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ANUBIS

THE WATCHER
BEFORE THE GODS.



James J. Quinn

THE OCCULT NEWS AND REVIEW.

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FLORENCE L. J. VOISIN.

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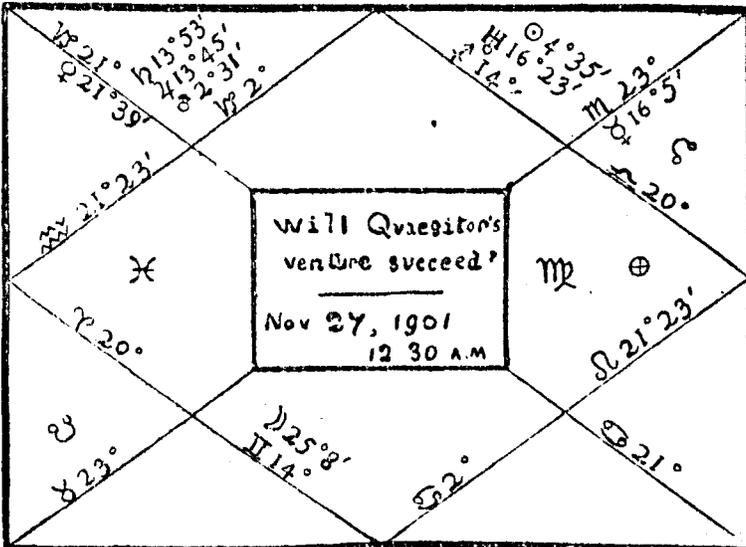
No. 1.

“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.

—:O:—

WITH this number the OCCULT LITERARY NEWS AND REVIEW
reappears, after a long rest, in a new dress and under a new name.



With all good wishes for your success. "Ciao Agus Neart."

We have followed the ancient and venerable custom of consulting the stars on all important undertakings, and the

accompanying figure will reveal to initiates what the planets have to say, to ANUBIS.

With all due respect to the noble science of Astrology, we would remind ourselves and our readers, in the words of our English mystic, that

“The fault . . . is not in our stars
But in ourselves, that we are underlings.”

THE EDITOR.

—————:O:—————

Ancient and Modern Mystics.

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THE history of the past tends to show that some persons have at all times attempted to obtain, by study and self-development, a more intimate acquaintance with the Unknown than has been supplied by their religion. In many countries, and among the priests of many religions, it has been obvious that some, even of the professed teachers of theology, have formed a sect of special students who have claimed to possess a peculiar wisdom in mysterious possibilities, and a magical power over and above the functions of the recognised orthodox leaders.

Heathendom had always its special sybils and soothsayers who formed a class apart from the ordinary priesthood.

Hebrew orthodoxy had its school of the Kabalistic Philosophers.

The Chaldeans, amid a horde of priests, had their Magi.

The Egyptian Pharaonic King Priests had their own diviners and wonder workers among the priests of each Temple.

The mediæval Catholic Church was never free from the Thaumaturgist and Alchemist; the names of priest, canon, bishop, and even pope, as Pope John XXII., Bishop Heliodorus, Canon Ripley and Abbot Trithemius, have been linked with the claims to mystic authority and power.

Throughout the middle ages of Europe there is a trace of laymen also who have claimed, and have apparently sustained a claim to possession of the Occult Arts of Magic and Transmutation, as Flamel, Paracelsus, Maier and Fludd.

In our own times there has been a distinct recrudescence of the tendency to desert the worldly pursuits of commerce and science, in favour of researches into the hidden mysteries of Nature and God.



The theosophical philosophers and the alchemists of Europe, of the centuries behind us, and the Rosicrucians of Germany, who sprang into notice in the 17th century, have many earnest followers to-day.

The Indian philosophers have been notably brought to the notice of Europe during the last twenty years, and the present eastern theosophy, founded by Madame Blavatsky, has secured a crowd of adherents.

