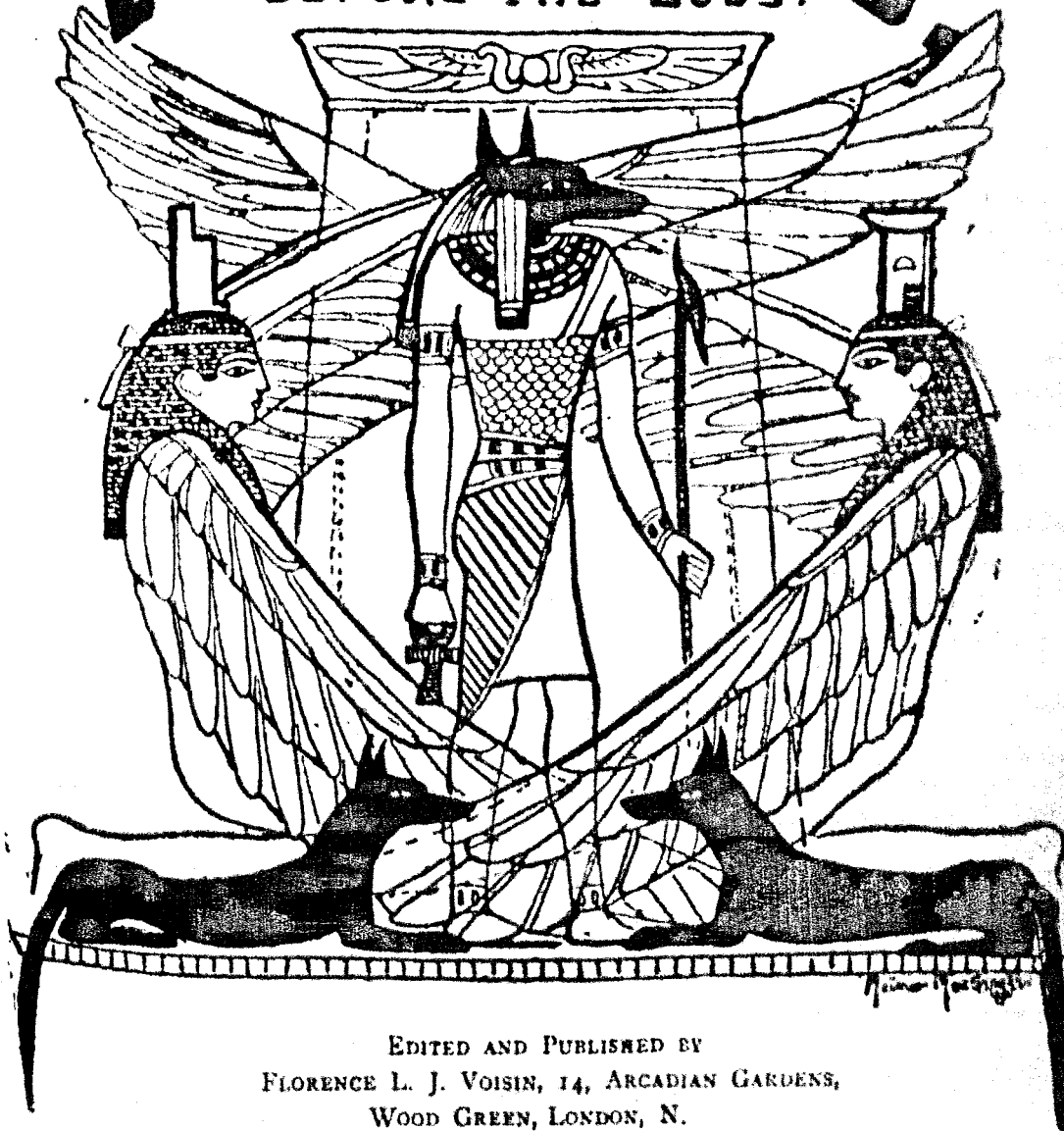


HOROSCOPE OF EMILE ZOLA.

ANUBIS

THE WATCHER
BEFORE THE GODS.



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

E. B. BROWNING.



Buddhism.

I HAVE been asked by the Editor to contribute an article on the teachings of the Great Saviour of India, whose followers to-day number about five hundred millions of people inhabiting the countries of Japan, Korea, Manchuria, Mongolia, China, Siberia, Tibet, Cambodia, Siam, Cochin China, Burma, India, Arakan, and Ceylon.

Sir Edwin Arnold, in his admirable poem, the “ Light of Asia,” has, in a marvellous manner, depicted the life and teachings of the Great Teacher, who was born in India, in the city of Kapilavastu, in the kingdom of his father, near the present independent territory of Nepal, on the borders of the Himalayan slope. No better book can be recommended to the English people than the “ Light of Asia ” to know the beautiful and self-sacrificing life of Sákya Muni.

It is strange that the Religion that was founded by a Prince of the Aryan royal family for the welfare of the Aryan people of India should have been banished by the priests of Brahmanism from its birth-place, and that the complete eradication of it from its native soil should have been accomplished by the Arabian invaders of Islam, who conquered India about a thousand years ago. For nearly a thousand years this purely Aryan Religion, founded by an Aryan Prince, after it had flourished in India for nearly 1,500 years, has been forgotten by the people of India. Attempts are being made by the Mahà Bodhi Society to revive the Religion, and there is every hope that the efforts of the Maha Bodhi Society will be realized, and that in this 20th century the civilized world will witness the resuscitation

of this venerable Religion, and bring happiness to the 300 millions of the ignorant, superstitious, caste-ridden people of India.

To correctly understand the doctrines taught by the BUDDHA, one has to study the language and the literature—known as Pāli. It was the ancient language spoken by the people in the Gangetic Valley; and as BUDDHA's mission was to teach the people He adopted the language of the people. Sanskrit was the aristocratic language of the priestly Brahmans, who pretended to be the sons of the god Brahmā, born out of his mouth. They were, according to their own estimation, pure in caste and white in colour, and all the rest of the Indian people were impure and black. The Sākya Prince, the future BUDDHA, belonged to the royal house of the ancient Kshattraja clan of the Ikshvakus. He, after his enlightenment, becoming the omniscient Teacher of Gods and men, exposed the fraud invented by the Brahmanical promulgators, and declared for the first time as a sociological and anthropological fact that between man and man there is no difference; but that differentiations exists between the different species of animals; and that from a sociological point of view the reigning family, or clan, of a kingdom or community was superior to the priest who presides at ritualistic celebrations; and above kings and gods, the man of holiness, who has no sin, was supreme. Middle India, according to the Pali texts, is the land where all Buddhas are born. The Buddhas are called Tathāgatas. A Tathāgata is born at the proper time, before Righteousness begins to wane, so that he may set up the lamp of Law which will last for several hundreds or thousands of years as a beacon-light for erring Humanity.

The Earth's age is reckoned in Buddhism by geological formations. Between each Buddha the period is called a Buddhāntara, and the time at the lowest possible calculation required to make up a Buddhāntara is 57,600,000 years; and this is the time allowed for a human being, born in the Tusita heaven, to enjoy the celestial delights. In this Bhuddha Kalpa there have been the Buddhas KAKUSANDA, KONAGAMANO, KASSAPO, and our Buddha, GOTAMO, of the Sakya clan; and our holy Religion, therefore, had existed before, but had gone into obscuraton, and each Buddha re-discovers truths promulgated by His predecessor; and the Buddha Kakusanda, the first of the series, appeared on this earth 230,520,000 years ago! You see, according to the principles of evolution, as taught in Buddha's Religion, before the Creator, Gods, and Lords came into existence, our earth had existed and had Religion as well.

The European people, who are now considered very civilized, had not been so a thousand years ago. The Romans and Greeks had a civilization of the Aryan type, but it was destroyed after the conversion of Constantine, a ruler noted for his cruelty, who murdered his wife and son, and whose excessive taxation contributed much to the



downfall of the Roman Empire. To quote an article in the *Open Court*, March, 1902: "Within sixty years of the advent of the Emperor Constantine, three hundred and thirty thousand acres of one of the fairest portions of Italy had been abandoned. Men produced only what would suffice for their immediate needs, for the Government lay in wait for all savings. Capital vanished, the souls of men were palsied, population fled from what was called civilization, men cried for social death, and invited the coming of barbarians."

On the foundations of a rotten empire Roman Catholic Christianity grew, and it extended its influence up to the appearance of Luther. Roman Catholicism was introduced into Asia in the 16th century, and the results have been unhealthy so far as Ceylon is concerned, for a great many architectural structures of great antiquity were destroyed by the Portuguese. But Catholicism gained, inasmuch as the Buddhistic symbols, such as the rosary, altars, candles, incense, and the architectural designs of churches were copied from Buddhism. The dome of St. Peter's at Rome is simply a duplicate of a Buddhist Dàgoba as is to-day found in the sacred and ancient city of Anuradhapura, in Ceylon.

The present progressive material advancement is due to the scientific investigations of men who, keeping aside theology, made researches in geology, astronomy, physics, chemistry, electricity, philosophy, philology, and psychology. Steam navigation has lessened the distance; and explorers have visited countries lying far away from Europe; and scholars, by their studies in the domain of philology, have found the beauties of the ancient languages of Pali and Sanskrit, and have unearthed hidden gems which are now being appreciated by the University graduates in England, France, Russia, Germany, and America. Since the latter part of the 19th century Christians have begun to send missionaries to Ceylon, India, Burma, Japan, and China, to convert the Buddhists, who are named "heathens," "pagans," and "idolators," and Buddha's religion is called an atheism and a soul-less religion. Buddhism had been a missionary religion for 2,480 years. Buddha was the first missionary in the world. After he had converted 60 young men of noble families to his new faith He sent them all over India to preach the "Doctrine of Immortality" to all beings. Kings, queens, princes and princesses, nobles and commons, peasants and farmers became His followers; and for the first time in the history of the modern world a new religion was taught, enunciating the nobility of manhood based on purity and holiness. Dumb animals were saved from the butchers' and priests' knives, the uselessness of rituals proclaimed, mystic incantations and magical manifestations, which had occupied a high place, were brought down and classified as "animal sciences." Heaven, which was thought to be a post-mortem existence, was shown

to be a condition to be realized first here on earth by a pure life, and a new system of ethics was promulgated on a psychological basis, the ego as an unchanging entity ; a spiritual substance was shown to be a phantom ; mind, as the chief factor of human evolution and dissolution, was recognised, and the law of cause and effect was enunciated ; mythological religions, monotheistic, pantheistic, nihilistic, spiritualistic, mystic, hedonistic systems were analysed and relegated to the domain of sensations. Ignorance and selfish desires, as the root cause of all suffering, were emphasised ; metaphysical speculations about the Whence and the Whither were ignored, and the noble eightfold Path proclaimed, viz. :—Sammāditthi, Right Analysis ; Sammāsankappo, Right Aspirations of Love and Renunciation ; Sammavācā, Righteous and gentle Speech ; Sammākammanto, Righteous Actions in abstaining from killing, stealing, and sensual indulgence ; Sammā Ajivo, Righteous Livelihood in abstaining from slavery, butchery, selling liquor, poisons, and murderous weapons ; Sammāvāgamo, Right Exertion to increase good and decrease evil ; Sammasati, Right Reflections on the phenomenal nature of Body, of sense experiences, of thought processes ; Sammāsamādhi, Right Concentration of pure thoughts, ending in the realization of absolute enlightenment and happiness *in this life and hereafter eternally*. Happy is the being who makes an effort to understand the great Truth taught by the BLESSED ONE.

