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*Proximi oceano (sapientiae) Kymri (intuitio Keltica) parva nunc
civitas sed gloria ingens. Tacitus Germania 37.*

KYMRY does Horoscopes for inquirers: A sketch in the Arabian method, 10/6, a more careful sketch, with reading and some solar primaries, One Guinea, U.S. 7\$: A finished mathematical horoscope from Two Guineas upwards: Fees are prepaid, and a month or more (abroad) must be allowed: State sex, date, birthplace, and hour, a.m. or p.m. as correctly as possible: With adults give the exact dates of two or three important events, deaths of parents, and nature if sudden or abnormal (often a valuable clue) first great change, marriage or long journey, sudden reverse or success, accident etc. Kymry has just finished four Two Guinea Horoscopes for a Grande Dame whose attention he arrested, by sending a *theory* sketch of her birth hour, which proved to be correct, and when carefully rectified by the events of life was 1½ minutes out in a possible 24 hours.

Kymry, c/o Editor, 14, Arcadian Gardens, Wood Green, N.



ANUBIS.

VOL. I.

MAY, 1903.

NO. 12.

“ 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.

NATIONAL SLACKNESS.—It has become apparent that in this monarchy of ours, in which honour is heaped high upon money-making, and denied to the most splendid public services unless they are also remunerative ; where public applause is the meed of cricketers, hostile guerrillas, clamorous authors, and hopelessly incapable generals, and where suspicion and ridicule are the lot of every man working hard and living hard for any end beyond a cabman’s understanding ; where social pressure of the most urgent kind compels every capable business manager to sell out to a company and become a “gentleman” at the very earliest opportunity, the national energy is falling away.—H. C. Wells in “Fortnightly Review.” [*Daily Mail*, March 2nd, 1903.]

BY THE LIGHT OF THE MOON.—It is not always realised that in the light of the moon colours are very greatly altered. Sir William Abney, writing on this subject in “Photography,” says : “Artists give moonlight pictures a prevailing tone of green, but nearly always pure white is somewhere to be seen in them. As a matter of fact, the white should have a slight touch of green with it to give the proper effect. Poets, too, are not always exact in their descriptions. Blood seen in moonlight would be black, and the moonlight shining through the painted window of a church would illuminate the floor with a grey light, except where the red glass happened to be, and there a black patch would be shown.”—*Midland Herald*.

The Gods of Hellas.

Regrettez vous le temps où le ciel sur la terre
 Marchait et respirait dans un peuple des dieux ?
 Où Vénus Astarté, fille de l'onde amère,
 Secouait, vierge encore, les larmes de sa mère,
 Et fécondait le monde en tordant ses cheveux ?

* * *

Où tout était divin, jusqu'aux douleurs humaines,
 Où le monde adorait ce qu'il tue aujourd'hui,
 Où quatre mille dieux n'avaient pas un athée,
 Où tout était heureux, excepté Prométhée.

DE MUSSET, ROLLA.

THE beautiful mythology of the Greeks, far from being idle, meaningless and legendary, as the vulgar suppose, conveyed, as Goethe, who believed in astrology, was never weary of pointing out, spiritual truths in the most perfect and exquisite symbolism. No other race, said the German Seer, has lived the Poem of Life as it was lived by these elect children of the two noblest of all things, Sweetness and Light.

'Behold I make all things new' was also the mystical keynote of that marvellous pantheistic sympathy, which saw the divine Energy embodying itself not in man alone, but through all Nature, which it peopled with the strange and elusive forms of centaur, faun, oread, dryad, naiad, and spirits of earth, air, fire, and water: creatures believed in now or seen only by the poet, or by lonely Kelts in quiet hamlets, and far off isles of the sea. The Greek knew intuitively the but recently discovered Logos, 'Raise the stone and there thou shalt find Me, cleave the wood and there am I.'

First and greatest of the planets known to the ancients comes Saturn the symbol of Duty and inexorable Law. He *binds* and *limits*, and is until understood the Father of Sorrow. He finds his noblest expression in the Roman sentinel of Pompeii, who when all around him fled from the doomed city in the terror of lurid darkness, and the earth beneath rocked, and the mountain above crowned with fire, vomited its destroying lava flow, stood unmoved at his post, until Death in dreadful form, and not, one imagines, without a salute of reverent awe, released him from his guard.

Durante Alighieri, the winged enduring one, is his son, who from abysmal depths of hell climbs heaven after heaven into the Empyrean with wings of seraphic ardor; the master alike of terror and supreme tenderness, expressed in verse the most noble and the most varied that has sounded on the human ear since the iambic of the Greek. Saturn governs the Hebrew race, the most enduring of all, and inspired the sublimity of that literature which is their gift to our common humanity. He is the democratic planet, his watchword the divine 'Unto this last even as unto thee.' He expresses the Justice of God and is exalted in the Balances, Justice tempered by Mercy: his progress through the mystical houses of heaven is slow, imperceptible almost as that of a glacier: but not more terrible the wrath of the avalanche, is his touch to the man or the race, whom he finds wanting, when in his appointed hour, he visits them: but to the righteous, his expression is of majestic tenderness, and after tarrying awhile, he passes on with a blessing.

After Saturn comes Jupiter the Magnificent, clothed with light as a garment, *Zeus pater*, the grand duke of the solar system, symbolizing Religion, reverence, on the spiritual plane, and worldly prosperity, *savoir faire* on the material. He enlarges and scatters with a centrifugal energy, unlike the centripetal Saturn who binds and hoards, 'fast bind, fast find—a proverb never stale to thrifty mind!' Jupiter the 'greater fortune' is prodigal, for his store is inexhaustible: length of days is in his right hand, and in his left hand are riches and honor. Like every other planet, he is of a dual nature either transcendental and spiritual, of which Swedenborg and Wesley are types, or purely mundane and social like King Edward the Seventh.

After Jupiter strides the red planet, Mars the Sword bearer and terrible symbol of power, courage and virility, energy and impulse. The fear of him is upon all that lives, and at his voice the diapason trembles. He is the *shedder of blood*, the adversary and destroyer. Yet his function is also creative—he is the eternal Sower, having in his hands the keys of life Aries, and of death Scorpio. He founds empires, and in the fulness of time destroys them. The wolf is his symbol, the fierce foster-mother of the Eternal City, Roma perpetual antithesis of Amor; yet we must not forget that the ancient world knew Law and Order, the Pax Romana only in the shadow of that Sword! The star of strength also rules England, 'this seat of Mars,' of Shakespeare, the pioneer nation whose 'thin red line' and morning drum beat, keeping company with the hours, and the horses of the Sun, encircles the planet, in an endless chain of martial music. 'The drum drowns thought; it is therefore the most martial of instruments.' By his passionate energy Mars is more conspicuous in the history of the

world than any other planet : his sign Aries leads off the Zodiac with a fiery irresistible rush. His watchword is *Freedom*. His sons are to be found in every age from Nimrod and Alexander, to Nelson and Buonaparte. Woe betide the man or the race whose armour is not ready, when he thunders at the gate!

