinity," and connected with the Order of the White Rose Branch of the Rosicrucians. Clairvoyance and Psychometry, Inspiration, Healing, Telepathy and Illumination are made operative and practical.

For booklet and circulars, send to

J. C. F. GRUMBINE,

1718, West Genesee St., N.Y., U.S.A.

or Editor "ANUBIS."

# Expression.

*A Journal of Mind and Thought.*

PUBLISHED MONTHLY.

Terms—6s. 6d. per annum net (1 dollar 58 cents). Single Copies, 6d. (10 cents).

"Expression" teaches practically the power of thought and its application as a means of securing health, happiness and prosperity through the recognition of the divine nature of man.

For subscriptions and correspondence address the Editor, care of W. ISACKE, 211, Edgware Road, London, W., where copies of the journal can be purchased.

WHERE OTHERS FAIL

## I SUCCEED

In the treatment of many diseases.  
Send for free copy of

THE TWENTIETH CENTURY PHYSICIAN,

containing my

Special Offer to the Sick.

Address:

CHAS. W. CLOSE, Phrenopathic Healer,  
Healing Dept., 109, 126, Birch St.,  
BANGOR, MAINE, USA.

## PURE BOOKS ON AVOIDED SUBJECTS.

Circulars of these and a trial trip  
subscription to a . . .

QUAINT AND  
CURIOUS MAGAZINE,  
all for 10 cents.

Positively none free.

## YE QUAIN MAGAZINE,

DEPT. 45,  
7, St. Paul Street,  
Boston, Mass.

*Vulgus ex veritate pauca, ex opinione multa aestimat.*

# HEINRICH DÄATH,

ASTRO-SPECIALIST.

Nativities, 10/6, £1 rs., and upwards. Tables of Houses computed for any meridian. Dials plotted for any latitude—equinoctial, erect, reclining, declining, reflective, globe, etc. Trigonometrical, algebraic, and mathematical calculations of all kinds. Clients in every part of the globe.

ADDRESS ALL COMMUNICATIONS TO

22, SALISBURY ROAD, WEST BROMWICH,  
ENGLAND.

Yearly subscribers to "Anubis" may have ten years' directions with the guinea horoscope.

---

THE MAGAZINE YOU WANT! ❧ ❧

# WINGS OF TRUTH.

---

The New Science of COLOURS and NUMBERS—

## CHROMOSCOPY!

---

*As perfected by the discoverer, Mr. William Heald, after years of study and research. Colours and Numbers applied to human destiny, life, and character. Future events revealed, speculation, etc.*

The proprietors of 'Wings of Truth' have made special arrangements with Mr. William Heald, whereby they retain the sole right to publish a series of articles from his pen, teaching the mysteries of the Science of Chromoscopy (to be publish in book form at the end of the year.) These articles are now appearing in 'Wings of Truth' monthly, with coloured supplements illustrating same. The teachings of Chromoscopy are thus given to the World for the First Time. (Special 1s. coupons for tests of the Science given in the magazine.)

"Wings of truth" also treats of Concentration and Personal Magnetism; Hypnotism (articles to appear from July issue by FRANK H. RANDALL, the well-known author and hypnotist); Diet; Physical Culture; Theosophy; and

**W. J. COLVILLE** ❧ ❧ ❧

The Celebrated author and lecturer, is contributing a series of Articles on **MENTAL SCIENCE: Its Practical Application to Health and Success.** Commencing in May issue, now ready.

'Wings of Truth,' 80 pp. and cover, 5s. yearly. single copies 7d. post free.

**E. MARSH STILES, Publisher, Dept. A., 12, St. Stephen's Mansions, London, S.W.**

---

**L. R. H.** Announces that she will cast Psychiscopes (views of the soul). These soul revelations are written and sent to you; they are unique and original, both in the subject matter and scope of the field covered. Her success in this work, as in her Teachings, has been undisputed. All phases of destiny are considered as the need is manifest. The Psychiscopes are sent as helps to life.

---

### CONDITIONS.

The applicant is required to furnish the full name and date of birth, and such questions as vex him for solution.

**Five Questions answered for - - - Two Dollars.**

**Full Delineation or Psychiscope - - - Three Dollars.**

---

### TESTIMONIAL.

"The character reading you sent me is wonderfully true and exact—more than I expected—though I am an entire stranger to you. Surely nothing could be more satisfactory, and I am highly gratified.

"Nov. 15th, 1901.

"S. L. C., Boston, Mass."

---

Send express money orders payable to J. C. F. Grumbine, 1718, West Genesee Street, Syracuse, N.Y., U.S.A.

# THE ASTROLOGICAL MAGAZINE.

EDITED BY B. SURYANARAIN ROW, B.A., M.R.A.S.

102, LINGA CHETTY STREET, MADRAS, INDIA.

Monthly 7/- a year. Lessons in Astrology.—Horoscopes of Countries and Noted Men and Women.

## DIET VERSUS DRUGS.

NATURE CURES ALL AILMENTS.

Read "DIET *versus* DRUGS," and master perfect health through a proper diet.

Price 25 cents (U.S. Stamps taken), with eight Essays on Diet for a dollar bill.

S. LEPPLE, 28, Clovelly Mansions, Holborn, London, W.C., England.

**FANCY NEEDLEWORK** Of all kinds. Orders taken  
by an EXPERIENCED  
LADY.



MENU CARDS, etc., in Water Colours. Terms Moderate.

A.B.C., c/o Editor "Anubis," 14, Arcadian Gardens, Wood Green, London. N.

# MENTAL HEALING

BY PRESENT OR  
ABSENT TREATMENTS.

Very successful in INSOMNIA,  
INFLUENZA and DIPSOMANIA cases

Lessons given by Correspondence.  
SUCCESS TREATMENTS for Examinations.  
NO Failures.



MRS. LEWIS can be consulted from 5 to 7 on  
Mondays and Thursdays, 11 to 1 on Wednesdays,  
or by appointment.

22, UNIVERSITY STREET, W.C.