Anagarika H, DHARMAPALA.

From the Rev. H. Dharmapala, World's Buddhist Missionary,
special Buddhist Representative,
World's Parl. of Rel., Chicago, Genl. Secy. Maha Bodhi Society,
2, Creek Row, Calcutta, or
Los Angeles, Silver Street, Cal., U.S.A.

Antique Spoons.

I.

IN these days of research, when, on account of the quantity of machinery used, the art of making anything with our hands is almost lost, we naturally hunt in out-of-the-way corners to find people or tribes who still use their talents in the old way. By means of machinery we are enabled to travel about the world and hunt out these old corners. There are still some left! In the heart of the Rockies, in China, Australia, India, and Africa; but like the wild animals, these tribes or people are sent further back, the more we with our civilisation advance, and so they become more and more difficult to find. The drawing shows two curious old spoons, and as these children of nature make their pots, jars and spoons, etc., from the patterns given them by their forefathers, and all these patterns are based on the religious belief of their own particular tribe or people, we are enabled by means of these signs to trace back and find what their old belief was, and why all their things are marked in this way. All tribes, indeed, every nation or community, can be traced back to two great divisions; those who originally worshipped the Moon, and those who originally worshipped the Sun. These are the large divisions; there are of course many sub-divisions which have arisen out of these two. It is also remarkable that those who have worshipped under the Moon "Luna" are the cannibals and those who commit horrible crimes, such as some of the Chinese, the Druids of our own country and others, who hold their religious festivals at night. The Sun worshippers, or those who hold their religious festivals by day, do not commit such atrocities. The two spoons here represented both come from the same great race, those who worship the Moon; but the lesser of the two belongs to one of the races who broke off from the original and took up a line of its own. I now propose that we look at the signs of the lesser spoon, and the interpretation thereof. Beginning at the base or handle, we see the beak and eye of a bird. This indicates that its owners travelled, or migrated, generally across a desert or sandy place. In this case, however, it was not over sand, but by water, that they went. The sign next the bird's head, shown on the drawings marked "front of spoon," is the round mark of the full moon, which always indicates the Moon worshippers. But it is enclosed in a scroll, with rivers marked narrow, rushes tall, and trees overhanging the water; the latter are shown by the light strokes obliquely drawn between the half circles of the Moon. Further up the handle of the spoon we find a



ANTIQUE SPOONS.

canoe, with the full Moon shining on it and water surrounding it, but the two points touching half circles or islands : this indicates that the people were traders between these islands. We know these to be islands, since they also are surrounded by water ; the reeds, or rushes, are marked higher up on the spoon, nearly touching the bowl. Just above the full Moon in the scroll we see a rather curious mark, it looks something like a very small harp, and indicates that the people of this tribe were beautiful singers, and this is the instrument to which they played and sang. How exquisite their voices must have sounded on the rivers, as they glided among the rushes, or under the large overhanging trees. This sign is found on the old relics possessed by the people in the Hartz Mountains, who train canaries to sing through reeds placed under water, whereby they lose the shrill notes which are so objectionable in most canary birds. Our bargees are also descendants of these races, though there are few now who have marvellous voices, but the shape of the head is similar. Also they have an intense love of the water, they are the most difficult race to get at and almost impossible to educate, being always on the move, and no persuasion will induce them to leave the water. Even if you persuade a mother to leave her child to be educated, you will find that sooner or later it goes back to its old life, in spite of the hardness and exposure, so innate is the love of the water. But to return to the spoon, the back shows, as you will see, the same signs as the front, with one addition, a pair of great white wings. In their tradings somewhere among the islands on the large rivers, these people must have come across large sailing vessels. These always went by the name of the "Great white birds." This sign appearing only on the back of the spoon seems to indicate its addition at a later date. The spoon itself is made of a rough kind of silver, almost looking like refuse silver, and was scratched when soft by some sharp instrument, probably a very sharp thorn. Let us now turn to the other spoon, and by the signs thereon read its history also. There is no doubt that this, too, belongs to the Moon worshippers, the large round, full moon, clearly marked in the inside and the outside of the bowl tells its own tale. From the handle of the spoon, we see that their religious festivities must have been the chief occurrences of their lives, for there are various portions of the body scattered about on the handle of the spoon, the eye, the hand, and a portion of the arm being clearly marked. These also have the beak of the bird, showing them to be wanderers over the desert, they have little islands clearly marked, but there is no water surrounding them, only bare spaces, shewing that these islands were coasts. At the base of the handle of the spoon will be seen a small V, higher up again on the bowl of the spoon a large H, then higher up again a large B—none but the priests have these signs, each of these letters is a number and shows

that the priest held a high office and was learned in all great learning; we find the same letters on the ancient religious manuscripts of the Egyptians, Chaldeans, Assyrians and Cretans. The inside of the spoon is shaped like a skull, and now we come to what perhaps is the strangest sign of all, that of the diamond with the long drawn out point at the base, this is the nearest sign of the Cross at which these races or tribes arrive, and any tribe having the token on their pots, spoons or garments, will be the easiest to convert to Christianity.

MAGDALEN FORBES WILLIAMS.

Christian Science : Weighed in the Balance and Found Wanting.

By E. W. BERRIDGE, M.D.

FOR many years, I have at times been brought into touch with "Christian Science" and its allied schools. I have read their books, attended their lectures, conversed with their exponents, and—seen their failures, sometimes subsequently treated with success by rational medicines. My investigations were not conducive to a further prosecution of the study. I have met a high priestess of the cult who utterly failed to cure herself, and at length abandoned it in disgust; becoming, moreover, during her priestesshood, bigoted and intolerant of the opinions of others. I have met another who claimed that through metaphysical healing she would never die, but who looked at least ten years older than when I saw her ten years before, and, in addition, was not nearly so amusing as formerly. I have read, from the pen of another, a series of malicious slanders concerning a well-known occultist, which were absurdly false, and about the truth of which she had evidently never taken the trouble to inquire, a proceeding which was neither "Christian" nor "scientific." So I said to myself, "By their fruits ye shall know them."

The most astounding confession of failure was recorded in the *Daily Mail*, sometime in 1899. "Mrs. Baker G. Eddy, the founder of the Christian Scientists, is lying critically ill at her home at Concord, New Hampshire. The leading Christian Scientists of the United States have been summoned to her bedside to make the supreme test of their faith in their endeavour to save her." It seems,

therefore, that their vaunted method of healing from a distance was inoperative in the case of their leader, the "real presence" of the faithful being required. Again, how did Mrs. Eddy become ill at all? If disease is simply an illusion of "mortal mind," she was only under the illusion of being ill. Why, therefore, make this fuss about it? There was nothing to be cured. It is like the question of the infallibility of the Pope. What need was there for a Œcumenical Council to decide the point? If the Pope were infallible, all he had to do was to say so, and the matter was ended.

I was told, however, by a recent convert, that I ought to read their inspired Bible, Mrs. Eddy's "Science and Health, with Key to the Scriptures." This I have done, taking the edition of 1902. The author asserts more than once, that the mere reading of her book has cured disease: if so, then Homœopathy receives an additional argument in its favour; for certainly I experienced more than one headache from wading through the deadly-dull pages of that dreary volume, full of egoistic assumptions, verbose and tautological to a degree.

The book recalled to mind the facetious definition of metaphysics: "When one man is trying to explain what he does not understand to another who has not the least idea what the former is talking about." Metaphysics are here everything; if the facts established by our senses (including "common sense") are opposed to her hypotheses, so much the worse for the facts. But facts are stubborn things, as Goethe shows. In the second part of "Faust," the following colloquy occurs between Mephistopheles and a Baccalaureus:—

MEPH.—'The Devil, here, has nothing more to say.

BACC.—Save through my will, no Devil can there be.

MEPH (aside).—The Devil, though, will trip thee presently.

Bayard Taylor relates an amusing story of Fichte, whom Goethe satirised as the Idealist. "It is generally admitted that this is Fichte, who, to borrow the words of a German commentator, 'comprehended the Not-Me itself as a product of the self-determined Me, and not as something existing externally to the Me.' When Goethe heard that a company of riotous students had collected before Fichte's house, and smashed his windows, he remarked that Fichte might now convince himself in the most disagreeable way that it was possible 'for a Not-Me to exist, externally to the Me.'"

Christian Science has lately been defined as the "deification of I-Myself." One of the mottoes of this volume justifies this criticism:

"I, I, I, I itself, I,
The inside and the outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I."

This amazing piece of doggerel is labelled "Anonymous." I am not surprised that the author was ashamed of it.

Mrs. Eddy blows her own trumpet with no uncertain sound. She equally denounces Agnosticism, Pantheism, Spiritualism, Hypnotism, Mesmerism, Animal Magnetism, Will-Power, Theosophy, and Esoteric Magic. She, figuratively speaking, keeps savage dogs, and sets man-traps and spring-guns, to keep trespassers off her preserves. "Various books on mental healing have since [1875] been issued, most of which are incorrect in theory, and filled with plagiarisms from 'Science and Health.' They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science. . . . In following these leadings of scientific revelation, the Bible was my only text-book. . . . No human pen or tongue taught me the Science contained in this book, . . . and neither tongue nor pen can ever overthrow it . . . Christian Science is indivisible. There can therefore be but one method in its teaching. Those who depart from this method forfeit their claims to belong to its school; . . . by which is meant that they adopt and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of divinity borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain intensely human in their origin and tendency, and are not scientifically Christian. . . . Any theory of Christian Science which departs from what has already been stated and proved to be true, affords no foundation whereupon to establish a genuine school of this Science. . . . Our Master . . . taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This remained to be discovered through Christian Science. . . . I therefore plant myself unreservedly on the teachings of Jesus, of his Apostles, of the Prophets, and on the testimony of the Science of Mind. . . . Whosoever affirms that there is more than one Principle and method of teaching Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and hence from its possible demonstration" (x., 110, 112, 147, 269, 456).

There is no mistaking this teaching. No "Revolt from Rome" is permitted; whosoever does not believe the Christian Science faith, without doubt he shall perish everlastingly, and is already Anathema Maranatha! Mrs. Eddy is the one and final inspired teacher—all others are counterfeits; she has even completed the imperfect teachings of Jesus! She certainly deserves credit for her self-restraint in not proclaiming herself a feminine incarnation of the Deity. However, there are already in England two ladies who each make that astounding claim, one of whom had been a student of Christian

Science. Perchance, however, in some distant æon, a new Mariolatry will arise, and the Goddess Eddy be worshipped with due rites.

Mrs. Eddy writes:—"As adherents of Truth we take the inspired Word of the Bible for our guide to eternal life" (p. 497). But her teachings are not always in accordance with that venerable collection of records. She says: "Theology and physics teach that both Spirit and matter are real and good; whereas the fact is that one is good and real, and the other is its opposite" (viii.). In my childhood I was taught from the Bible that God created this material world in six successive stages, and at each stage He pronounced it to be "good." Mrs. Eddy should go to Sunday-school again.