After the storm comes the sunshine and rainbow, the adorable Venus, 'all the charm of all the Muses, flowering in a lonely word,' Aphrodité, Ashtaroth, Astarté of the Assyrians, beloved of gods and men, all of whom are eager to do her behest, even the grim Saturn becoming tender and almost genial in her house and presence Libra. 'From thence flows all that charms or ear or sight, all melodies the echoes of that voice!' On the spiritual plane her son is Francis of Assisi, whose heart went forth in love to the whole creation.

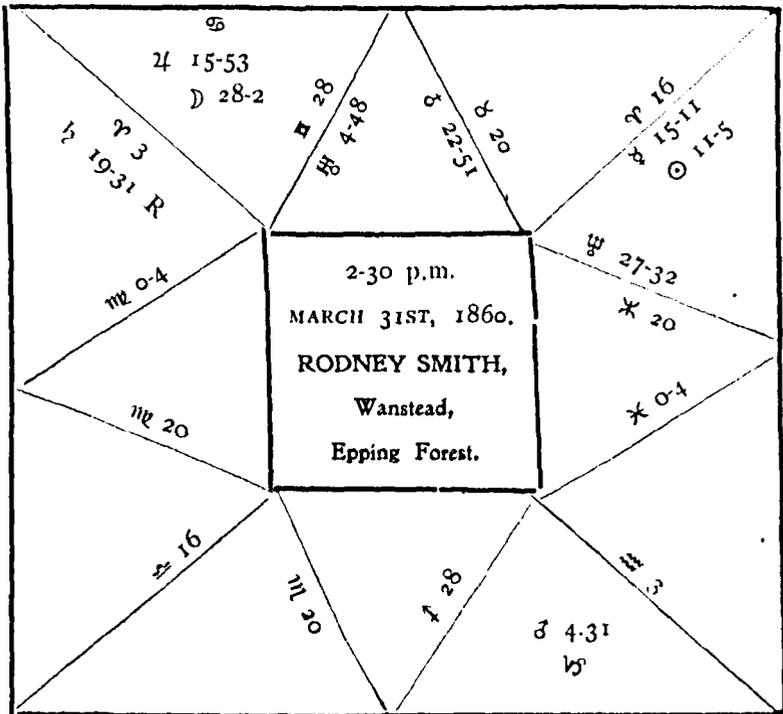
Then comes bountiful Mother Earth, the soft oblivious dust verdure-clad from which we came, and to which we shall return : her character and influence the other planets can better judge than we her children. With her is her satellite, the pale inconstant Moon, Artemis of the silver bow 'mooné Ashtaroth heaven's queen and mother both,' who symbolizes the sea and ocean flood, the reflective imagination and the sensual soul. Humanity will be perfect, only when like the woman whom St. John saw in vision, she has put the Moon under her feet and is clothed with the splendor of the Sun or pure Spirit.

Last and nearest to the great spiritual Heart of all things, Apollo god of prophecy and song, symbol of creative genius,—whose sons, Homer, Raphael, Cervantes, Shakespeare, Mozart are the light bearers of humanity—revolves Hermes, Mercury, Buddha, Wisdom and Intuition,—Science as exemplified in Aristotle 'the master of those who know'—the interpreter of the gods, winged above and below for the swift flight of thought through all the spheres : in a flash going from the presence of the King to the remote province, where his eccentric cousin Uranus—wit, humour, *surprise*, the lightning flash, Aristophanes, Voltaire,—wanders slowly, whose moons like those of Neptune—and this conceals a symbol—revolve in a contrary way to those of the other children of the Sun.

Or still further to where 'last, loneliest, loveliest, exquisite, apart, Neptune, ruler of the Keltic races, the spiritual Eros, and symbol of ideality, enthusiasm, and clairvoyance, as yet but partially revealed to an earthborn race, glides softly, like the passage from consciousness into sleep, in his vast orbit on the borders of Space that knows neither end nor beginning.

Horoscope of Gipsy Smith : Evangelist.

BY HEINRICH DÄATH.



DECLINATIONS.

☉ 4 N 23	♂ 23 S 38
♃ 21 N 29	♄ 22 N 56
♁ 8 N 38	♂ 16 N 19
♁ 20 N 8	♁ 21 N 1
♁ 2 S 12	

THE subject of this notice has had a not unromantic career. He is a veritable gipsy, born in a gipsy tent of gipsy parents. Being neither scholar, theologian, nor orator, he has yet succeeded in drawing large audiences to listen to him. This is naturally due in the first instance to the parade of his gipsy origin, but his horoscope shows why he has been able to influence so many congregations of people, and work transformations in the sinful herd.

Virgo is eminently a persuasive and sympathetic sign, and its place on the cusp of ascendant was, no doubt, a strong factor in introducing Gipsy Smith to his present calling. The presence of Venus so close to the zenith is indicative of an attractive power upon which much of his success rests. If we examine the chief positions and aspects, we find a strong religious impetus shown. First we have Sun conjunction Mercury in Aries on the cusp of the ninth house. That is the house influencing religion and religious thought, while Aries is the pioneering sign which *will* be at the head of things, lead and control. Then we note Sun square Jupiter and trine Saturn. Both of these influences are particularly characterised by gravity, faith, and the ethical and religious attitude in general.

The religious thought and understanding of the class of persons to which our subject belongs is the emotional. It possesses nothing of the intellectual or scientific. It does not think and reason. It simply believes. In fact, it is the "Jump-to-glory-Jane" type. My readers will not, therefore, be surprised to be told that Rodney became "converted" November 17th, 1876. I confess frankly I have never really cognized the mainsprings of this phenomenon. "Conversion," "finding Christ," "the penitent stool," "becoming accepted," and such like phenomena present to me a psychological puzzle difficult to solve. Sin-grimed characters have their hearts cleansed at one fell stroke, except in the case Gipsy Smith narrates of the old fellow who insisted upon giving the Devil a fortnight's notice, doing, in fact, as he would like to be done by himself! I cannot doubt that such methods as those adopted by our Romany subject, General Booth's Army, and others have been the means of accomplishing much reform where the Church would have left no effect. Faith, inspired by emotion, is the watchword. The appeal must be ecstatic and emotional if it is to work. Intellectual religion is out of the question. But an intellectual appeal would be a vain one. There must be sins, blood burdens, and conversions. Religion is a stern, unyielding thing, and it is a matter of regret to some of us that we cannot think ourselves "saved," and yell triumphantly from the fold. Souls do not grow in stature, nor are conquered by singing badly-written hymns to worse composed tunes.