The spiritualists of our times, all seeking for a reality in the communion of the dead with the living, now form a compact and numerous body of men and women eager to spend their time and money in the investigation of the Unknown.

Christian orthodoxy decries every attempt to pierce the veil of darkness which separates us from the unseen world around us; and yet many nominal Christians desert the Christian narrow path of self-salvation in their efforts to gain forbidden knowledge of the unseen world behind the veil of the senses. This obviously existing craving for ulterior knowledge seems to be a fundamental peculiarity of man, who, recognising his ignorance of his true surroundings, ever seeks to fathom the secrets of his destiny, his powers, and his origin.

Ought we to say that all this search is futile and worthy of condemnation; or ought we to lend encouragement to all *bond fide* efforts to solve the mysteries of our environment?—Who knows? It is certain that no modern established religion is now powerful enough to stop investigation. Hand in hand with the daring of modern criticism of the sacred books, has developed a modern demand for practical experiments in the realms of psychic forces, such as is shown in the enlightened researches into hypnotism, thought transference, communion with the dead, intercourse with elemental spirits, and appeals to angelic powers,

The student of the history of these attempts to unveil the unseen world tends to become the investigator on his own account.

It seems impossible to doubt that some men have lived who have gained knowledge and power above their fellows in such arcane researches. Who may have now the power to succeed? Has any one such a birth-right? Is it true that the Magus is born—not made? Is magical power one form of genius? It may be so. One fact appears to be clear, that many men have spent years in such researches, and their labour has availed nothing. If this be true, it is not a proof that others have not lived and striven, and have not gained a knowledge and power which to

them has been an ample reward. There have been many who have died, expressing themselves as fully conscious of a mystic attainment which has repaid them for years of self-abnegation and the contempt of their fellows; such were Behmen, Swedenborg, and Anna Kingsford. There is no royal road to occult success, and we should not encourage any to desert the well known paths of simple goodness for an unknown aim; but on the other hand, if a man have what he deems a mystical call to study, it is useless and perhaps wrong, to put obstacles in his path.

It is but a mean argument against the possibility of occult success on high planes of thought, to point out the many who have been shown to be pretenders, because from the nature of higher gifts, the nature that has been postulated for them, the true possessors will be most often quiet, retiring personalities, who do good, and would blush to find it fame.

On the other hand, there does occasionally appear a man or woman who shows powers which few possess; and such do appear as brilliant teachers, who gather around them a group of students, some of whom also develop supra-normal capacities.

Perhaps these persons, of innate genius, do fulfil a useful function in choosing some pupils who may be able to make progress. But the way of the brilliant teacher is hard, and often more evil is said of him than is fair or just. Such teachers have always much eccentricity, and this may be mistaken for undue influence, for folly and for self-esteem.

The theosophists have had such a teacher, and so have the spiritualists, and other occult societies.

Jacob Behmen suffered much in the past; Swedenborg was much reviled, and so were St. Martin, the Count de St. Germain, and Martinez de Pasqually; yet now the cultured student finds much to admire and to sympathise with in the lives and work of all these.

Still more remote from our times, there are the histories of Christian Rosencreutz, of Pic de Mirandola, of Cornelius Agrippa, of Paracelsus, of Isaac de Loria, Rabbi Akiba and Simon ben Jochai (of Kabalistic fame).

Beyond these again were the inspired St. John, of the island of Patmos; and Hermes Trismegistus, of pre-Christian celebrity.

Even of the great Gautama, the Buddha, and of Confucius, evil things have been spoken, although by their learning and power, two great world religions have sprung up and have flourished for centuries.

Every reformer of religious errors has been met with calumny

on many sides, rather than with fair argument. Let such of us then as are earnest students pause before we revile anyone who works earnestly at any branch of occult research.

Seeing that this general tendency to revile the occultly learned ones has ever existed, we cannot be surprised that much of the occult learning of the world has been propagated alone in privacy and in secret societies.

The modern Press is never weary of saying we have outgrown the need of secrecy, but although this may be true of physical science, it is not true of occult science.