Again we are taught: "The supposition that corporeal beings are spirits, or that there are good and evil spirits is a mistake. . . . Soul is synonymous with Spirit, God, the creative, governing, infinite Principle, outside of finite form, which forms only reflect. . . . God . . . is the only Spirit. . . . Incorrect is the belief that spirit is confined here in a finite, material body, from which it is freed by death. . . . Matter seemeth to be, but is not. . . . Matter will finally be proven nothing more than a mortal belief. . . . Matter is the falsity, not the fact of existence . . . nerves, brain, stomach, lungs, and so forth have, as matter, no intelligence, life, or sensation. . . . The term souls, or spirits, is as improper as the term gods. . . . There is no finite soul or spirit" (pp. 70, 71, 73, 123, 125, 127, 466). This is simply the ancient hypothesis that all, except the Absolute, is *Maya*, illusion. The system, therefore, should be called Buddhist Science, if it is science at all—for Christ never taught it. If Mrs. Eddy denies the existence of finite spirits, she denies Jesus and the Bible; for is it not recorded that Moses and Elijah appeared with Jesus at the Transfiguration; and were they not finite spirits, once dwelling in finite material bodies? And did not the Apostle write, "There are gods many and lords many"? Mrs. Eddy is not so orthodox as she deems.

Mrs. Eddy further says: "The fifth erroneous postulate is that matter holds in itself the issues of life and death; that it is not only capable of experiencing pleasure and pain, but also capable of imparting those sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is called death. . . . This so-called sense still . . . ordains certain sections of matter, such as brain and nerves, as the seats of pain and pleasure" (pp. 92, 122).

I think that if Mrs. Eddy's sciatic nerve were suddenly severed without previous anæsthetization, if she did not at once die—I mean fall into the illusion that she was dead—from the shock of the sacrilegious hand of a surgeon being laid upon her sacred person, she would utter a howl of agony that would notify to all Christian Scien-

tists in the neighbourhood that this nerve, at least, was the seat of sensation. Moreover, this argument is fraught with serious consequences to the rising generation : it is almost immoral, for it is subversive of all nursery discipline. Suppose a youthful Christian Scientist is naughty, and has to be spanked. No sooner is the little rascal placed in position across the parental knee, than he will "realise" that "there is no sensation in matter"; and next day he will write to the *Christian Science Juvenile Magazine*, describing how "the subsequent proceedings interested him no more."

Mrs. Eddy states : "To material sense the severance of the jugular vein takes away life" (p. 122). Will she allow the experiment to be tried on herself? *Volenti non fit injuria*.

Again, "According to human belief the lightning is fierce, and the electric current swift; yet in Christian Science the flight of one and the blow of the other will become harmless" (p. 97). Telamonian Ajax defying the lightning was, under the circumstances, heroic; but Mrs. Ajax Eddy, feebly imitating her prototype, is an anti-climax. A church was once struck by lightning, and an irreverent Yankee observed, "Wal, the Almighty's good, but He's darned careless." Had Mrs. Eddy been struck by the flash, it to be presumed that the remark would have been quite unnecessary. But will she put this matter to the practical test, and submit to electrocution? However, on second thoughts, it is to be hoped that the experiment will not be made; it might encourage *Messieurs les assassins*; and a murderer who had, by Christian Science, successfully defied the terrors of the electrocution chair would be deemed a hero, and possibly would run for the * Presidency.

Mrs. Eddy writes : "Become conscious for a single moment that life and intelligence are purely spiritual, neither in nor of matter, then the body will utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well" (p. 14). The only objection to this statement is that it proves fallacious when tested. What about Mrs. Eddy's late illness, and her increasing feebleness from old age?"

The author also tells us what God and His messengers did and did not do. "God does not employ drugs or hygiene, nor provide them for human use : else Jesus also would have recommended and employed them in his healing. . . . He prescribed no drugs, urged no obedience to material laws, but acted in direct disobedience thereto. . . . Drugs, cataplasms, and whiskey, are stupid substitutes for the dignity and potency of divine Mind, and its efficacy to heal" (p. 143, 148, 158). The celebrated Augustus Tomlinson, ex-highwayman and moral philosopher, in his "Maxims on the Popu-

* With our apologies to the great American nation.

lar Art of Cheating" says: "Whenever you are about to utter something astonishingly false, always begin with, 'It is an acknowledged fact.'" A reference to the Bible, Mrs. Eddy's professed text-book, shows that the writings attributed to Moses are full of hygiene; that Isaiah prescribed a cataplasm of figs; Paul prescribed a little wine to Timothy; and Jesus placed clay, moistened in saliva, on the eyes of a blind man, and commanded him to wash in the pool of Siloam.

Mrs. Eddy affirms that "Jesus . . . restored Lazarus by the understanding that he had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, he would have stood on the same plane of belief with those who buried the body, and he could not therefore have resuscitated it. When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who thought they had died, but not otherwise" (p. 75). Then why does not Mrs. Eddy pay a visit to the cemetery and raise the corpses who "think they are dead"? But in John xi. 14, it is written: "Then Jesus therefore said unto them plainly, Lazarus is dead." I fear Mrs. Eddy does not believe the words of her Master.

Again she shows her want of acquaintance with the Gospels. "If seed is necessary to produce wheat, and wheat to produce flour, or if one animal can originate another, how then can we account for their primal origin? How were the loaves and fishes multiplied on the shores of Galilee, and that too without meal or monad, from which loaf or fish could come"? (p.p. 89-90). I advise Mrs. Eddy to refer again to the sacred narrative, then she will find that there were loaves and fishes actually present, the material basis for the subsequent transmutation. Of course, Mrs. Eddy cannot be expected to understand the *modus operandi* of the "miracle."

Again, "Will power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism . . . Will power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous" (p.p. 144, 206). It is recorded that Jesus said to a leper, "I will: be thou made clean." Therefore, according to Mrs. Eddy, Jesus was a sorcerer, and unrighteous! Is Christian Science the predicted Antichrist?

Again she says: The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published in the *Lancet*. . . . Men and women, of riper years and larger lessons, ought to grow in beauty and immortality, instead of lapsing into age and frailty" (p.p. 245, 248). The case in question is that of a lady who had a love disappointment resulting in insanity; she always thought

she was living in the same hour that parted her from her lover, and is said to have looked youthful at 74. But such a case is unique ; lunatics are not usually remarkable for their good looks, but very often for the reverse : and, without Mrs. Eddy's authority, I should hardly have ventured to connect Christian Science with dementia : but perhaps she knows best. It is, however, recorded that the celebrated Ninon de l' Enclos retained her youthful beauty to such an advanced age, that her own grandson fell in love with her, and committed suicide on being informed of the relationship. Hence Gladstone's proverbial "three courses" are open to those who desire to remain "beautiful for ever," without having recourse to Madame Rachel : (1) Christian Science ; (2) Insanity from a love disappointment ; (3) the life of *la haute courtisane*.

Mrs Eddy's views on marriage are unique : I hesitate to call them "advanced," as the term might be misconstrued ; but they are certainly *sui generis*. "Until it is learned that God is the father of all, let marriage continue" (p. 64).

Mrs. Eddy says : "Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. . . . The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron ? Because nobody believes that mind is producing that result on the iron" (p.p. 198-9). Is Mrs. Eddy really ignorant of the difference between organic and inorganic matter ? Or is her ignorance merely assumed ?

Finally, she denies the inherent power either of medicine or poison. "It is a mortal belief, not divine Principle or Love, which causes a drug to be apparently either poisonous or sanative When the sick recover by the use of drugs, it is the law of a general belief culminating in individual faith, which heals ; and according to this faith will the effect be. Even when you take away the individual confidence in the drug, you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse, equip the medicine with their faith, and the beliefs that are in majority rule Unsupported by the faith reposed therein, the inanimate drug becomes powerless. . . . If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does human belief, you ask, cause this death ? Even so ; and as directly as if the poison had been intentionally taken. In such cases, a few persons believe the potion swallowed by the patient to be harmless ; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is

controlled by the majority of opinions outside, not by the infinitesimal minority of opinion in the sick chamber" (p.p. 12, 155, 160, 177-8). To this extraordinary argument, I simply reply by this question: How did the first fatal dose of arsenic become poisonous; and how account for the action of a newly-discovered, or newly-manufactured poison?

There is, however, one sentence in this pretentious book with which I absolutely agree: "Communications gathered from ignorance are pernicious in tendency" (p. 78). Yea, verily!

[Weighed in the balance of Logic, Christian Science is indeed wanting, but so are most creeds to a greater or less extent. However, Logic does not save the world. "It is Faith that saves." "By their fruits ye shall know them." Christian Scientists have a long roll of trophies to show, and if, as their opponents claim, their cures are all cases of Nerves or Hypochondria, are these not worth curing? Drugs can do little, if anything, for these.

It is true that Mrs. Eddy is a sort of Pope, in her way, but why not as long as a section of humanity WILL have an Autocracy? They (and we) will grow wiser. In the meantime—

"A man's reach should exceed his grasp or what's a heaven for?"

Let us not criticise too harshly any who are doing a good work in a way which is not our way—"Judge not that ye be not judged, for with whatsoever measure ye mete, it shall be measured to you again."

For a kindly unbiassed statement against Christian Science, see "The Strength of the Bias," by Margaret Messenger, in "Eleanor Kirk's Idea" for October. By the way, the IDEA is one of the really good New Thought Journals, and is full of Ideas—practical ones.—ED.]

"And Asa in the thirty and ninth year of his reign was diseased in his feet until his disease was exceedingly great: yet in his disease he sought not the Lord, but to the physicians. *And Asa slept with his fathers*, and died in the one and fortieth year of his reign." 2 Chronicles xvi, 12-13.

Always bear in mind that profound sentence of Leibnitz, that men's intellectual errors consist chiefly in denying. What they affirm with feeling is for the most part right if it be a real affirmation, and not affirmative in form, negative in reality. As for instance, when a man praises the French stage meaning and implying his dislike for the Elizabethan dramatists.—COLERIDGE *ANIMA POETÆ*.

Intuition and Reason.

(Continued from p. 172)

BY OMNIA VINCIT AMOR.

While Reason works from the circumference, Intuition starts from the centre, going right to the heart of things, thereby enabling truth to flow downwards and outwards, and so displace error as it comes across it. To put it briefly; Intuition being insight, perceives; Reason being only insight, infers. Reason is self-confident, but Intuition is self-evident.

As an illustration of a perceived intuitive truth: *we love*. We not only love, but we know we love. We do not think, or infer, or logically deduce, or argue the *pros* and *cons*, but we *know*, and no amount of intellectual reasoning can for one instant alter an imbedded fact of our consciousness like that.

I admit that some so-called intuitive perceptions are often a process—unconsciously no doubt—of such rapid reasoning as to be almost instantaneous, making them, for all practical purposes, intuitive perceptions; still that is a very different thing to Intuition itself, there being certain truths that can only be grasped by Intuition, lying, as they do, outside, or beyond the realm of Reason. Reason and ordinary perception belong to the mental plane; Intuition, in its true sense to the spiritual; and I do not see how anyone can possess it, even in the slightest degree, unless, to that extent, he or she is in touch with the higher plane, although possibly unconscious of it. It may almost be termed spiritual perception, being in many ways synonymous with it, and is a faculty that only a few of our race possess consciously. By means of it we realize in our own experience, as an actuality, the oneness and unity of all things. This truth may be held as an intellectual concept, but that is very different to knowing it has a fact of one's own consciousness.

To give an illustration that will perhaps better convey to one's mind what genuine Intuition is, let us take one of the attributes postulated of the Supreme—Love. Reason may, nay often does, after mature reflection, deduce this truth—though more often, seeing the evil all round, it draws the opposite conclusion—still, it can only hold it speculatively, it does not know it as an actual fact. I may think, or even firmly believe it is so, the probabilities appearing so overwhelming in its favour; still, at the most it can only believe, it cannot positively know. Intuition, on the other hand, without any deduction, or external perception, knows,—not only simply believes—that whatever else the Absolute may be, He is Love, fathomless and unbounded Love. Intuition, not Reason, makes that an absolute certainty, a fact

of our own experience. Being on the spiritual plane, it opens to the Universal All, and is practically free from limitations. Being receptive, the truth enters, although it may be distorted and darkened, in its descent through the lower planes, intellectual, passional, and physical. We may mentally conceive of, and firmly believe in, God on the intellectual plane, but it is only through Intuition that we positively know, Intuition being necessary to grasp the truths that transcend the plane of reason.