Again, as an astrologer, I know this: that character is the product of ages; that it is not made ready to hand; and that it cannot be changed to order. "Conversion" of the immediate kind has, at all events, manufactured a number of miserable little hypocrites. I know the type too well. This severity is perhaps out of place, since the type is too low in the scale of mentality to appreciate anything but a false kind of emotional instinct. Of course, in the case of many, conversion is only another name for development.

To return to the horoscope. The evidences of our subject's call to religion are abundant, as I have before noted, and need not be dwelt on. For his singing capacity, we have Venus elevated in its own sign Taurus, sextile Moon, Jupiter and Neptune, while the lunar orb itself bears a trine of the musical Neptune. Smith appeals to his hearers by his pathos (♀ □ ♃), his persuasive ability, and earnestness ; his simplicity, eclecticism, and intense earnestness. In person he is described by an American pressman as "elegant in form and manner, and as genuine and unsophisticated a son of nature as ever the mother of us all gave to the world ; his eyes are rather large, darkly hazel, bright and liquid, wells of light and life, the countenance agreeable and winsome." Another Yankee scribe commented upon him as a "short, wiry, thick-set gentleman, with an elastic, springy step, dressed in common everyday suiting, sans style, sans shimmer, sans everything save the stamp of store trade goods ; a head well-rounded and finely formed ; a face of fair finish and clear countenance, brown as the berries of the autumn bush ; a heavy dark moustache, backed by half-cut, well-trimmed English whiskers ; dark eyes, that glisten like diamonds with the zeal of religious enthusiasm ; a magnificent head of hair, black as the raven's wing, and strikingly suggestive of the nomadic race that gave him birth—all this paints a fair pen-picture of the man who, for over two hours and a half, rivetted the attention of 1,500 people in the Lynn Common Church on Thursday evening."

As stated before, the elevation of Venus with its sextiles from Moon, Jupiter, and Neptune is an attractive and inspiring influence, tending to exercise a magnetic power over his audiences. The conjunction of Sun and Mercury make him mentally quick and perceptive, and render a meed of eloquence. Very suggestive is this conjunction and its position in the map. Mercury is the god of speech, and here we discover it holding the cusp of the ninth which is devoted to religion. The astrological applicability is obvious.

Gipsy Smith was converted on the date previously mentioned, and under the direction of Venus sextile Sun (radix). That direction is plain proof of the emotional nature of the event. Venus has to do with the refined, emotional, heart-felt, loving, delicate, reverent. "Conversion," "being saved," "coming within the fold," are strictly emotional occasions, and therefore the operating influence is most appropriate. But strong emotions prevent the formation of true mental pictures, and under these we lose to great extent the faculty of clear thinking, speaking, and acting. Wisdom and emotion are not synonymous terms. Upon the day in question the Moon was passing through the ninth sign of the zodiac trine Mercury. Mercury joined Jupiter by transit. Venus was in opposition to Mercury's

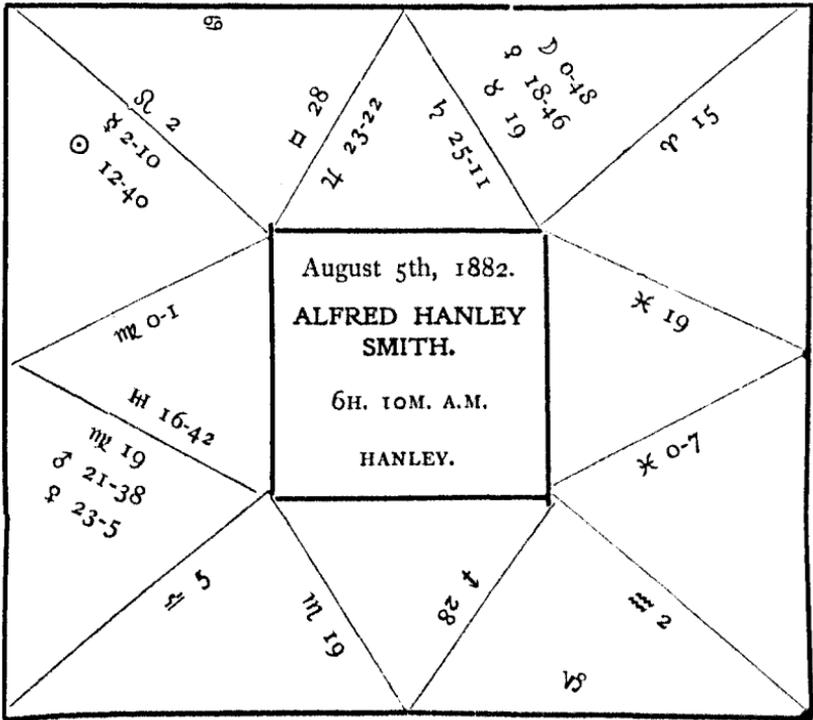
radical place, Jupiter in trine to the Sun's, and the day previous a new moon had formed in trine to the radical Moon and Neptune, and opposition to Venus.

On June 25th, 1877, he enrolled under General Booth as an Evangelist in the Christian Mission. The chief directions were Sun quadrate Moon, Moon sextile Uranus and trine Jupiter. The former direction should be noted as it was the first cause of his ultimate dismissal. The inception of a work under such an influence could only end one way. Moreover, upon the day referred to, a full moon occurred in that degree of Capricorn containing Mars at his birth, and Mercury was in semisquare to the radical Moon.

He married Dec. 17th, 1879. His wife was Miss Pennock, daughter of Captain Pennock, of the mercantile marine. Remark the influence of Cancer and Pisces, watery signs, the planets they are tenanted by and their connection in the matter. There is also a son, Albany, who is a sailor. Cancer with its complement of planets, Moon and Jupiter in the eleventh (children) exerted its bias in the nautical way too. The directions functioning at the time of marriage were Sun trine Ascendant, and Moon trine Saturn.

And now we come to the period of his dismissal from the Church Mission. The circumstances need not be entered into minutely. It suffices to say that they did not justify the harsh treatment. But the rigid disciplinarianism of Booth is too well known, and the pros and cons need not be discussed. On Saturday morning, August 5th, 1882, the letter of dismissal came, while a few hours earlier, viz. at six a.m. his second son Hanley had been ushered into the world. The celestial influences for this double event were Sun conjunction Venus, and Sun square Saturn radix. It is not a fortunate nativity. His throat will prove a weak spot as it has done in his father's case. This is due to the affliction of planets in the throat sign Taurus. The son's case, however, will be considerably worse than his sire's, there being heavy affliction in a *house* (the second) ruling that organ.

The nativity of this son may form an interesting study in comparison with pater's. It is cast for 6-10 a.m.



DECLINATIONS.