Blavatsky was reviled out of all decency; and many others of the last fifty years have also met with general misrepresentation, only because they dissented from the errors of orthodoxy, and taught a strange doctrine; the great Luther, for example.

The world does not indeed now burn or crucify reformers and mystics, but it lays on them heavy burdens of malicious condemnation.

The true mystic, who has any supra-normal power, must still hide his light under a bushel, or submit to fraudulent and often farcical misrepresentation.

Mystics of a true type are never numerous, and good teachers are always few; so let the true teacher still teach in the closet, and exercise his good powers by stealth, for success in mystic work will, if it be made known, still be dubbed folly and fraud, whatever be its source, or origin, or mode of action.

Clairvoyance will be the power of a few, and healing by will and occult skill will be occasionally manifested; but woe to the man who discloses his faculty, for at the least he will suffer contumely, if not persecution.

At the present time there are only three distinct mystical schools; the Theosophists, who assert an Indian source of authority; the Hermetic and Rosicrucian school, who are descended from the philosophers of Egypt and the Jewish Rabbis; and the Spiritualist and Spiritist societies: these last claim no ancient lineage, and depend not on system so much as upon independent research; they are not fettered by dogma although guided by precedent.

Of the Theosophist Buddhist group, as compared with the western school, it appears that the former cultivate the more passive attitude of improvement by meditation and self-abstraction; while the latter hope for progress from strong efforts of will and culture devoted to the attainment of communion with spiritual

powers which are deemed to be of Planetary, Angelic, and Astral existence

The former believes that self-abnegation and coercion of the passions and emotions will attract the beneficent aid of great teachers, embodied and disembodied; while the latter teaches that the kingdom of heaven must be taken by force of aspiration, strength of will, and special preparation in the occult lore of the past.

Once more, who can judge them? Let each one climb where he deems he perceives a ladder or a pathway to Providence.

No man has a right to judge such matters for another; freedom of conscience and liberty of investigation must be granted. Let each man say, Am I my brother's keeper? as to his conscience.

But on the other hand, sensible men have a right to say that young, unformed characters should be restricted from such researches until they have gained worldly wisdom, and sufficient self-culture to claim an independent judgment; and, again, no man ought to cast off the responsibilities in social life, which he has voluntarily taken upon himself, only for the sake of the chance of self-development on occult lines. So much of true mysticism as is attainable will not be obtained by the man or woman who seeks it while neglecting the duties he has already undertaken. No blessing can accrue to the student who devotes himself to abstract occult research, and at the same time neglects his life work in maintaining his world business, or family ties. Hence, no doubt, the bachelor and spinster, the widower and widow without children, have more ample possibilities for self-progress. The mediæval authorities on occult science and art all assented to this pronouncement, and with good reason; and hence we believe that the aims they had in mind were true and good.

There have been great female occultists, and it is but reasonable to grant that higher powers, if at all attainable, are open to both men and women; and history has shown that the free and unfettered life work of man and wife in unison has shown high results. But the devotion of either man or woman to pure mysticism against the consent of the other partner in married life cannot result either in happiness or success.

Let such persons then be warned in time, for their results will be fallacious, and will lead to disharmony and distrust.

The tendency to occult study, if it be born after other responsibilities have been undertaken, should be repressed, unless the life partner freely assent to the new undertaking; yet happy

may be the man and wife who have alike mystical tendencies. In our days of fierce fight for existence and social position, mere financial considerations must also be considered; and there are but few so well placed as to be able to neglect the work of the world for the unremitting cares and study needed for progress in occult studies.

Each one must do the duty closest to his hand, and then if providence or fate has set him free to devote time, money and study to the search for the quintessence, let him seek if he feels the divine afflatus; but how few there be who are free and of ample means.

Occult philosophy is for the few, and if anyone is so free and capable as to undertake it, perchance he may obtain a reward, if he be earnest, self-sacrificing, and have high aims, and is willing to forget all the pleasures of the world, the flesh and the devil.