Intuition differs from Reason in that it does not argue in order to prove a truth ; it simply reveals truth by its own inherent light. This light is within each of us, smothered perhaps, yet struggling to pierce the darkness, and when, at any time, it can penetrate the veil, comes to us as a flash of light, self-evident in its own brightness, sweeping away in a moment all the false philosophies that our finite Reason, unaided by Intuition, may have evolved. We then see and know truth for ourselves, and not because others have told us.

Clouds of witnesses testify to the truth of Intuition, although they may not have possessed it in an equal degree. Emerson knew intuitively the truths he uttered ; so did George Fox, our English Quaker. They never argued, they affirmed. Anna Kingsford possessed Intuition. Deep knowledge came to Boehme, the unlettered shoemaker of Gorlatz, through it. Swedenborg was illumined by it. Savonarola, the reformer, and Joan of Arc acted on it. Madame Guyon, Molinois, and a host of other Quietists ; likewise Tauler and the Christian Mystics were guided by Intuition. Lake Harris has learned the deep secrets of the universe through it. Plato and Pythagoras possessed it. Siddhartha, Zoroaster, Lao Tse and countless other Eastern sages knew intuitively the truth of what they uttered. Moses, Elijah, and Paul possessed Intuition ; so also did Jesus, the Christ, every veil in his case that hindered the light being rent. Many possess Intuition who have never been heard of outside their little circle, and who, by receiving truth intuitively are able to discern the spiritual states of others, there being a flow of harmony, or the reverse. They are like wax, upon which truth is stamped, impressed with its own seal, and known as such.

The seed germs of truth Intuition reveals will ultimately impart knowledge and wisdom beyond our uttermost conception, if only we let them unfold ; infinite possibilities being folded up within, only waiting the opportunity to open out. Sown in the density and darkness of the earth, the truths will germinate, striking their roots downward so that they may afterwards spring upward ; unfolding, first the bud, next the blossom, then the ripe fruit. Earth life and knowledge, and need of subsistence therefrom, is not first, although it may appear so. It lives and serves in order that it may raise up fruit and blossom, of which it is itself, in reality, an outbirth, the seed-form in its first potency being of the Tree of Life. The law of intuitional

knowledge is through the light and love of all the heavens,—celestial, spiritual, and ultimate—in its descent through, and by, which it is successively clothed.

Intuition becomes dimmer or clearer, according to our state. Much that is called Intuition is not so really, being at most a kind of perception; while truth seen partially, even intuitively, by different persons appears different, for it has many aspects, and each views it from his, or her, own standpoint; still, the essential underlying verities are always the same, the variation being in the aspect, or form in which it appears to each individually. Intuition, being on a higher level than ordinary reason, can only be understood by those on that level. Intuition alone can comprehend Intuition, just as Reason alone can comprehend Reason; for we all know that no matter how highly developed a man may be physically, unless he has the reasoning faculty, he cannot understand Reason. So it is with Intuition, and only those who have attained to it, even if in the smallest and faintest degree, know what it is. It is not merely the perception of certain facts, but the knowledge of what are generally considered unknowable truths. It senses the qualities of persons and things.

Reason—falsely so called when not serving Intuition—by building from the depraved animal sense, and the equally depraved animal mind, has created an external kingdom which is an inversion of, and opposed to, Divine Order. This is why we have an environment based on fraud, and reared in deception. Our individual lusts and greeds have become embodied in the characters and lusts around us. Individual and collective evils have acted and reacted on each other, till the body politic has become almost wholly corrupt. Individual, as well as collective, discord, disease, decay, and death have displaced on our planet the normal harmony, health and life of the universe, affecting nature throughout, till the whole creation groans to be delivered, waiting to be redeemed. Had Reason remained the servant of Intuition, and so in harmony with the Divine Will, instead of becoming a law unto itself, it might have been far different. Reason might then have selected the materials to fashion an environment, where harmony and order would have reigned supreme, and discord, sin and sorrow, been unknown, through constructing, or outstructing, after the form and fashion of the instruction of intuition. The outwork would then have been in unison with the insight, instead of hostile to it, and we should have had outward man, thought, and circumstance in the form and fashion of the kingdom of heaven, and nature, like Arch-nature, unselfish. Then it would always have been, as it shall be, when "the outward is as the inward," and we should have been spared the long ages of masculine tyranny, with its innumerable evils, during which woman has been largely kept down, and made the slave and plaything of man, instead of his equal.

The instinct of social as well as individual order has been implanted in us all, though forgotten during long ages of suppression, still it is ever present with us, waiting its manifestation. Even under our present most unsocial conditions, where selfishness and greed are enthroned supreme, we catch glimpses, here and there, of social order still existing, approximating somewhat to what an orderly society should be. Perhaps the most striking examples are to be found among the ants and bees, who by remaining truer to their instincts than man to his divine intuitions, have evolved a social order far in advance of ours, so much so, that the present merely natural man cannot even approximate to it, being unable to bring about an association of fitness—and true social order is impossible otherwise—apart from insight and Intuition. If man had allowed Intuition to guide him, keeping Reason in its right place, as servant to it, society would have been one harmonious whole, instead of, as now, a mass of warring atoms. We should then have seen the orderly unfolding of a divine social order, and the solidarity of the race would have been an actuality, instead of, as it now is, the unrealized dream of the altruistic few. The natural man can never become truly social. We must be spiritual first, and socialistic afterwards, as the result of our spirituality. Only as God becomes incarnate in humanity as He once was incarnate in Jesus of Nazareth, can humanity socialize and fraternize. When God has entered into us we shall know truth intuitively and shall love each other as Jesus loved us, not before. Brotherly Socialism will then become the law of our nature, as self-seeking is now.

Intuition comes to us through purity of life, thought, and heart. Our bodies and appetites must be subject to us, not we to them, and our wills wholly surrendered to the Divine; above all, when we see truth we must make it our own by doing our utmost to live it, otherwise it will take to itself wings and fly away. Truth is not ours until it is embedded in our acts of daily life; till then it is merely a speculation, a pious opinion, belonging solely to the notional.

To become pure in mind, so that truth may have free access, we must rid ourselves of that load of magnetism we are all encumbered with, in a greater or lesser degree, rising above and dissipating it, for not only does it debase and deaden the heart, but it also clouds and benumbs the intellect, thereby preventing us from seeing the truths Intuition brings. This is one reason why, with the best of us, our intuitions are so few weak, and far between, instead of being one continuous flood of light. Truth is largely hidden by the dense mass, somewhat as a black fog hides the sun and light; most of us being, more or less, hypnotised. We can never become bi-sexual, which is our true state—for we cannot be fully intuitional or spiritual until we are—and to which we must ultimately evolve, till we are free from it, but must remain on the merely natural plane of existence. It is impossible to rise very much, while we are so heavily loaded, many in

the density of their materialism being unable even to conceive of spirituality.

Intuition is not to be gained simply through prayer, aspiration or contemplation ; neither will metaphysics nor speculation bring it ; but daily duty doing in little things, in practical, willing service and use, sharing the burdens of humanity. The divine breath thus descends, enters into, and illuminates us. Like the kingdom of heaven, it comes not with observation, lo, here ! or lo, there ! but is within each of us, dormant or asleep perhaps, with most of us, but still there. Although we must never despise Reason, it being a most useful and necessary faculty, still great learning, and highly developed intellectuality, are not *sine qua nons*, as we see, for example, in the case of Boehme, who was a very uneducated man.

Again : Intuition is not attained by striving after it, it comes ; the wind bloweth where it listeth. By taking the childlike attitude, putting self aside, we become receptive to truth, so that it is born within us, becoming part and parcel of us, and not, as in the case of Reason, held merely speculatively by the intellect. Intuition is not to be forced ; we must be receptive before we can receive. If we make ourselves fit for it, it will come in its own good time. By desiring to be nothing, or as the Mystics would express it, by annihilating ourselves, we become ready for it. By losing our life, we find it.

Although in becoming intuitional we should be calm, and able to control our emotions, we should not go to the other extreme and so become heartless, cold, and unsympathetic, for if we do it will end in spiritual death. We are not to become less, but more, human, the nearer we attain to the divine. True Intuition does not separate the human from the divine ; perfect humanity being perfect divinity ; the highest ideal being the Divine Human. We do not love any individual less, but others more, as our love grows. No one begins by loving in the abstract, but the concrete, loving something or somebody, and extending that love till it embraces all and so becomes universal.

The Word, or God manifest, that was in the beginning with God, and was God, is yet God, manifest in man, made flesh when sown in an earthly body, and by process of past experience, the kingdom of God is involved within us. Being born in and of the Light, it recognizes its own, and knows the light when it comes. It knows the voice of truth when it hears it, and, knowing the voice of the shepherd, will not follow a stranger.

"Consider the lilies of the field, how they grow ; they toil not, neither do they spin, yet Solomon in his glory was not arrayed like one of these," They quietly unfold, and the growth of Intuition is the same, it opens from within. The outward raiment that Reason weaves in all its external glory is not to be compared with one of the least of the truths Intuition brings.

We may be clairvoyant, and clairaudient, but unless we possess Intuition, and can discern the qualities of what we see and hear, we only become more liable to deception, than if we kept entirely on the physical plane.

It is useless trying to analyse and criticise, Intuition ; it refuses to be analysed. Attempting it is something like the miser trying to grasp the golden sunset, or the materialist killing and dissecting a child, in order to find the soul. Intuition cannot be properly expressed in words, for "soul experience ne'er is outward sung.

" In meditation deep the Thinker finds
The cause and end of all things lost from sight ;
The sensuous Understanding vainly winds,
Groping through labyrinths of endless night.

Truth, Goodness, Beauty, three in one stream forth
From Inmost Heaven, and fill the world with light.
Art, Virtue, Wisdom, first in God have birth,
And rule the Universe with sovereign might.

The Thinker, who from sense constructs the plan
Of speculation, might as well, at best,
Use crucibles to find the mind of man,
Or paint the skylark from his meadow nest.

Celestial Visions those alone can sing
Whose faith and love are sphered within the skies ;
Till heavenly fire hath thrilled each inward string
Of mind and heart, no song to heaven may rise."

I will conclude with what, to me, is a very beautiful little poem on Insight :—

" Insight detects the hidden clue
To Eden's long lost bower ;
It sees the Sun in a drop of dew,
And the Universe in a flower.

Insight divines the secret way,
Where Lord Christ walks below ;
Its eyes, through Nature's Interplay,
Discern the spirit's glow.

Insight begins in lowly things:
It finds the use at hand :
It opens to the water springs,
When heat consumes the Land.

Insight enrobes itself in toil :—
Till those who do, divine :
It needs no flame of midnight oil :
God's eyes for guidance shine.

Insight with meek obedience holds :
God's breath makes bosom-air ;
Till Paradise for it unfolds,
And Heaven is present there.

Insight is fairy-wisdom, set
In vision's cloudy ball.
They who in use themselves forget,
Shall find God, all in all."

OMNIA VINCIT AMOR.