☉	17 N 1	♃	4 N 0
☽	13 N 44	♃	22 N 48
♀	20 N 42	♃	16 N 57
♀	3 N 23	♃	5 N 56
	♃	15 N 43	

It was natural that Gipsy Smith would travel, if a glance at the ninth house is made, for that part of the scheme possesses jurisdiction over ocean travelling as well as religion. Accordingly he has followed the example set by the stars, and made several visits to America and Australia. His first sea trip to the land of the Stars and Stripes was taken under Mercury conjunction Sun radix, in Jan. 1889. This was subsequently followed by others in 1891, to Australia in 1894, etc.

The 47th year of his life is unfavourable (Venus square Sun R) but perhaps the worst time he will have to face in the near future will be when Mars forms its opposition with the radical moon. This will happen in his 58th year, although he will feel it a little while before then.

The Christian Mystics.

BY OMNIA VINCIT AMOR.

(I.—SWEDENBORG—CONTINUED FROM P. 376.)

THAT which strikes one most throughout his writings, is the doctrine of correspondences which demonstrates that everything in our visible, natural, or material world, has something corresponding to it in the invisible, spirit, or astral world; every effect we see here being preceded by its cause there, every effect necessarily having its pre-existent cause. By this link of correspondence he connects everything in the spirit world with everything in the natural world; spirit being the more real substance, and matter more the shadow, being less permanent.

On this principle he interprets the Bible, stating that it was purposely written as it was to prevent profanation. For instance, according to him the seven days of creation symbolize, or represent, the seven stages or states in the regeneration of man; the seventh day being when man attains perfection. Again, the sun represents Divine Love and Wisdom, the heat of it corresponding to the warmth of love or affection; and the light of it to the illumination of wisdom, which enables us to see truth, as material light enables us to see material things. He carries this method of interpretation right through the Bible, maintaining that a great deal is purely allegorical and symbolical, and even where literally true, contains the spiritual within, in much the same way that the rind of an orange contains the fruit and juice, or the shell of a nut the kernel. While this key of his fits throughout, it does not preclude other still higher and more interior meanings, which are hidden within, or behind, the spiritual sense of the Bible.

Another doctrine upon which Swedenborg lays great stress is, that which he calls the Divine Humanity, the Lord being the Supreme Man. He also speaks of the Universe as the Grand Man, meaning by that, that it is arranged, so to speak, on the pattern of a man. This does not imply that it is in the shape of a human being, but that some parts correspond to the brain, others to the heart, others to the eye, and so on; the Universe being, as it were, man spread out. We all know there are what may be called heart men, brain men, and hand men, the lovers, thinkers, and workers of the race.

He disposes of the idea of three Divine Persons, or three Gods, teaching that Jesus Christ is God manifest to us, being both Alpha and Omega; the term Father implying the invisible essence, groundwork, or reality: the Son the form or manifestation by which that

essence becomes visible; and the Holy Spirit the influence proceeding therefrom. In each of us we find a similar trinity, the first being the real ego, or man, which no one sees, except as manifested through the second, or form, in which we dwell; the third being the influence proceeding from us.

Swedenborg also opposes the fallacy that a bad man is saved by the death of an innocent one, saying that "imputed righteousness is a subversion of Divine Order," every one making his own heaven or hell, man, after death, passing first into the spirit world, until eventually, on the principle of like going to like, the good choose heaven, while the evil choose hell. For example, a pious man would prefer a prayer meeting, and a drunkard the bar of a public-house. Heaven and hell, according to Swedenborg, are states, not places, consequently they differ with each individual.

He states that the devils appear to the angels to be inverted, while to the devils the reverse is the case. Again, that which is an intolerable stench to an angel is, to a devil, a delightful odour. This is because the latter is in evil, and sees everything from a perverted point of view, just as to many persons our present inverted and false social system, with its innumerable evils, appears right. In heaven everyone wishes to be the least; in hell, the greatest. Heaven, in reality, consists of innumerable societies of Theo-Socialists; hell, of grasping individualists.

With him, time and space become practically annihilated in the spirit world, likeness causing proximity; thus, persons who strongly love and desire to see each other find themselves together, because in the same state. Swedenborg's journeyings from world to world were by change of state; for example, if desirous of visiting Mercury he put himself *en rapport* with the inhabitants there. To reach one planet took him ten hours, while to reach another only two, a longer time being required in the case of the first to approximate to the state of its inhabitants.

Although he believed in the amelioration of the hells through the devils being held in restriction by Divine power, he still maintained that they always remained devils at heart, thus making the hells eternal; holding that both heaven and hell were necessary to keep man in the equilibrium of free choice between good and evil.

He teaches that God, spirit, and matter are end, cause, and effect; the ends existing in the Divine mind, thence proceeding into the spirit world, or realm of causes; and finally into the world of effects.

Another point in his teachings is that man, on this earth, has gradually declined or receded from a state of good, thus confirming

not only that which the Bible avers, but also that which other advanced seers have stated in one form or another.

He also says that man is what his ruling love is, being governed by his affections, rather than his reason. We all know that a man who has strong affections or passions is guided and swayed by them, even when his reason tells him they are opposed to his welfare. He says we must be rooted in charity, or love, and do good for its own sake. The motive must be right, as otherwise it is only apparent good, a man being saved by charity, not faith.

There is one other of his doctrines, namely, that of "uses," that must be alluded to. That which he calls the marriage of love and truth should take place in everyone, the result would ultimate in use; in Divine order everything serves an end of use. This doctrine, if rightly understood and logically carried out, would very soon undermine our present false social system. As neither rent, interest, nor profit serve ends of use to the race, they would very soon disappear; private property being held only as it were in trust for the benefit of others, and while made use of for that purpose.

From that which has been said, it will be seen that Swedenborg makes very great claims. Summarized they are: that he was a teacher sent from God to announce the end of the Christian and the beginning of the New Jerusalem Dispensation; to re-affirm the truths lost, and correct the errors and falsities of Christendom; to reveal the inner or spiritual meaning of the Bible; and be a witness of the Judgment in the spirit world; also that he had open vision for twenty-seven years.

Is there any evidence to substantiate these claims?

Firstly: As to his freeing the Christian religion from falsity and error, there is this to be said, that his theology is being more and more approximated to by many of the more advanced and liberal-minded theologians of the present day. For instance, the popular idea of heaven and hell has radically changed, many now seeing, as Swedenborg taught, that everyone makes his own heaven or hell.

Secondly: His interpretation of the Bible is consistent and reasonable throughout, being one which anyone who has the key of correspondences may apply for himself.

Next: As to his claim to have seen the Judgment in the spirit world, this being a crucial point. He stated that as a result of the Judgment and consequent cleansing of the spirit world in 1757, and the removal of the dense masses of spirits who had accumulated there to their proper places, great and ever-increasing changes would take place in this world. Among the results to follow would be an outbreak of Spiritualism; religion would become purer; a feeling of greater charity and brotherhood would arise, causing a greater desire for freedom; and thought would gradually become clearer and clearer.