There are some such; and if their strivings add but one jot or tittle to the world's good, let them be revered and not be condemned by the worldly and the pleasure loving; for whatever they do gain is not easily bought, but it may attain a great reward.

SPECTEMUR AGENDO.

—————:O:—————

-Jamblichos the Chaldean, of Coele-Syria.
HIS WRITINGS CONCERNING THE MYSTERIES.

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

BY

COMTE MACGREGOR DE GLENSTRÆ

(S. L. MACGREGOR-MATHERS),

Head of the Order of the G.D., and of the Egyptian Mysteries.

Author of "The Kabbalah Unveiled"; "The Key of Solomon the King"; "The Sacred Magic of Abra-Melin," etc.

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

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BUT few of the works of this mystic philosopher have descended to our time; for, besides the present treatise, only his "Life of Pythagoras," his "Exhortations to the study of philosophy," and some fragments of a book on mathematics have been preserved to us. Two other and less

celebrated authors of classical times were called "Iamblichos," the one a Babylonian, the other an inhabitant of Apamea in Syria. They must not be confounded with their greater namesake. He was of Chalcis, in Cœle-Syria, or Cœlo-Syria; that is to say, "Syria the Hollow." Though at one time applied to the whole of the southern part of that country, this title was chiefly given to the region extending between the mountain ranges of Libanus and Antilibanus, wherein the river Orontes has its rise. Damascus was its chief capital; but Chalcis was of sufficient importance to give the name of Chalcidéné to its surrounding district.

The era of Iamblichos is toward the end of the third century A.D. He was contemporary with Porphyry, of Tyre, the celebrated pupil of the renowned Lycopolitan, Plotinus.

It is of no great consequence to the student of mysticism whether Iamblichos was the author, or, as he himself asserts by the title, only the editor of this treatise on the mysteries. For the wisdom of Egypt is from all time, yet he who undertakes its transmission must be fitted for the task; and not every great philosopher, even, was competent either to explain or to re-veil such a knowledge. His disciples certainly attributed to Iamblichos not only the comprehension of a great philosophy, but magical powers as well. Witness his evocation of the forms of Erôs and Anterôs from their fountain-abodes at Gadara.

The argument of the present work is briefly this:—

Porphyry, the philosopher, writes a letter to Anebô, the Egyptian prophet, propounding various questions and objections on the nature of the gods, the human soul, daimons, divination and similar subjects. To this epistle, not Anebô, the prophet, but Ab-Ammon the magus replies, and his answer is this treatise on the mysteries.

It is scarcely necessary for me to remind the educated reader that the word Daimon (whence "Demon") did not originally mean of necessity an evil spirit, but was frequently used in the sense of a good force; though, in our day, it has become the synonym of "Devil." I have, therefore, retained the Greek orthography "Daimon," so as to present a visual distinction of signification.

With these necessary preliminary observations, I proceed to the translation of the actual text.

28, Rue Saint Vincent,

Buttes Montmartre, Paris,

Monday, March 3rd, 1902.

THE LETTER OF PORPHYRIOS TO ANEBO,
THE EGYPTIAN.

UNTO ANEBO, THE PROPHET, HAIL!

Out of affectionate respect for thee* (O Anebô) I will begin with matters relating unto the gods and unto the good Daimons; and with those philosophical speculations which be chiefly congruent hereunto, concerning whom many things are said by the Greek philosophers also; but though stated by way of conjecture for the most part, they yet comprehend the initial principles of a belief.

First, therefore, LET IT BE GRANTED THAT THERE ARE GODS. I ask, then, What be the best idiomata whereby They may be distinguished one from another? Wilt thou not, perchance, urge distinctions (among Them) as regardeth action, or passion, or accident; or else differences in disposition of bodily natures, those of the Gods pertaining unto the Ethereal, those of the Daimons unto the Aërial, those of the Souls (*Psychôn*) unto the Earth; can we not affirm that herein there is ground for distinctive definition?