The Horoscope of Emile Zola.

IN the hour of death to every man comes the day of judgment, the verdict of the unseen accusing gods, and of the men who knew him. Anubis the awakener weighs him in the scales of justice tempered by mercy, and the soul passes to its appointed place in the spirit world. In the case of distinguished or well known people there is a difference not sufficiently observed—one may add the comments of the newspapers.

In the sudden death of the most famous Frenchman of our day, more than one Journalist has seen nothing but a "*stupid accident*" which has "*robbed* the world of a distinguished writer." But this is a materialistic and external blunder: the occultist knows that if at times obscure, Providence is never *stupid*, and admits neither chance nor accident to her councils. The astrologer also knows that a man's exit is as characteristic and inevitable as his entrance; and that although we cannot explain everything satisfactorily, providence does not leave us as entirely in the dark as to the motives of her actions as many excellent but dull people imagine. Zola's sudden and eccentric death was as we propose to show, if not foreseen by the fallible human wit, at least in strict correspondence with a prominent feature of his character and horoscope: but the subject being complex and our notes copious, we must divide our study into three parts—the Man—the Artist—and the Horoscope.

Zola the man is a Saturnian, for the ponderous 'father of sorrow' rose at his birth in the Ascendant, or most powerful angle, as with Dante and Goethe, who were sad all their lives. That is the keynote, the Alpha and Omega of the man, and explains nearly everything in his life and character. Drumont says Zola père was an Italian Jew, which is possible but the portraits of his son do not confirm the legend strongly. In fact we are inclined to doubt it, as one of the Zola family was undoubtedly a Jesuit missionary to Japan early in the last century, where he suffered martyrdom about 1860—for which he was *canonized*—imagine a St. Zola in the Calendar! In this connection it is curious to note the violent conjunction of the Moon and Mercury with Mars in Libra (which rules Japan) in the fourth angle, or family and ancestors.

By the early death of his father, who was twenty four years older (as in Goethe's case) than his mother, Zola was very poor in early life: a lazy truant boy, not in this the father of the man: shortsighted, stammering, rather dull, not knowing even his alphabet at seven: disliked Latin and Greek, but had an attraction for natural science: when the great war broke out was exempted from service as the only

son of a widow: radical and socialist, until he became rich, when the possession of a 'coo' sobered his altruistic benevolence: though in *Germinal* to make the bourgeois flesh creep, he ends by predicting a social upheaval: but he did not want it in his own day, for we all prefer the deluge after us!

He never recovered from the depressing effect of his early privations, when as a young man in Paris he used to set traps on the roof to catch sparrows, to replenish his scanty larder: all his life long he was haunted by a curious dread of *failure*: never began a book without fearing that he would not live to finish it: never began a speech without fearing sudden death before its conclusion: told his friend Vizitelly that he feared death by suffocation (Saturn) which was realized, but not by *angina pectoris* as anticipated. He was always shy, reserved, cold and distant in manner even to his intimates, a chilling fishy handshake: had no sense of humor whatever, a damp seriousness, worthy of Hall Caine, pervaded everything that he either said or did: nor was he witty, but his conversation is reported to have been the incarnation of solid matter of fact common-sense. He had a phenomenal sense of order, never destroyed any written paper either his own or received (the accumulation must be frightful!) used to write four pages as printed every day, no more, nor less, then ceased work even if the sentence was unfinished; had no belief in *inspiration*, thought with Bouffon that genius is an infinite capacity for taking pains: a slow writer, correcting hardly at all, seemed to experience a difficulty in the mere mechanism of writing: took no pleasure in his work, and regarded it when done with a certain rancour: his first critical work was called *Mes Haines*.

The Saturnian mania for detail and analysis is shown in all his habits and tastes: his besetting sin according to Tolstoi is "a tendency to accumulate mountains of undigested facts," which in our opinion disposes of any claim to be considered a *great Artist*—for great Art, Apollo the Sun, is essentially synthetic, greatest often by omission and suggestion. Appelles we remember, prided himself on knowing *when to leave off*: he did not add *what to leave out*, because to a Greek that was obvious. Zola's taste for excessive detail is shown in the photographs of his apartments, which are horribly overloaded with tasteless and loud ornament like a second-rate bric-a-brac shop.

Being in every way the opposite of the beauty worshipping Greek, his attraction for the ugly and grotesque was phenomenal, worthy of a Chinaman: but with an added delight in the morally ugly, for which the Astro Logos alone will give us an explanation. Like Swift, who had the Moon or sensitive perception in conjunction with Mars in Libra his fall, exactly as here, he had a strong coprologic instinct or delight in filth for its own sake—a trait we have often observed in men who have Saturn strong in a coarse horoscope; this taste for the

scabrous was early shown in the *Confession de Claude*, which narrowly escaped prosecution. Like Swift he was childless, the Moon and Mercury who give children, being both sterilized by an evil Mars.

He had a nose extraordinarily sensitive to unpleasant odors, as distinguished from perfumes: this olfactory sense pervades all his novels. In *Ventre de Paris* there is a chapter in which he describes, comparing them to muscial notes, the odors rising from a cheese-monger's shop on a hot summer's day: a well known critic declared that he had only been able to read this book holding his nose! In fact Zola himself declared that his sense of smell exceeded any other faculty; and that an odor or even its idea, would at once recreate scenes for him in a magical way. We attribute this partly to the Venus in conjunction with Uranus, which gave him a taste for music, but no ear. This Venus, after Mars, certainly represents his wife, who kept the bar at the hotel where he lodged as a young man; being in trine, the best aspect, to Jupiter the ruling planet, the harmony between them, though not of a very fervid character, was perfect to the end. It was this trine of Jupiter that preserved her from sharing her husband's fate: to which Mars taken alone predisposed.

Zola's tenacity was immense; the backbone of his character: he held on for years till accomplished, to the scheme planned in youth, of writing a series of novels on the fortunes of one family, all interrelated, and based upon the theory of *fatality* in regard to *inherited tendencies*, and the doctrine of *degeneration*, forgetting that in nature there is a recuperative power from every form of vision: hence the foulness of the conception of life which is the logical outcome of his theory. He had a horror of darkness, which notwithstanding his professed materialism was peopled with mysterious terrors: though an atheist he was intensely superstitious, not a rare combination, for as Joubert observed, '*La superstition est la seule religion dont soient capables les ames basses.*' If on leaving his house he put his left foot out first, he would at once return to his room and abandon the excursion. He had also a predilection for certain numbers, *three* with its compounds was lucky in his opinion for a long time, until it gave way to *seven*. Dr. Toulouze tells us that very often Zola would open his eyes seven times in the dead of night to assure himself that he was not dead.

We do not know if he ever came in contact with astrology, but the following extract from the Daily Chronicle, 23 Feb. '98, is an interesting sidelight on the inherent capacity of the human mind for prophecy without science.

"It is interesting to record that in 1896 M. Zola under an assumed name paid a visit to a somewhat notorious voyante, and published in the Figaro a three column account of what took place. The predictions with which he was favored, read a little curiously in the light of recent events. He was informed that a tedious scandal would take place in

two years' time in which he would be involved, and in the end he would be compelled to leave France. A Jew it was further foretold would be mixed up in this affair, the effects of which would be very lasting. This looks like an uncommonly good shot on the part of the seer."

Madame Zola herself is mediumistic, Venus conjunction Uranus in the occult sign Pisces—sorrow, restraint, self-undoing, treachery, prisons. On the night of 30-31 August, 1898, she, then in England with her husband, awoke in terror from a dreadful dream, in which she had seen a man lying in a pool of blood with his throat cut. That very night Colonel Henry, the forger, committed suicide in Mont Valerien Prison with a razor exactly as in the dream. Mercury was retrograding opposite the place of Uranus in the third or wife's house of dreams in this horoscope.

Among our notes another extract from the St. James Gazette, 21 Feb. '98, is worth recording. "Perhaps the most extraordinary coincidence connected with the Zola trial is, that while the eminent novelist was being tried in one court by Maitre Labori, in another and adjoining court, a man named Zola was condemned to three years hard labor for forging the signature of a certain Madame Labori: neither the convict nor his victim being in any way connected with M. Zola or his advocate."

But if on his lower side, which we have mostly described, Saturn symbolizes materialism, and Man as the slave of his instincts, and subject to fatality and circumstance, crawling horribly like Nebuchadnezzar on all fours for a term of years: on his higher side the grim planet is *winged*, and gives us the nobler attributes of the Hebrew race—Sublimity and the perception of Moral Law—of a higher Power, not ourselves, that works for righteousness. Saturn governs the sense of *touch*, and all sense limitations like deafness, blindness and paralysis: by correspondence on his lower side, he is sceptical, and believes in nothing not provable to the senses. St. Thomas is his type, who would not believe in the risen Christ, until he had actually felt the wound in His side. Zola being a materialist, had no conception of Saturn on his spiritual side: did not believe in the soul or in any life to come. Death he believed was the annihilation of consciousness. Eat and drink therefore: there is nothing serious in life but a good dinner, he often observed '*Il n'y a que ça!*' Science of a Darwinian soul he believed would replace Religion: as it has done for many years past in the national schools of France, with melancholy results, visible to all men, in hideous Dreyfus, Humbert, and Panama scandals. A dismal creed bearing dead sea fruits but inevitable, for "where there is no Vision the people perish." In his early work up to L'Assommoir, which is certainly his most artistic work, the only one in which there are any signs of a human soul, as in poor Gervaise or even the drunken Coupeau, Zola wrote slowly and carefully, cultivated style in a measure

like his master Flaubert : but with success he found this Pre Raphaelite manner unprofitable, and soon developed a quicker looser style ; a kind of superior Journalese says George Moore ; and Mr. Stead, who ought to know, claims in Zola the great novel writing *journalist* of the age, with a wonderful eye for actualities and booms ! But alas ! great works like cathedrals are usually built slowly : the great lights of the intellectual firmament are small and unobtrusive, compared to the noisy shriek and glare of the rockets and fireworks of the up to date Boomster. But these pass and the others endure. Style in literature is the great antiseptic. There are few 'great thoughts' in Homer, and still fewer 'original' ones, but he reflects man and nature in the magical mirror of a *grand style* that idealizes familiar things.

It is possible, even probable, that L'Assommoir, because carefully written and composed, will be the only book of Zola's that will survive, resist the encroachment of oblivion. Saturn will devour the rest of Zola's children. Zola once dismissed the novels of Scott with contempt as 'literature for schools' : but still nearly a hundred years after the great Magician's departure, the children of his brain pour from the press in ever new editions. Why ? because we believe, great creative art as distinguished from criticism, which is often necessarily negative and destructive, is always indulgent to humanity—Don Quixote and the Heart of Midlothian are nobler than Vanity Fair or L'Assommoir, because apart from other reasons, they are more kindly and generous. The great portrait painter is the man who represents men not in their trivial aspects, with colds in their heads, etc., but eloquent, inspired, 'at their best.' How noble the men in Titian's portraits always are ! and in Rembrandt's, however rough, they always have a certain dignity and are never vulgar. Human nature wants mercy even more than justice : as Portia observes, "Give every man his deserts and which of us shall escape a whipping ?

Pessimism is always more or less a note of disease ; witness Swift and Nietzsche who both died insane. 'Intellect without love is a fiend' said Walt Whitman. Satan perhaps a symbol thereof. It is this lack of humanity or good breeding, which excluded Zola from the French Institute : and will we believe also exclude him from the company of the Lightbearers of humanity. Tolstoi will be there, not perhaps because he is a greater artist, but because he has a greater heart, and Love is a greater dynamic than all the blue devils of selfishness that dwell in the shadow of Giant Despair.