To a large extent this has been verified. There has been an outbreak of Spiritualism; religion is becoming less a question of dogma, and more one of life; priestcraft is being undermined; a feeling of brotherhood is growing up; a demand for political, and now for economic, liberty has arisen, starting largely from the French Revolution; which occurred shortly after the Judgment; and a marked improvement in the position of women is taking place. A truer idea of God is arising, and we find men like Kingsley, Carlyle, Ruskin, and Tolstoy springing up. Material science is making rapid strides; for example, wireless telegraphy, photography, Röntgen rays, etc.; while steam has been discovered only to be superseded by electricity. The idea of perfect order and complete happiness has at length become possible to the thought of some of us—a thing impossible at the time Swedenborg lived. A greater advance has taken place during the last hundred years than in the previous thousand. A new era is setting in, the truth of evolution is displacing old ideas of creation; in short, old things are passing away and becoming new.

Lastly: As to his having open vision. I will give three instances out of many that might be cited which, without attaching undue importance to them, are rather striking.

One evening he was with a company of people, and they asked him, as a test, if he would state which of them would die first. After a long pause he said, "Olaf Olofsohn will die to-morrow morning at 45 minutes past 4 o'clock." The next morning Olofsohn died in his bed of apoplexy, and the clock in his room stopped at 4-45, the very time Swedenborg indicated.

The second instance is verified by the greater part of the inhabitants of Gottenburg.* Swedenborg was taking supper at the house of William Castel on July 10th, 1756, when he became excited, and declared he could see a fire raging in Stockholm, fifty miles distant, in the street where he lived. After some hours he exclaimed, "Thank God! the fire is extinguished at the third door from my house." He told his host what property the fire had destroyed, and where it was put out, his statement being afterwards confirmed in every particular.

The third instance is as follows: A lady had lost her husband, and the will could nowhere be found. In her distress she appealed to Swedenborg to help her, and he promised to do so. After an absence of a few days, he returned, saying he had seen her husband, and that the will was in a certain secret drawer, where it was found exactly as described.

(To be continued.)

The Limits of Palmistry.

BY THE AUTHOR OF "THE USE AND ABUSE OF PALMISTRY," ETC.

"To know is power"—let us then be wise,
 And use our brains with every good intent,
 That at the end we come with tired eyes,
 And give to nature more than what she lent.

CHEIRO.

IN a recent article appearing in "Modern Astrology" I endeavoured to show the benefits that may be derived from a knowledge of Palmistry, and I mentioned, also, the abuse to which it is often subjected. In this, however, I wish to point out—on account of the numerous questions that have been put to me on the subject—that Cheiromancy, though undoubtedly a wonderful science,—has its limits.

There are many persons, who, while thoroughly believing in the 'Science of the Hand' yet have such vague ideas of its possibilities that they expect too much, and consequently, are apt to be disappointed,

That Palmists themselves are in some cases to blame for this I am quite aware, as, to cause an attraction, some of them promise more than they can conscientiously fulfil, and by their professions all Palmists are, more or less, gauged.

Though it is true that many of the principal events in a person's life will be marked in his hand, it will only be those that are of such importance that they affect either his own health, feeling, or financial career.

I once heard of a man who was disappointed because he was not told of the illness of a relation, which took place soon after he (the subject, not the relation) had had his hand read. Now if all the illnesses of all our relatives were marked in our hands they would indeed be lined.

My critic may say, "But if the illness of that person affected me very much it *ought* to be marked in my hand." I will endeavour to answer that remark. Illnesses are marked on the Health and Life-lines, and as we have only our own Health-line and Life-line in our hand it stands to reason that the illnesses of relations could not be marked except in an indirect manner, and even then only in regard to those who are nearest and dearest.

For instance there is a line in most hands indicating the marriage partner, and by the quality of that line, the direction it takes, and other marks in connection with it, the Palmist can usually tell whether he or she is likely to be strong or delicate, and likely to outlive, or not, the subject in whose hand it is found.

The same can often be told with regard to the children. But it is, I believe, exceptional for the illness or death of other relatives to be marked in the hand except in the form of a heartsorrow, if very much beloved, as a loved mother, father, sister, brother, etc., or by a worry-line if one had or was likely to have a very troubled time with him, or her.

Legacies are usually indicated, so are reverses of fortune, so that a Palmist can often tell his client that at a certain age he may gain by the death of another—or lose as the case may be—but the actual illness of that person will not be marked in his—the legatee's hand—unless as I said before, the relation is a very near, and very much loved one. I hope I have made this point clear.

Of course there *are* people who possess such selfish, hard-hearted and cold natures that nothing impresses them very much, consequently with the exception of the main lines their hands would be very little marked.

When one considers that these markings come direct from the brain in some mysterious manner and are the registration of sorrows, joys, influences and emotions years in advance, it stands to reason that the sympathetic, and those who feel the most deeply would have the most lined hands—but *in moderation*, for a hand that is *too* thickly covered with lines betrays an unnecessarily worrying, and often, irritable nature, while a hand fairly free from lines, but possessing a rich Heart-line simply denotes a placid, calm nature who takes life philosophically, so that my readers must not jump too hastily to conclusions, and condemn their friends as either coldhearted or irritable, because, in their estimation, their friends' hands seem to contain either too few, or too many lines; for a little knowledge of Palmistry is a *most* dangerous thing, the science is so complex that it requires deep study, aptitude and experience before even the smallest judgment can be passed on any person.

Then again with regard to one's own illnesses, I have heard people express regret that they were not told that such or such an illness was coming. In answer to that I will say that all rightminded Palmists desire to *benefit* their clients, and not to worry or frighten them.

That a Palmist will often warn his consultant by telling him of hereditary tendencies to illness is true, and those may perhaps be guarded against, but there are other ailments, which might be termed accidental, such as Influenza, etc., caught from others, or simply through bacterial germs in the air, which are quite impossible to wholly guard against, and to tell people of them years, or even months in advance would be to cause them a great deal of unnecessary worry and the very apprehension might turn a possibly slight ailment into an exceedingly serious illness.

Next I would like to say a few words about the predictions of the future, which nearly all clients—irrespective of age or sex—are usually so anxious to hear; and the reason that extremely young persons are *sometimes* easier to please in Handreading than older ones is because so much of their lives is before them that one might term it *all* future.

They are most anxious to see that mysterious veil lifted. Ah! if it were—if it *could* be lifted in its entirety, how many would regret the rash desire, and echo the words of the girl in the poem—who had her wish granted, and saw the whole of her future pass before her as a series of pictures in a vision—

“Oh I wish, I wish I had not asked
To look behind the veil.”

But Palmists—fortunately—are human, and the power of even the cleverest is limited, though even they often see things which they would not—dare not tell to the owner of the happy smiling face, waiting so eagerly expectant, for the unfolding of the rosy future, not realising that,—

“Into each life some rain must fall.”

The more gifted the Palmist, the greater the discretion displayed. It is usually the novice who is so eager to blurt out all he or she sees, (or imagines he sees) heedless that the knowledge may be very hurtful to the consultant.