Also I demand wherefore, seeing that the Gods (be said to) dwell in Heaven alone, there are in use among the Theurgic Magicians invocations of (Gods) Chthonian, and of (Gods) Hypo-Chthonian (that is to say, of Gods Terrestrial and of Gods Subterranean)? How is it that some are said to be water-dwelling, some to be air-abiding, that others, again, have taken unto Themselves other classes of abodes, and that They have chosen attributions of bodies fitting unto Their environment; and yet that They have a power infinite, indivisible, and incomprehensible? How is a harmonious and mutual unity of condition to be maintained among Them, if They be severally disjoined by circumscriptions of parts, and separated by diversity of dwelling-places and of subject bodies?

Why do the Theo-Sophists represent Them as being capable of Passion? Also in this sense there be those who say even that They possess physical organs and are capable of generation, and they even attribute unto them shameful rites. Yet again, if the Gods be without feeling, vain must be all invocation of Them; vain all attempts to conciliate Their favour; vain the calming of

* As holding the high occult rank of prophet of the gods.—[Translator.]

Their wrath ; vain the hope of expiation of offences in Their sight ; and more vain even than this, what are termed the *Anankai*, that is to say, the fatal actions or necessity of the Gods ! For that which is without feeling can neither be moved by invocation, nor compelled, nor driven by that necessity, that *Ananke*. Yet, are there not many points in the sacred rites which should imply that (the Gods) *are* susceptible of feeling ? For assuredly invocations and prayers are directed unto powers capable of passion. So that not only the Daimons but even the Gods are inclined unto feeling, according to that saying of Homer :—“The Gods Themselves can be persuaded !” But if, indeed, we should affirm (as is pleasing unto many) that the Gods be pure minds, but the Daimons animal by essential nature, and only participating in mind, now how much the more will they be inflexible, these Pure Minds, and irreconcilable with corporeal things ; also, our prayers will in no way become harmonised with so tremendous a purity of mind. Yet, again, even this distinctive definition is ill-placed, for those things which are offered in the sacred rites are offered as on the plane of sense and of soul.

May it not be possible to distinguish the Gods from the Daimons, as the incorporeal from the corporeal ? But, then, if the Gods be incorporeal, how is it that Hélios, the Sun, and Seléné, the Moon, and the other heavenly bodies, be manifested Gods ?

How, again, are some of these Gods said to be workers of good, and others workers of evil ?

Why is it, again, that with the incorporeal Gods, the corporeal Gods in the heavens are connected ?

What is it, then, which distinguisheth the Daimons as well from the manifested as from the unmanifested Gods, seeing that the Gods Who are manifest are connected with Those Who are unmanifest ?

In what manner doth the Daimon differ from the Hero, and from the Soul ? Is it by essence ? is it by power ? is it by operation ?

By what indications can we discern between the manner of appearance of a God, or of an Angel or of an Archangel, or of a Daimon, or of an Archôn, or of a Soul ? For, as the Gods and the Daimons, and evidently all the superior orders, have this in common, that they appear with great dignity and fashion forth certain images and Phantasms of Themselves ; so in no way herein would the Gods seem to excel the Daimons.

(To be continued.)

Immortality.

BY ELLA WHEELER WILCOX.

(*By Permission.*)

Immortal life is something to be earned
By slow self-conquest, comradeship with pain,
And patient seeking after higher truths.
We cannot follow our own wayward wills,
And feed our baser appetites, and give
Loose rein to foolish tempers, year on year,
And then cry, " Lord, forgive me; I believe! "
And straightway bathe in glory. Men must learn
God's system is too grand a thing for that.
The spark Divine dwells in our souls, and we
Can fan it to a steady flame of light,
Whose lustre gilds the pathway to the tomb
And shines on through eternity; or else
Neglect it till it glimmers down to death,
And leaves us but the darkness of the grave.
Each conquered passion feeds the living flame,
Each well borne sorrow is a step towards God.
Faith cannot rescue, and no blood redeem
The soul that will not reason and resolve.
Lean on thyself, yet prop thyself with prayer:
(All hope is prayer. Who calls it hope no more
Sends prayer footsore forth o'er weary wastes;
While he who calls it hope gives wings to prayer.)
And there are spirits, messengers of love,
Who come at call to fortify our strength;
Make friends with them, and with thine inner self;
Cast out all envy, bitterness and hate,
And keep the mind's fair tabernacle pure.
Shake hands with grief, give greeting unto pain—
Those angels in disguise; and thy glad soul
From height to height, from star to shining star,
Shall climb and claim blest immortality.