Some critics, while admitting the brutal indecency of this writer, deny that his intention is immoral. But the distinction is not a wide one—whether *immoral* or merely *indecent* the result is much the same : the moral currency is debased, and men's minds familiarised, not with pure and noble ideas, but with the horrible and ignoble. Nature, as Coleridge once observed, is the devil in a straight waistcoat, and there

are phenomena of crime and the madhouse which, while no doubt proper for discussion in specialist scientific literature, are forbidden to the artist, who is concerned with beauty or truth in its higher forms. When a man sins against this law of harmony, *he dies*. Who now reads Titus Andronicus? and yet a far greater man than Zola is believed to have had at least a hand in this odious play. Yet so invincible is Zola's preference for the ugly and horrible, that we believe the only passage in Shakespeare that he has singled out for praise, is the brutal one, 'Out vile jelly,' when Gloucester is blinded in King Lear. The Greeks, who have expressed all moral ideas in matchless symbolism, picture the idea of moral regeneration in their myth of Hercules cleansing the stables of Augeus by turning the river Achelous into them. Zola has spent some forty years of a laborious life in reversing the above process, by turning the *cloaca maxima* of a degraded humanity into his House of Life. And we live in an age so mammonised, so ruled by a gross reverence for success in the banker's account sense, so sterile to any feeling of spiritual delicacy or moral indignation, that not one but many writers are found to justify and eulogize this man as working for morality by daubing filth about, and shouting obscenities in the market place. The prophet of to-day, apparently, is "a ribald mouth to shout, in folly's noisy tympanum, such things as make the wise man dumb." Truly, we have advanced in *toleration*, or is it moral obtuseness? since the day when Tennyson, in his sequel to Locksley Hall, fiercely denounced this man and all his works.

We shall no doubt be accused of being one sided and unjust, the *advocatus diaboli*, but even his warmest admirers frankly admit his attraction to and exaggeration of the ugly and ignoble. Jules Lemaitre calls the Rougon Macquart series a pessimist epic of human bestiality. He goes on to remark that Zola is not a realist, an observer of actual life at all, as Daudet and others are, but in his way a prose Hugo, less of an artist of course, but with the same turn for symbolism and flamboyant exaggeration of what he sees in his mind's eye. The local truth of his stories has been frequently denied: for example, Brunetieri has adduced much evidence that the peasants of La Beauce, the scene of La Terre, are extremely delicate, almost prudish in their language: and yet according to the Apostle of Naturalism—the earth could hardly match such a set of Yahoos! The poor no doubt in great cities are often degraded, and use horrible language, but even here there are virtues, heroic and often life-long self-sacrifices, as the records of the Prix Montyon prove, which Zola never sees or does not think worth recording, having an eye apparently, like the old man with a muck rake in Bunyan, only for the treasures of the dust-bin!

If it cannot be said that Zola was usually on the side of the angels, it may be said that he was signally so, at least once in his life, when championing the cause of the unfortunate Dreyfus. Daudet

(save us from our friends) was of opinion that in this Zola was animated solely by egotism, megalomania, and a desire to draw back to himself the public notice which had been completely withdrawn to another sensation. We quote this without endorsing it ; indeed the Jupiter trine Venus of this horoscope symbolising as it does generosity and pity for the oppressed, makes us favor the more generous view ; but we must not forget, so complex are human motives, that there was the tradition of Voltaire's noble defence of the Calas family, to emulate ; and that if the commercial result of his campaign was bad, the advertisement was unique and colossal ; and Zola was morbidly appreciative of journalistic *reclame* in every shape ; indeed, no man who posed as a journalist was ever refused his door, or an answer by post. Having made full allowance for his generosity in this matter, and his whole-hearted and life-long devotion to the Gospel of Work ; we must still oppose the claims of those who would canonize him in a literary way. We repudiate the absurd morality of Victor Hugo's Sultan Murad in the *Légende des Siècles*, who was absolved at the Judgment Seat, for unnumbered crimes, by the friendly intercession of a Pig (no comparison intended !) which the tyrant had succored in a capricious mood.

If the above remarks seem too severe, let the reader compare this man and his life's work with that of the great Saturnian, Dante. They are poles asunder, separated by an abyss. Dante can be horrible, indeed he spares us no dreadful detail of his Inferno ; but later, with indefatigable wing—Durante Alighieri, the winged enduring one—he scales heaven after heaven to the highest Empyrean, and leaves us not with a soul-depressing vision of the Devil in a straight waistcoat, but in a matchless splendour of Light, in which for a moment the All-Power and Wisdom are revealed to us as Love, ' the Love which moves the sun and other stars'—

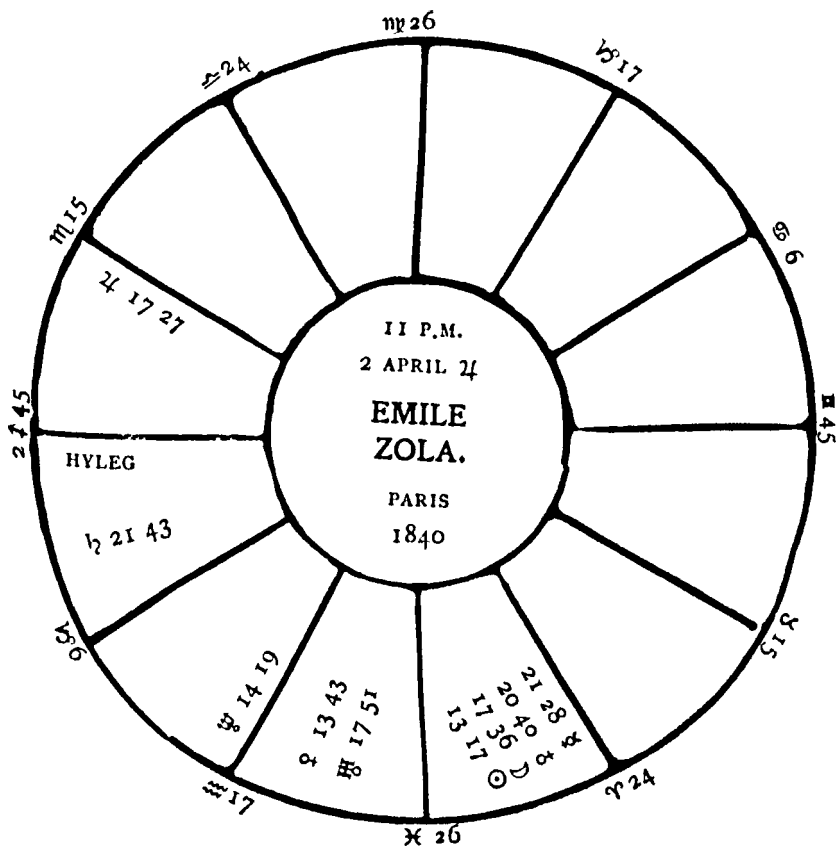
‘ *L'amor che muove il sole e l'altre guai.* ’

Having probably exceeded our limits in the previous essay, the horoscope must be dismissed with comparative brevity. The *acte de naissance* quoted in Mr. Sherard's Life of Zola gives the birth-hour as 'onze heures du soir,' or 11 p.m. Judged by the events of life, this appears to be remarkably correct, probably within 15 seconds of scientific exactness. The figure printed, however, is for the exact moment of birth. Charubel's symbol for the third degree of Sagittarius, which is the degree Ascendant, is appropriate, but not, we think, as suggestive as these clairvoyant descriptions often are :—

Symbol : a man at a table with drawing instruments and paper before him, denotes one who is artistic ; may make a good architect or engineer ; also a lover of the fine arts."

The italicised word is curious, because outside his life work, we read that he was interested in equal degrees in engineering (Moon and

R.A.M.C. 176° 20'.



TAN. LAT. 10°05'835.

	LAT.	DEC.	R.A.		S.A.		M.D.		P. LOG.
☉	0 0	5N.15	12	13	83	59	15	53	33108
☽	3N.25	10N. 2	14	36	78	30	18	16	36040
♂	3N. 6	11N.15	18	38	76	51	22	18	36963
♀	1 S.16	7 S.34	345	30	98	45	10	50	26078
♂	0 S.22	7N.43	19	13	81	5	22	53	34634
♂	1N.19	15 S.48	225	21	71	7	49	1	40330
♂	1N.32	21 S.41	261	5	117	3	95	16	18690
♂	0 S.44	5 S.28	349	8	96	17	7	12	27172
♂	0 S. 5	16 S.38	317	49	109	59	38	30	21395

Mercury conjunction Mars) jewellery and precious stones—Venus conjunction Uranus trine Jupiter; an astrologer at birth would probably have promised him success in these two careers. The student should refer to Charubel's symbols for the degrees of Saturn, Jupiter, and the Moon, the latter is especially curious as promising danger by the military element.

Having compared Zola in certain attributes, let us justify ourselves by an astral comparison. The author of *Gulliver* was born at Dublin 10 December, N.S., 1667, a posthumous child. After devoting much study to the problem we believe the 26th degree of Scorpio rose at his birth. Argol, in his *Ephemerides* for Padua, gives these positions at noon (47 min. 32 sec. after Greenwich) Moon $11^{\circ} 9'$ Libra, Mars $8^{\circ} 1'$ Libra, Mercury $9^{\circ} 45'$ Capricorn. In my theory the conjunction and square of Mercury are even closer; that these positions of the two mental rulers would produce certain almost identical characteristics in the two men must be obvious to any fairly advanced student. Venus with Swift is also in trine to Jupiter, and in sextile to Uranus, and Saturn in Capricorn is in conjunction with Neptune, whereas in Zola's horoscope Neptune afflicts Jupiter only with a square aspect, truly an Arcadian pair!

"Arcades ambo, id est blackguards both?"

The following prominent dates, with directions to angles, are, we think, sufficient to record here:—

1847.—'When seven, father died of pleurisy' undoubtedly we think in June or early July, M.C. $8^{\circ} 12'$

1869—May, begins Rougon Macquart series, in July marries. Mercury ruler of seven mundane trine Meridian $23^{\circ} 56'$

1880—Oct. 17, mother died suddenly.

1898—Jan. 13, famous letter appears in *L'Aurore* '*J'accuse!*' Asc. $8^{\circ} 57' 43'$ exact. Bailey's method.

1901—Sept. 29, a.m. dies of a vitiated atmosphere (note symbolism) arc. $62^{\circ} 30'$. Asc, hyleg $8^{\circ} 62' 8'$ but a primary of this kind is elastic.

In person Zola was well built, broad and deep chested, abnormally wrinkled, especially in the forehead, strong bones, black hair and beard, short and thick set; as a *man* we have read that he was kindly and charitable; but it is an *artist* that posterity will judge him. Whether his house is built upon shifting sand or upon the rock, time alone can prove, a slow but infallible Judge!

KYMRV.

Iamblichos the Chalcidean, of Coele-Syria

(TRANSLATED BY COMTE MACGREGOR DE GLENSTRÆ)

(S. L. MACGREGOR-MATHERS),

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

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The Reply of the Master Abammon

UNTO THE EPISTLE WHICH PORPHYRIUS SENT UNTO ANEBÔ,* AND
THE RESOLUTION OF THE DOUBTS † THEREIN RAISED CON-
CERNING THE MYSTERIES OF THE EGYPTIANS.

The First Section.

THE FIRST CHAPTER.