It would, perhaps, be out of place in this article, but I could tell of a very wise Palmist whom it was my privilege to consult—years ago, when I was only a student myself. Many of his predictions have come true, but some things have happened, which he, of course, saw, but mercifully withheld, for he knew that the knowledge of them in advance would be very bad for me.

During the time of anxiety and sorrow to which I allude, I thanked him, in my heart, many times for his kindly reticence.

I am older now, and with years should come that wisdom and philosophy which can meet with calmness whatever fate has in store—of joy or sorrow.

To continue: to people who have reached middle life, or nearly so, and are married and settled down there is comparatively little of the future to disclose. It will usually denote one of three things—a calm jog-trot sort of existence, without either great successes or great losses (which is, perhaps the most desirable) or a life of great successes and increased gains (with increased responsibilities and worries) or, thirdly one of continued struggle and misfortune. For if it is true that troubles come not singly, it seems to apply doubly and trebly after middle age, because no doubt one has less strength and courage with

which to combat them, and the opportunities have passed by. At least I judge so from the hands I have seen and people I have met.

On the other hand I have been consulted by elderly people who have had fortunate lives and who have been so exceedingly fascinated by what their hands revealed, that they have said it was more interesting than any future predictions could have been, for the things related were proven facts, many of which were known to none but themselves, whereas time alone could prove whether future prophecies would be realised.

There seems no doubt that the Science of the Hand, which has made such rapid strides towards recognition during the last ten years (thanks principally to Cheiro)—though still abused by some, and decried by others—is intended as a blessing to mankind, just as much as the science of medicine and the art of healing. Each had to be discovered, practised and improved upon before adequate use could be made of it.

There are many secrets in nature, which, when found out and applied are most beneficial to man; and I firmly believe that these marks, or lines were put into our hands by a Higher Power, and intended to be used as a guide in shaping our individual lives if we are wise enough to do so.

Some people may say, "If that were the case all people would believe in it, and understand it without being taught." To which I reply,—not at all, for even the simplest hygienic rules in relation to health have to be taught, and are, perhaps, more often than not disregarded even when known, to say nothing of the beauties of nature that are wasted on eyes that see not, and ears that will not hear.

One might as well say, with regard to Religion, that if one particular creed is right, and that one only, as each sect or denomination preaches, why did not God put it into the hearts of all men to believe that one? These are some of the mysteries which our "finite minds cannot fathom."

To cite the texts in the Bible that allude to Palmistry would seem like platitudes, as they are so well-known, and so often quoted.

To sum up, Palmistry proper is not a frivolous pastime by which people can be informed of the colour of their sweethearts' eyes, or hair, etc., but a serious life study "entailing depth of thought, patience of research, and is worthy of the highest talents that one can give." It *can* be used as a guide in life, and may help us at times to guard against pitfalls caused, either by our own failings, or the failings of others, but do not expect impossibilities of it, dear reader, nor be led away by the idea that Palmists are omnipotent.

MANCY,

47, Cavendish Road, Brondesbury, London, N.W.

Notes on Re-Incarnation.

BY E. W. BERRIDGE, M.D.

No I.

THE doctrine of re-incarnation has been held by so many thinkers, that it cannot be summarily dismissed as an absurdity: it has been formulated in so many diverse and even contradictory terms, that it cannot be accepted as an established fact. Its most recent crystallization is to be found in modern Theosophy, which claims it as its fundamental and all-essential basis.

In the most authoritative of all Theosophical writings, the "Secret Doctrine," the teaching is thus emphatically stated. "Questions with regard to Karma and re-births are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is *created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating Monads,—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed,—still there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many †centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover a reasonable time must be given to other animals for their evolutionary

* This may be the doctrine of the Petro-Paulite Church, but the recorded teachings of the Christ contain no such statement. The "Gospel according to the Egyptians," which the Church rejected and concealed, may contain the Master's utterances on the pre-existence of the human spirit.

† According to more precise theosophical statements, the average duration of Devachan is 15,00 years. This should be carefully borne in mind, for it will prove of value in the future argument.

progress. Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably *interwoven with that of Re-incarnation. It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same Monads,—among whom are many Dhyān-Chohans, or the 'Gods' themselves,—have to pass through the 'Circle of Necessity,' rewarded or punished by such re-birth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us,—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues,—far more deserving in every way,—perishing of want and for lack of sympathy: when one sees all this, and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing, and heart aching with the cries of pain around him,—that blessed knowledge of † Karma alone prevents him from cursing life and men, as well as their supposed creator. Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably 'pious' Christian assert, in connection with every evil and undeserved blow, that 'such is the will of God.' Dolts and hypocrites! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful love and care of their God and Creator for helpless man, and of that God *scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch!* Shall we be answered to this, in Congreve's words, 'But who shall dare to tax Eternal Justice?'

* Not so: "that which a man soweth, that shall he also reap;" but the harvest, whether good or bad, may be on other planes of existence than that on which we at present function.

† Then, according to Theosophy, the Christ Himself must have been a monster of iniquity in previous incarnations: an idea which is almost too blasphemous to write even as an hypothesis.

Logic and simple common sense, we answer: if we are made to believe in the 'original sin' in *one* life, on this earth only, for every soul, and in an *anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire, and this whether they are good or bad, says the Predestinarian,—the doctrine and theology of †Calvinists; 'The purpose of God *from eternity* respecting all events,' which becomes fatalism and kills free-will, or any attempt of exerting it for good; 'It is the pre-assignment or allotment of men to everlasting happiness or misery' (Catechism)—why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and is the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as,—

Thou great Mysterious Power, who hast *involved*
The pride of human wisdom, *to confound*
The *daring scrutiny*, and prove the *faith*
Of thy *presuming* creatures.

Truly a robust 'faith' is required to believe that it is 'presumption' to question the justice of one, who creates helpless little man but to 'perplex' him, and to test a 'faith' with which that 'Power,' moreover, may have forgotten, if not neglected, to endow him, as happens sometimes. Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law, whether Conscious or Unconscious, predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position; like a bough which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall

* Anthropomorphism is foreign to the question. If we can conceive the idea of an anthropomorphic personal God, surely that God may be the "Our Father" of the Christ, and not the Omnipotent Devil of Calvin.

† But the doctrines of the murderer, John Calvin, the man-fiend who caused Servetus to be burnt alive for Socinianism, are not the doctrines of the Christ. Why, therefore, quote them as in any true sense connected with real Christianity?

we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the * Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish, owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. Karma is an Absolute and Eternal Law in the World of manifestation; and as there can only be one Absolute, or One Eternal ever-present Cause, believers in Karma cannot be regarded as Atheists or Materialists, still less as Fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world. Karma is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and enobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence. Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. 'The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion, the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night: but the outer, visible character is supposed to be ignorant of the fact. In actual life, that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact; though, though the atrophy of the 'spiritual' eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality" (1888, II, pp. 302-6).