—————:o:—————

" It must oft fall out
That one whose labour perfects any work
Shall rise from it with eye so worn, that he
Of all men least can measure the extent
Of what he has accomplished."

What is it that Heals, and what is it that needs Healing?

THE ever-recurring question which forms the title of our present essay is one that cannot be intelligently answered unless we clearly discriminate between our two selves—higher and lower; for, apart from a clear comprehension of a plane of consciousness which is at least potentially perfect, and another plane which is at present actually imperfect, there is no possible explanation of current metaphysical conversation on therapeutic subjects. Healer and patient are not necessarily two distinct persons, or such a term as auto-suggestion could have no meaning. If I can treat myself, then I and myself are two. Who and what am I? is the first great question. I own my *self*, which is my subordinate. Sir Edwin Arnold in his "After Death in Arabia," very beautifully brings out the idea of the true spiritual individual who owns a body, and the body which, though a belonging or appurtenance, can be laid aside without subtracting aught from the entirety of the individual. A great many current sayings concerning mental healing appear incongruous only because of a failure on the part of people in general to grasp fundamental principles or clearly convey rudimentary ideas. "God is well, God are you," was for a long time a staple formula employed by spiritual scientists, who no doubt understood clearly enough what they meant by the expression; but it is surely not surprising that large numbers of intelligent and unprejudiced people were ready with such a question as "What, then, is the use of so-called healing if we are all well, strong and happy, even like unto the Eternal?" To answer this query requires some definite acquaintance with what can be broadly termed theosophy. From the standpoint of ideal potential manhood or womanhood we are all everything that it is desirable to be, but from the point of view or vantage-ground of our exterior personalities we are most of us a considerable distance away from the mark of serene perfection. Emerson must have felt this keenly when he wrote his marvellous essay on the *Oversoul*. "I, the imperfect, adore my own perfect," is one of the profoundest sentences in any literature, and how it can be an admissible saying is to many a conundrum. How can I be at the same instant perfect and imperfect? I cannot be both at the same instant on the same plane; but if we take into consideration two or more planes

of expression the difficulty at once begins to vanish. As philosophers we must seek to account for varying human experiences, many of which, in seeming, are contradictory in the extreme. Take as a telling illustration the conscious realisation of inward power and goodness coupled with a decidedly contradictory feeling of weakness and unrighteousness. These utterly opposite feelings possess our consciousness continually; they mysteriously co-exist, and sometimes one, sometimes the other, rises into and holds the ascendant for a protracted period. The Old Testament says: "Be ye holy, even because the Eternal One, your God, is holy"; the New Testament offers the same counsel identically in the well known words: "Be ye perfect, even as your heavenly Father is perfect." In both these passages we are introduced to our original.