*Preparatory to the Reply—The Reason of the Writer's having taken this duty
upon himself—The Travelling of Pythagoras and other Greeks into Egypt
—Brief Review of the Questions in the Letter of Porphyry.*

* Unto Anebô.—Porphyrius in the "Life of Platinus," and also in his 11th Book concerning Abstinence, shows clearly that he had cultivated an intimate acquaintance and friendship with a certain Egyptian priest. Proclus also praises this same personage in his commentaries on the first Alcibiad of Plato; and it is worthy of belief that it would be the same unto whom Porphyrius writes as above. Also, the manner of expression denotes a prophet of very high rank, who yet also is found as priest to be of a lower degree. Nor is there anything new or incongruous in this, for Zaclas the Egyptian is styled by Apuleius in the 11th Book of his "Metamorphoses," a chief prophet and a priest. Hornius ("Hist. Philosoph." l. 5, c. 5) writes the word incorrectly Abnebo. But it is really the same word which we find in the title of the 51st Psalm, in Nect-Anebo, and perhaps in Anubis. And it would appear to be not the name of a person, but that of an office, neither are Eusebius, Theodoretus, Cyril, and Augustine right to take it in any other sense.—(Gale.) In the heading of the 51st Psalm above alluded to, Nathan is called the "Prophet," "*Ha-Nabi*." The term "Prophet" was the title of a high grade of initiation among the Egyptians. "Mage," or "Magus," would be a higher title again. According to Clemens Alexandrinus, the "Prophets" presided over the details of the Cult, and had to be well acquainted with the ten Sacerdotal Books treating of the Gods, and of the duties of the priests. There is no difficulty in comprehending that Anebo gave the latter into the hands of a hierarchical superior, viz., Ab-Amoun, to answer.—(Translation.)

† Some manuscripts add, "concerning the mysteries of the Egyptians" (*Peri tôn Aiguptiôn Mustêriôn*). Hence Ficinus, Crinitus, and Scutellius have these words. But a great many codices do not give them; nor yet the phrase "of the Chaldeans and Assyrians." The which latter reading only Ficinus shows, and not here, but in another place.—(Gale.)

THAT God, Who is the Hégemôn of Speech,† even Hermês, was of old time* thought to be the general Patron of all Priests,† and rightly so, for He Who hath manifested the true wisdom ‡ of

‡ "*Theos ho ton logon Hégemon.*" This phrase will bear several translations, e.g., "That God Who is the Lord of Speech," "of Language," or "of the World," etc., or even "the Leader forth of the Logos." It must be remembered that Hermes-Thoth is like a presentiment of the "Creative Mind," a far more sublime being than the Roman Mercury. "Hegemon," leader or guide," was the title of an Officer of the Mysteries.—(Translation.)

* *Hermes palai dedoktai.* Iamblichos had Porphyry for a master in many modes, both of thinking and of speaking. "For he clearly showed me in every way that Hermes is said to be common to every kind of speech or discourse, as being attributed thereunto." These words are Porphyry's in his commentary on the "Harmonics" of Ptolemy. And I shall show that he (Iamblichos) has successively cited many things which he here adduces against Porphyry, from Porphyry himself. The Egyptians generally revered two Gods as Mercury; but the following passages are to be understood as referring to the greater of these. *Logon Hegemon*, is used in Nicomachus, and by St. Luke, Acts c. xiv., v. 12. By Simplicius also in his preface to Aristotle "*De Anima*," "*Hegemon Psuchon kai logon aitios*," "the Guide of Souls and the Causer of Speech." Also in Suidas, on the Hermes, "*Logou kai Aletheias Ephoros*," "The Watcher or the Word and of Truth." And this is wherefore the Ancients did attribute these titles to him, because, as Philo Byblius says, *apud Eusebium Pr. Evang.*, l. 1. "Taausus invented letters, and was the author of writing as an aid to memory—him the Egyptians call Thoth. From Manetho also, Georgius Syncellus states that he (Mercury) recorded many things in secret letters and hieroglyphics, the which the Second Mercury interpreted and placed in the Adyta of the Temples. Concerning these matters see many further references."—(Gale.) In this note Gale seems to overlook the possibility of Porphyry having taken the ideas which he mentions from the Egyptians. It is surely easier to suppose what Iamblichos himself states, viz., that Ab Amoun was either the writer or inspirer of this "Reply." The two Hermes above alluded to are evidently Thoth and Anubis.—(Translator.)

† *Hierousin einai Koinos.*—"To be common unto all the Priests." Galenus in his hortatory discourse has *Theon Koinon*, "a general God." But Vettius Valins says that the Star of Mercury produces those who attain unto the priestly offices, and also those who be set over the Sacred Rites, and the temples.—(Gale.) Meaning that according to astrological rules the planet Mercury should be in a strong position in the heavens at the birth of persons destined to have to do with such matters.—(Translator.)

‡ *Alethines epistemes proestekos.* Philo of Byblos has—*Protos Thoth ta Kata Theosbeian eis epistemonikem empeirian dielaxen.*—"Thoth first thoroughly classified the things relating unto the Divine Worship, for the more intelligible understanding of them." Manilius (l. 1, v. 11, 25, 26) says concerning Mercury: "The Priests, in whom the very presence of the powerful Divinity, exciteth constantly unto a chaste mind." Firmicus speaks thus of the Egyptian priests: "Unto whom the most powerful name (or perhaps "Divinity," *Nomen* written erroneously for *Numen*.) of Mercury committed the Secrets of that Science. For among the vast collection of writings which Mercury is credited with having composed, there are ten books specially mentioned which contained "the things relating unto the Gods, and unto the complete instruction of the Priests." Here also Diodorus, Z. 1, and Strabo, Z. 15., might be cited. Clemens Alexandrinus, *Strom.* 6, says.—"Mercury is the God of Speech as regards one of his powers, but he is the God of Science with regard to another of them."—(Gale.)

the gods is Himself One and the Same in the Wholenesses of Things. Wherefore also our ancestors did dedicate unto Him the inventions of their wisdom, inscribing under that Name of Hermès their own particular commentaries. || And if also through this God we ourselves be enabled to become partakers in a knowledge fitting unto our powers of comprehension, and competent to enlighten us, thou also doest well ¶ to propound such demands concerning the Gnosis unto our Priests, for they love questions regarding Theology. §

|| *Hermou panta ta oikeia suggrammata.*—Galemus Z. I., against Julian c. 1., notes that in Egypt whatever was discovered in Arts, had to be approved by the general assembly of the learned men; and then later was inscribed on the columns without the name of the Author, and preserved in the sacred places of the temples. Hence is so great a number of books ascribed unto Mercury. But whosoever wishes to find more concerning this matter, let him consult Is. Casaubon against Baronius; Possevinus *Bibl.* under the heading "Mercury", Collius, *de Animab.* Z. 3., c. 24; H. Ursinus on Trismegistus; Conringius concerning Hermetic Medicine; and Olanus Borrichius his antagonist. The Pythagoreans also imitated this practice. For all their inventions were marked with the name of Pythagoras, their own not being added. And hence also it happened that formerly there were so many writings in circulation as if written by Pythagoras himself; when at the same time Hieronymus, Lucian, and other like witnesses affirm that he himself wrote nothing down. Concerning the Pythagoreans also note Proclus on the Timæus:—"They fostered a certain generality in their searchings out of the dogmas, so that the writings of one man were common unto all."—(Gale).

¶ *Su te Kalos poieis hatina eis gnosin.* This passage both in my text and in many other examples is somewhat doubtful in wording. One codex reads *hagnos hagnosin*, but another *agnos agnosin*. The codex Feschianus shews an emendation, from the which the text above is taken. The old version of Scutellius agrees:—"Recte facis, quædam tanquam inter se amantibus sacerdotibus ad cognitionem, etc." *Hatina*, perhaps should be *tina*, or *atta tina*.—(Gale).

§ *Peri Theologias proteionon.* The codex of Feschius adds:—*Pros te ta erote mata.* In the which I do not clearly see what they desire.—(Gale).

Modern Spiritualism

By DR. JOHN C. WYMAN.

PART II.

THE cardinal principles of Spiritualism have been so fully and lucidly formulated by Dr. Dean Clark, a learned, eloquent, and deservedly popular American Spiritualistic lecturer and author, that I cannot do better than embody his presentation of them in this paper.

1. "Spiritualists generally accept the idea of an Infinite Spirit : the Soul of the universe, the primal source of life, motion, sensation and intelligence ; whose material manifestation or body is called Nature ; whose soul-expression is termed natural law ; and whose spiritual being is manifest in universal mind.

2. "Spiritualism teaches that man is the highest known personal manifestation of the Infinite Spirit ; that he is intrinsically a spirit, clothed inwardly by a spiritual body, and outwardly by a physical one, the complete disunion of which has been termed death, but which really is birth into the spirit spheres.

3. That as a spirit, clad in an ethereal body which is a counterpart of his former mortal form, man enters the spirit world with all his powers and faculties intact and unchanged, and by the law of moral gravity is attracted to his own place, finding environments exactly corresponding to his spiritual unfoldment, and beginning there where he leaves off here, and moved by the inherent law of growth or evolution, he progresses mentally and spiritually in the ratio of his personal efforts and capabilities, rising, as he is prepared, to more glorious spheres,

4. That the spirit world is in space, the first sphere or grade of which is in-terblended with our present state of existence, so that we are constantly in the presence of spirits such as are attracted to us by the unbroken ties of love and mental affinity ; that the spirit spheres are infinitely diversified in refinement and beauty, to correspond to the variety of character or condition of spirits who enter them, and are as objective and tangible to spirits as earth is to us.

5. That as death works neither a mental nor moral change in man, nor does it change his relations to the eternal laws of Justice, of compensation and retribution, so in spirit life he inevitably reaps in suffering what here is sown in sin, for that is the realm of effects as well as of causes ; but as all suffering, in the economy of the universe, is disciplinary, it continues only till it stimulates the sinner to sufficient personal effort to overcome the depraved condition of mind which caused it ; hence heaven or happiness, is the final destiny of all.

6. That happiness in spirit life does not depend upon an arbitrary decree, nor upon any mode of faith entertained here on earth, but upon spiritual growth, and personal conformity to universal law ; hence no one can be saved from legitimate suffering by proxy, but each must " Work out his own salvation " here or hereafter, by educating his will and moral faculties, till they control the selfish and sensual nature, thus bringing him into that spiritual status where existence is harmony, and harmony is heaven. Therefore no person (or personage) can be saviour to another except, like Jesus, Buddha and many others, by precept and example, he shews the way of righteousness, and by personal influence inspires the evil doer to walk therein.

7. That the ethics of Spiritualism demand that we should be absolutely just, honest, dutiful—doing as we would be done by and loving our neighbour as ourselves ; or, better yet, " do all for another," forgetting self ; that we should be spiritually and not carnally minded, and strive ever to live up to our highest conceptions of right.

8. That there being no personal God Known by either men or spirits, and as an Infinite Being needs no service from finite creatures, nor requires any but duties to our fellow-men, therefore all ceremonial worship is superfluous and idolatrous, and only such religious exercises as directly cultivate our intellectual and spiritual faculties are necessary or should be encouraged, such as silent aspiration for spiritual illumination from the highest accessible intelligences, and such vocal addresses to mortals and angels as express our highest needs and deepest convictions of truth.

9. That all so-called " special providences " and all " spiritual gifts," anciently attributed to the " Holy Ghost," and all that have been termed " Miracles." and " supernatural events," have been wrought by spirits once mortals, who do the same things to day,—hence Spiritualism is the Key to all occult mysteries, and the demonstrator of all metaphysical facts.