In other words, this divine, infallible Law of Karma denies this knowledge of the past to the man who is struggling in evolution, and so needs it most; while it confers it on the Adept who has attained the goal, and so no longer requires it.

* It would have been more satisfactory if the author had explained who these inventive "Monotheists" were. With the exception of the Swedenborgian and Unitarian Churches, the so-called "Christian" denominations are all Tritheistic.

In the "Vahan," E.M.G. says: "Re-incarnation . . . has been rightly termed the central doctrine of Theosophy, since all others fall into place, once it is grasped" (1901, p. 84). In the "Growth of the Soul" we read: "No purpose worth speaking of can be served by studying the teachings which constitute in their entirety the Esoteric Doctrine, until the student is in the first instance completely saturated with the conception that the growth and development of the human soul is accomplished by means of successive returns to physical life (with intervening periods of spiritual rest), which, regarded in the aggregate as a process of Nature, make up what is generally called the theory of re-incarnation. . . . Re-incarnation will satisfactorily account for all the phenomena of human life. . . . It is the only theory which will explain all the facts. . . . I am not unaware of the hypothesis which some thinkers may vaguely cling to, according to which they hope for improvement along some unknown channels of progress in spiritual realms external to the life of this planet. Such unphilosophical expectations ought not to be maintained by a generation for whom it has been already shown, if they have eyes to see, that the spiritual planes of Nature are closely linked with that on which humanity is manifest in the flesh" (1896, pp. 51-3, 84).

I confess that I am by no means enamoured of this doctrine. I have no desire for what "Respiro" calls "the everlasting treadmill of countless human re-incarnations, alternating with the hideous mockery of an unreal heaven; like a starving man waking from a dream-banquet, only to feel the pangs of hunger intensified by the contrast." I prefer to look forward to an evolution on real, not illusive, spiritual planes, far beyond what has been ironically called, "this best of all possible worlds," which is but the lowest rung of the ladder of human life. Still, the question is not what we hope for, but which is the fact; and on this important point we must all crave for absolute knowledge. As Allen Fenwick says in the "Strange Story"—that wondrous occult tale which, with its twin-brother, "Zanoni," depicts the careers of an adept of the left-hand and of the right-hand Path respectively—"I have no belief; true science has none. True science questions all things, takes nothing upon credit. It knows but three states of the mind: Denial, Conviction, and that vast interval between the two which is not Belief, but Suspense of Judgment."

After an investigation extending over 20 years, I am unable to accept the doctrine of human re-incarnation, save in absolutely exceptional cases, which can be discussed later. I am compelled, by the stern logic of facts, to deny that this theory is a complete and

final solution of the problems of life; still less, the only possible solution. I affirm, also, that the opposite hypothesis of spiritual evolution is neither "vague," nor a mere "hope," nor "unknown," nor "unphilosophical." Mere assertions prove nothing, and such attempts to minimise the force of an opponent's position are void of logical or scientific value.

That the soul-germ, or monad, should ever advance, from its primal evolution from the One Life, through the elemental kingdoms of nature and above nature, till the human stage is attained, is conceivable by the pure reason. It is the doctrine of both H. P. Blavatsky and T. L. Harris. But, at the next step, we encounter a difficulty. In the "Secret Doctrine" it is stated: "The animal . . . does not re-incarnate in the same, but in a higher species" (1888, II., 196). We uniformly find gradations in Nature; how then explain this sudden variation from one equine to thousands of human incarnations, as here taught by Theosophy? I am aware that the doctrine of unitary animal incarnations is now challenged, as are some other of Blavatsky's teachings, by later Theosophists. This point will be argued later. In the meantime let it be remembered that no Theosophical work has ever yet equalled in research and erudition the "Secret Doctrine;" and that the very *raison d'être* of the Theosophical Society was the alleged teachings of the Mahatmas through her, their chosen medium.

We can never be legitimately certain of the truth of what we have been taught, until we have not only examined its evidence, but also studied what can be said against it. Moreover, no hypothesis can be accepted as indubitably proved and certain, unless it fulfils these two conditions: (1) It must solve the problem in every detail and in its entirety; (2) It must be the only hypothesis capable of so doing.

I purpose, therefore, in the succeeding articles, as I have opportunity to arrange them, to examine this doctrine of human re-incarnation from three standpoints: (1) experience, (2) authority, (3) reason. Therefore, *audi alteram partem*, and *Licht, mehr Licht*.

(To be continued.)

"Young children sometimes utter prophecies,

And sometimes they are sent with words of doom

Their innocence makes terrible.—MICHAEL FIELD, 'Equal Love.'

The following story from the Talmud illustrates this:—"Rabbi Jochanan and Rabbi Simeon Ben Lachish were anxious about a friend, Rabbi Samuel, then six hundred miles distant on the Euphrates. Whilst talking earnestly on this subject in Palestine, they passed a school, and they paused to listen—it was a child reading the first book of Samuel, and the words which they caught were these, '*And Samuel died.*' These words they received sorrowfully as a Bath Col, or answer to their thoughts; and the next horseman from the East brought word accordingly that Rabbi Samuel had been gathered to his fathers at some station on the Euphrates."

The Need for a New Occult Society.

DR. TYNDALL'S important proposal in ANUBIS, page 393, conceived in a spirit very different from that shown by his renowned namesake of the last century, opens up a field of labour which I for one have often longed to enter.

At present, spiritualists, theosophists, and occult or transcendental enquirers in general, may be divided into three categories :

- (a) Purveyors and seekers for the marvellous.
- (b) Seekers after proofs of a future life, or other confirmation of the teachings of the various current religions.
- (c) Seekers of a Cosmic Philosophy which shall complete the partial and imperfect sectarian teaching of the churches, and reconcile with itself *all* forms of Truth, *i.e.*, all that is true in religion, science, philosophical speculation, by showing that these are but aspects or facets of the Infinite Truth, each one "containing germs of truth," but none capable of reflecting the whole of Truth,

Of course Theosophists will assert that their philosophy coincides with this last category ; but when we find that it gives paramount importance to the most ancient wisdom it can glean, as something to which modern thought can scarcely attain, and least of all by scientific research (except in so far as the latter says *ditto* to the ancient teachings,) we are led to ask whether there is not a danger of theosophy falling under category (b), and binding the thought of the future in the swaddling-clothes of the bygone world.

There is great need for increased breadth of outlook, for experiment and speculation to go hand in hand. Those who, like Prof. Crookes, have confined themselves to the plane of physical science in their statement of results, and contented themselves with telling us what is, and what is not, to be learnt by experiment with physical instruments, are open to the charge of only half doing their work, no less than those who have confined themselves to abstract speculation, such as was in vogue before the experimental method was understood. There is only one more fallacious method of approaching the question, and that is to stifle research altogether by some rhodomontade about God's will or the devil's deceptions. God's will is that Man shall read the great Book of Nature, *every page of it* ; and evil lies nowhere but in imperfection and ignorance—that is, in *not* reading and studying with one's whole powers of mind and soul the living documents of ordered cosmic evolution that are spread out so lavishly before us.