Take whatever view you may be pleased to take of the letter of the first chapter of Genesis, you cannot reasonably deny that it sets forth the essential goodness of all that is. The Pentateuch commences with a Hebrew word *Herashith*, which, done into English, usually reads "in the beginning." To the logical reasoner the words *first* and *end* have no necessary chronological associations. The first original or primordial cause is simply the eternal unalterable cause. Shall we critics and disputants haggle over the expression, "first cause," as though the meaning conveyed by the term was the operation of some divine power within the limits of time? We dismiss as puerile all discussions of the meaning of "first" which are not posited in the Eternal. There is an unchanging law, an unalterable order, manifest throughout the discoverable universe, and as intelligence is everywhere displayed through measureless circles of unceasing activity, we admire Plato's unsurpassed expression, "God geometriseth." We are all inwardly conscious of a spiritual force which allies us to the Infinite, and though we may, by gross materiality, becloud all intellectual vision of the soul, a final inquiry into human perceptiveness must bring all thinkers eventually very near to the venerable James Martineau's position as set forth in his unanswerable book, "The Seat of Authority in Religion." It is only through the ever openable gateway of interior discernment or intuition that we can attain unto a satisfying revelation of the Divine. Our earth-born intellects are ever discordant with that interior divinity which Emmanuel Kant has rightly styled *pure* reason. By confounding the entity with the tools or instruments which it temporarily employs, or with the sheaths, envelopes or garments which may for a while

conceal it, we have drifted into a most perplexing sea of unphilosophic difficulties. This age, however, is not one which will content itself with simply reviving correct Classic or pre-Grecian philosophy. Practical measures for improving the actual state of humanity are everywhere in demand, and the great question before us continually is how to reduce ideal philosophy to such terms as will constitute it a guiding light to the active working philanthropist.

Philanthropy may well concern itself with three distinct departments of work :

- 1st. Moral Culture (Ethics.)
- 2nd. Mental „ (Scholarship.)
- 3rd. Physical „ (Sanitation.)

In all of these three wide and highly important spheres of activity the genuine Spiritual Scientist will find ample scope for action, and whenever these three aspects of the whole subject of healing can be embraced together, a perfect work of healing is accomplished. Nothing can be more evident to the thoughtful observer than the very imperfect views of healing entertained and set forth by many who are sincerely interested in a healing ministry; but who, by reason of deep-seated misconceptions of universal order, imagine that in some miraculous manner one person is able to heal another without that other's intelligent co-operation.

Our first statement to any class of students who are seeking to engage in the practice of mental or suggestive therapeutics is, First assure yourselves that you are about to engage in a thoroughly rational work, and be determined to set about it in a thoroughly logical manner. You can none of you work miracles except in the rigidly scientific meaning of the word, which is to perform acts which create astonishment in the minds of those who witness the performance of work mightier than any they have yet learned how to accomplish. To be amazed or to marvel greatly is only natural when one is confronted with phenomena entirely beyond the range of all he has been accustomed to contemplate or feels competent to duplicate. Auto-suggestion is after all the grandest term in the vocabulary of mental practitioners, and they are indeed in the right who insist that every successful mental treatment must become auto-suggestion before a case of healing can be truthfully reported. Such common expressions as "I was talking to myself," and others of identical ilk are far truer and profounder than most people have supposed. Who am I? and, What is my

self? are two questions of vital moment to the philosopher. If I can talk to *myself* then there are clearly two of us, one being the spokesman and the other the one addressed.

We are very much attached to certain sweeping democratic assertions, and Americans are justly proud of the Declaration of Independence which declares that all men are created free and equal, and possess certain indefeasible rights and principles by virtue of their inherent God-derived nature. This is true to the core, though it is bitterly contested by narrow theologians who are too petty in their views of the universe to grasp the fundamental propositions of enlightened universalism. God is the Parent of all souls. One soul is therefore as good as any other; but God is certainly not the author of those physical shapes we call our material bodies. We are not wishful to enter upon a controversial sea of discussion regarding the claims of Christian scientists who are often heard glibly asserting "There is no matter," and "You have no body." Whatever transcendental or ultra-metaphysical concept may be expressible in such extraordinary language, is not only quite beyond the comprehension of the average student, but is also foreign to the actual needs of rational therapeutics. If I *have* a body, though I *am* a soul, I can build on such an admission an all-sufficing temple of health commodious enough to accommodate as large a congregation as may ever seek to gather within its wide-spread walls, and it is indeed doubtful whether such a similitude as an enclosure of any sort can prove ultimately permissible in such connection.