10. That, while repudiating the idea of a personal devil, as taught by mythology and theology, there are what have been termed " evil spirits " who once were degraded and depraved mortals ; who for a time retain their malign dispositions and perverted selfish propensities, and occasionally " obsess " sensitives for their own sensuous gratification ; who both ignorantly and maliciously mislead those whom they control in earthly affairs ; who often assume to be gods messiahs, or " angels of light," and inspire the false " Christs," false " prophets " and other impostors who abound in this, as in former spiritual dispensations, and seduce the unwary from the path of truth and progress. " By their fruits ye shall know them."

11. That all so-called " Words of God," " Bibles," or " Revelations," so far as " inspired," have emanated from finite spirits, and partake of the imperfections both of their source and of the human

channels and methods of communication; therefore none are infallible, nor authoritative, further than intuition and the facts of nature sustain them. Hence all communications from spiritual sources, whether ancient or modern, should be subjected to the ordeal of reason and science, and accepted only so far as they reveal truth to each individual consciousness.

12. As Modern Spiritualism rests upon phenomenal facts which are cognized by our senses, whose genuineness, as a great scientist has said, "needs no further confirmation," it should be regarded as a Science; and as it explains those facts in their relations to a supersensuous existence, and gives the most rational theory known of life here and hereafter, it is entitled to supremacy as a Philosophy; furthermore, as it reveals our spiritual relations to the Infinite Cosmos, and our dependence upon the Infinite Life and Energy that pervades the universe, it may be called a Religion, claiming all the rights and privileges conceded to inferior religions.

13. As Spiritualism is a universal eclecticism and encyclopædia of spiritual and psychic knowledge; as it solves all present and all recorded occult phenomena; as it is the key to all spiritual mysteries, unlocking the hidden truths and recondite facts of both the material and spiritual worlds; as it is the only religious system that is in accord with the facts of science and the principles of nature; as its teachings harmonize with all the known laws of mind and matter, and reveal the grand ultimate of material and mental evolution; as it presents the most rational philosophy of human life, and furnishes the *only* demonstration of its post-mortem continuance, and the only revelation of the *realities* of our future being, it may justly claim pre-eminence over all religious faiths as the most comprehensive, philosophical and scientific religion ever known, and as such it demands acceptance, and the fealty and support of mankind.

(To be continued.)

HOW TO ACQUIRE AND STRENGTHEN WILL POWER. By Prof. R. J. Ebbard, 6s. 10d. post free. See Advt.

That a second edition of this book has been found necessary speaks for itself. It is a scientific exposition of the use of auto-suggestion in the cure of neurasthenia and allied diseases based on the methods of the famous Nancy School.

The book is divided into two parts: Theory and Practice. The first part might be read with profit by any student of Psychology, even apart from its therapeutic aspect. The second part contains a useful list of formula besides detailed methods of treatment.

The methods herein set forth are explained in such a way that the ordinary nervous or hysterical patient can easily cure himself. There is no hint of hypnotism, occultism, or any other ism; it is distinctly a medical book, and perhaps the best of its kind,

Arch-Natural Immortality.

(concluded.)

By RESPIRO.

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IN the "Holy City," T. L. Harris thus outlines the philosophy of the arch-natural evolution to physical immortality, from the higher plane of knowledge of the Adept of the Logos.

"It was averred years ago by one of the most profound of the occult philosophers, that the form of the natural man is in the spiral, but the form of the angel or heavenly man in the perpetual spiral or vortical. The statement is abstruse, but founded in the absolute truth of science. The present earthly man being in the spiral form by structure, and the arch-natural man in the vortical by structure; they stand in as different and separate kingdoms, as the minerals that are of the angular or spicular are in a different realm from the floral families that are in the circular formation. So the natural man, as a natural man, cannot become bodily a member of the arch-natural species of mankind.

However, we see that in Nature, while the stone cannot become a plant; at a certain period in the planet's evolution, the plant grew out of the stone. Thus, while the natural man cannot, with his original body, become an arch-natural man; still, by means of a Divine involution and thence evolution, through the original germ-cells of the body, vortical germ-cells may be unfolded to replace the original germ-cells that were simply spiral: and thus man, bodily, may be translated from the corruptible to the incorruptible existence. Thus Nature itself is made the platform, on which the kingdom of Arch-nature is to appear, and over which it is to be extended, occupying the space that was before but a display-point for human-natural creations. And thus we see that preparations were made, from the beginning, for a final Kingdom of Heaven upon the terrestrial plane; for the extension of the luminous creation, with all its institutes, to the borders of the granite and the clay.

Hence, too, we see why, in the reason of things and by the processes of things, and for the ends of things, it was needful that the Formative Word of the universe should ingenerate His Person, by descending, in the vortical form of the heavenly man, to a foetal formation born in the spiral body of the natural race. We can see why it was needful that the Word should lead up the body of the Son of Man, through all the persistences of heroism, and by all the lofty ways of service, till the whole structure became transformed into the

vortical ; and so could not be slain upon the cross, but revived by the return of the molecules to their vortical order, from that transient disarrangement and phenomenal appearance of decease.

Thus again, we may in principle begin to comprehend, how it was that the Just One could not be confined within the sepulchre ; but re-emerged from it, in plenary fulness of immortal life, to vanish again for a while, merely by the transposition of the particles of the visible appearance from one attitude of relation to another. Thus too, we may commence to fathom somewhat of the *rationale*, inscribed in the declarations of His present testimony, concerning the present operation, and the methods of that vast and wondrous evolution that is so near at hand. We are dust : yet, we are held in the large grasp of that Purpose, which, merely by the evolution of the vortical motions in the frame, is able finally, in its own sweet and reasonable law, to re-organize this dust, and make it pregnant with immortality.

It was also said by the philosopher quoted before, that the Divine Providence is not seen during its operation, but only after the operation is made complete. The blind are led in a way that they know not of : the blind stone feeling its way to the flower ; the embryo in the womb feeling to the light ; the incipient man, in the close, dark nature-crypt and nature-womb, feeling toward humanity, toward the luminous kingdom, toward the sacramental form of the two-in-one, toward the unity and freedom of the all : toward the New Life, that has God for centre-point and circumference, for substance of virtue and intelligence, for endless evolution in the Divine Spirit and the Divine peace.

We can apprehend, too, how the Creative Genius of humanity, working in the conditions of time, must elaborate His processes in the movements of ages ; and finally display Himself in the ends to which He laboured through all those processes ; and in the hours of the End." (1880, pars. 228-33).

It is to this glorious culmination of evolution that the Brotherhood of the New Life—which is not an external organization, but a spiritual society consisting of all who possess Internal Respiration—is tending. The indwelling Divine Spirit effects the regeneration of the entire organism from internals to externals, but only so far and so long as the recipient is faithful. Many may, through organic or spiritual weakness, fall short of the full evolution in the present earthly life ; but to "him that overcometh" all things are possible. "The Kingdom of Heaven suffereth violence, and the violent take it by force."

LETTERS have been received relating to John Heydon, Iamblichos and Uranus, but they are held over for want of space.

KARMA YOGA.

THIS is the title of a volume of lectures by the late Swami Vivekānanda, and I have before me a little pamphlet by James E. Phillips containing an examination of this book. The writer goes to his task in a spirit of fairness and without prejudice, and frankly confesses that he is disappointed in the Philosophy from which he had hoped so much.

I cannot help thinking that Mr. Phillips has failed to apprehend the full meaning of the Hindu teacher, and before taking up a few points for criticism, I would remark in passing that Karma Yoga is not Vedānta, it is a part of Vedānta. The Philosophy of Work does lead to Realization, but so also do Bhakti Yoga, or the Philosophy of Love, the worship of the Personal side of Brahma, and Gnana Yoga, or Knowledge, that is, Wisdom.

The writer says "The consummation of this teaching therefore is:—That there is no universe, but the reflex of our own consciousness; no heaven, but the fruitage of our disordered imaginations; no hope, save in ceasing to have hope; no help, but in ceasing from help; no affection, save in the destruction of the principle of affection; no intelligence, save that which is divorced from the racial consciousness; no God, save that which is accepted as such in the excommunicated selfhood."

Now let us see what Vedānta says. (I quote from Swami Abhedananda.) "Vedānta Philosophy does not mean *negation*, but phenomenal or relative existence, or reality conditioned by time and space. It admits that this phenomenal world is unreal from the standpoint of the absolute or noumenon, but at the same time it says that it has as much (conditional) reality in it as anything presented to us by the senses can ever have."

According to my understanding of Vedānta, heaven is an interior state to be attained here and now and which makes us entirely independent of outward circumstances.

Who and what is God? Who can tell us? "Canst thou by searching find out God?" Vedānta tries to answer the question, calling him Brahman, "the all-pervading substance or absolute Being, which is the reality of the universe," the universe consisting as it were of emanations from the central source, Atman being the Inner Self or Divine Spark which is God just as and only as a drop is the ocean, the strictly personal side of God being manifested in the Buddhas, Krishnas, and Christs. This comes very near to the teaching of our own Bible that God is Omnipresent, that He is "All and in All." The true solution of the problem can only be given to each individual soul in the silence, and it cannot be communicated.

While venturing to disagree with Mr Phillips' criticisms, I fully endorse his statement that the teaching of Jesus "comprehends and satisfies every imagination of the heart, and every demand of modern inquiry." We do not want to exchange our Bible for any other, and it will be a cause for much regret if the widely spreading interest in Oriental teaching does have this tendency.

Those interested in this subject should get the pamphlet in question (price 3d.) from the author, 6, Carlton Villas, Bolla Bridge Road, Acton, W., and study it carefully in connection with KARMA YOGA, by Swami Vivekânanda (price 4/6), and CHRISTIAN SCIENCE AND VEDANTA, by Swami Abhedananda (price 6d.) REALIZATION, a bi-monthly, (6/6 per annum), by Jos. Stewart, 1540, Howard Avenue, N.W., Washington, D.C.; or of Geo. Osbond, Devonport, Devon, deals in a systematic way with the Raja Yoga Philosophy. The January-February number of this year contains a valuable chart.

ERRATA.

SEPTEMBER.—Page 147, line 26, for "whether the Daimon SUBSTITUTETH or no," read SUBSISTETH.

OCTOBER.—P. 159, l. 18, for ORATION read OVATION.

P. 170, l. 16, for RECOGNIZED read RECOGNIZES.

P. 170, l. 31, for SET read SETS.

P. 178. Horoscope of W. J. Colville.

✕ in 7th house should be ♀.

♄ in 8th " " ♃.

✕ in Declinations should be ♀.

P. 182. Horoscope of Roosevelt.

♊ on cusp of 2nd house should be ♎.

♄ in 3rd house should be ♃.

♃ on cusp of 5th house should be ✕.

♈ in 5th house should be ♀.

♄ intercepted in the 9th house should be ♄.

♈ at foot of speculum should be ♀.

P. 183, l. 4 from bottom, for PRESPECTIVE read PERSPECTIVE.

P. 185, l. 14, for MOON read MERCURY.

P. 186, l. 11, for JUPITER read MERCURY.

P. 187, l. 10, for INTAITIO read INTUITIO.

P. 187, l. 27, for A CUTE read AN ACUTE.

P. 188, last line, for DARK read ACUTE.

P. 192, l. 9, for ADVANTAGE read VANTAGE.

P. 164, last line should come between lines 3 and 4 on P. 165.