I have myself, in a series of articles in *Light* for last year, on "Matter, Force, and Consciousness," attempted to show, by repeated illustrations drawn from common experience and from physical science, that if there be an *a priori* deduction to be drawn from the law of Nature as presented in the material creation and in ordinary life, it is that a parallel (if not necessarily identical) law obtains also in the super-material spheres; and that the term *supernatural* as applied to these latter is a misnomer.

Another bone of contention that is being fought over in a most illogical manner on both sides, is the question of animism versus spiritism, or psychic faculties as against spirit return, and I am now engaged on an attempt to "hold the balance even" between the two conceptions, with especial reference to the question of multiple personality.

I can fully endorse Dr. Tyndall's hopeful prospects of results, and can already see several points at which scientific training, combined with some degree of spiritual insight, applied to the various spiritualistic and animistic phenomena, may lead to the evolving of theories that shall be at least as worthy to be taken as working hypotheses, as the atomic theory or that of universal gravitation, both of which must now be stated with appropriate reservations.

I therefore hail with delight the formation of a society that shall tend to combine and harmonize the best evidences procurable on *every* plane of manifestation and experience.

JOHN B. SHIPLEY.

Notes.

IN a recent number of the *Daily Mail* there appeared an illustration of the interior of a French submarine war vessel, showing how the Commander is now able by an ingenious arrangement of mirrors and electrical contrivances to ascertain when he is near to a hostile warship. By means of this apparatus the whole surrounding scenery, sea bottom, surface, rocks, vessels, for several miles round may be surveyed on a screen, somewhat resembling a camera obscura, without leaving the cabin.

The inventor, Professor d'Odiardi, the well-known electrician of the Charcot Institute, designed the apparatus for the PREVENTION OF ACCIDENTS AT SEA, but by the irony of Fate it has been perverted to the destruction of human life. His disgust may be better imagined than described.

The apparatus was tried with great success on the "Borysthene," and the ill-fated vessel was lost the very week after the apparatus was

returned. In 1890 an improved system was brought before the Maritime Congress at Toulouse, but it was refused on the ground that it entailed *too much expense*. But, says the Professor, "for destroying life and blowing up ships!! Hurrah!! The French government has utilized my invention for that!!! Fancy my awful shock! I! a 'sauveteur'—having a medal for saving lives!"

Never mind, it will serve its purpose, even here, indirectly, for in proportion as the instruments of warfare are perfected, so will war become impossible.

A correspondent writes that she has recently developed on the mount of Jupiter, on the active (*i.e.* the right) hand, a perfect PALMISTRY. erect Pentagram. This is somewhat unusual, and is distinctly a cause for congratulation. The Pentagram is a most powerful Magic Symbol, and denotes empire over the elementary forces and protection from harmful psychic influences. Its position on the mount of Jupiter, at the base of the Index finger, intensifies this meaning. For a description of the Pentagram see *Anubis*, March 1903.

IN view of the widely spreading interest in the study of Colour we have arranged a competition on the following lines:—
 CHROMOSCOPY. Prizes will be given for the best essays on one of the following subjects:—(1) A Fit of the Blues, (2) In a Brown Study, (3) Off Colour, (4) The Roseate Hues of Life, (5) How Colour influences me, (6) A personal interpretation of "I will give to him a White Stone." Competitors may write on one or all six subjects, but each essay sent in must be accompanied by a coupon cut from p. *ii*. Three prizes will be given:—First prize: A full course of Lessons in Chromoscopy; Second prize: A Guinea Chromo-Type; Third prize: A Half-guinea Chromo-Type. The successful essays will be published in *Anubis*. Competitors are requested to adopt a *nom-de-plume* and enclose their full name and address in a sealed envelope to be sent in with the essay. Date of closing will be announced later.

BOOKS RECEIVED.

(Reviews held over till next time for want of space.)

- THEORETICAL ASTROLOGY, by H. S. Green. 1/- nett. 9, Lyncroft Gardens, West Hampstead, N.W.
 THE COLOUR CURE, by A. Osborne Eaves. 1/9 post free, P. Welby, 6, Henrietta Street, London, W.
 AURAS AND COLOURS, by J. C. F. Grumbine. 2/2 post free, from office of "Anubis."
 THE TOLSTOYAN, monthly 3d. C. W. Daniel, 5, Water Lane, Ludgate Hill, E.C.
 CONCENTRATION, by Arthur Lovell, 5, Portman Street, Portman Square, London, W. Third edition. 2/3 post free.
 ARS VIVENDI, by Arthur Lovell. Fourth edition. 2/3 post free.



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Mission of the Rainbow, or the Gospel of Colour.

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Chromoscopy Delineations will be given by Mr. Heald at either of the above addresses. Fees 10/6 and One Guinea. Experimental Lectures on Chromoscopy and kindred subjects will be given on the Tuesday of each week in the Drawing Room of 44, Holland Road, Kensington, W., at 3-15 and at 8 o'clock promptly. Charges: One Lecture 1/-; Two Lectures 1/6; Transferable Thirteen Lectures—Course Ticket, 7/6; Course Ticket to Pupils and Class Members, 5/-.

Classes for study of Chromoscopy will be promptly arranged at 44, Holland Road, W., with Mr. W. Heald as teacher. Fees 7/6 per month, or one guinea per quarter. Pupils receiving private tuition may attend these classes free of charge.

Chromoscopy Delineations

by Madame Loumi Iris,

Will be given daily from 10-30 a.m. to 5-30 p.m. Fee FIVE SHILLINGS.

Madame Loumi Iris is the most experienced of Mr. Heald's pupils, and has given the greatest all-round satisfaction to her numerous clients in dealing with any and every phase of life—Marriage, Business, Changes, etc., etc.

A business man writes her: "I would like to mention that by taking your warning and waiting till this month for any speculation, I have been well advised. For this I now have proof. This month has brought me knowledge I did not possess when you warned me, and I am glad I took the warning. I thank you for it." This is only a sample of many other appreciations received by Madame Iris from her grateful clients. Remember! Her fee is only 5/-, and the hours are 10-30 a.m. to 5-30 p.m., and the address is 44, Holland Road, Kensington, London, W.

N.B.—44, Holland Road is quite near Addison Road Station, within ten minutes walk from High Street (Kensington) and Shepherd's Bush (Tube) Stations. Also the Hammermith busses pass within three minutes' walk from the door.

Address communications to Madame Loumi Iris. Appointments need not be made. Madame Iris will receive consultants at times mentioned without pre-arrangement.