Nothing can be more clearly evident than the painful fact that multitudes are wrestling with mighty problems relating to public and private health, which they find extremely hard of solution on account of the prevailing unbelief and misbelief which so seriously hamper all benevolent activities, both of public and private character. Our position being that of those who claim the immutability of law and order, we are forced to the (to us) welcome conclusion that there is no favouritism or partiality in the infinite plan, therefore we shake hands with our nominally theosophical brethren and agree with them as concerns the doctrine of *Karma* fundamentally, though there are many inferences and deductions advanced by professed theosophists to which we take as decided opposition as does Mrs. Ursula Gestefeld, who, in her admirable treatise, "How we Master our Fate," has presented a most logical regulation of the false theory so very prevalent, which identifies conquerable *fate* with inevitable

DESTINY. What now is Destiny? We reply, Destiny is whatever is possible unto us racially, collectively and individually. What then is fate? Fate is whatever comes our way to be mastered by us, and herein consists the conflict of resistance which renders possible the "great work" of the Alchemists and Rosicrucians, when all verbiage or mystic "jargon" is translated into an intelligible vernacular.

It should always be remembered that hieroglyphical or correspondential similitudes have been employed by occult orders for two valid reasons: first, to preserve a universal sign language, understood by initiates into the mysteries the whole world over; second, to preserve in stormy times the custodians of the mysteries from the relentless fury of such insane fanatics as, even in these enlightened days, are none too extinct to make their dupes believe such ridiculous and unfounded stories as those concerning the abominations of the Jewish Passover, which are still circulated and even *believed* in certain parts of Europe. When Paracelsus tells the neophyte to take the moon out of the sky, bathe it, and reinstate it in the firmament, every reader who has the slightest appreciation of the symbolical in speech knows that such an expression must be entirely figurative, and figurative it is in precisely the same manner that the twelfth chapter of Revelation is figurative, in which we read of a great wonder in heaven, a woman clothed with the sun, wearing a diadem of twelve stars, and standing with her feet upon the moon. In this metaphor we are not introduced to a single personality as some foolish commentators have supposed, but in a magnificent allegory we are shown the true attitude which the triumphant soul has taken to all material changeful things.

Luna is our lower self. Lunacy is the result of disproportionate development of animality, and can only be overcome by a steady, persistent course of training, which results in the evolution of the intellectual and moral faculties which, in the lunatic, are either undeveloped or overclouded. The three planes of human consciousness are vividly set forth in all treatises, which give evidence of illumination, no matter when, where, or by whom written. The intellectual, mental or rational plane of human consciousness is the battle ground, and this is the seat of distemper.

Mental healing is intellectual rectification—false beliefs abound, but there can be no false knowledge. "Ye shall know the truth, and the truth shall make you free." Truth simply *is*; no one can possibly alter it; but we can believe error to be truth.

and conscientiously make mistakes which we later on conscientiously rectify. Sickness and sin need not be always associated in thought, but sickness and error are indissolubly united. We have no warrant for assuming that God sends sickness in any other sense than God sent the plagues of Egypt and hardened Pharaoh's heart, events which took place in consequence of the direct acts of the people themselves upon whom the afflictions came. The book of Exodus informs us that all the plagues in Egypt failed to afflict any of the faithful Israelites, and in that ancient and misunderstood narrative is contained one of the deepest and most practical metaphysical lessons to be found in any literature. Frogs, boils and all manner of annoyances afflict the Egyptians (those who dwell in the darkness of error), while not a single curse falls upon the Israelites (those who walk in the light of spiritual understanding).

Circumstances never were and never will be the causes of human health or sickness, joy or misery. Environments have power to affect us only to the extent of our susceptibility to their influence, and this verity is acknowledged by every thinker—yea, and by every observer in the homes and hospitals of to-day. The very people who are most in the presence of sickness are the least susceptible to its inroads. Physicians, surgeons, nurses, priests, sisters of charity, and all other classes of persons who are brought into the most intimate and continuous contact with disease, are actually freer from its ravages than any other sections of the community, and the explanation is not far to seek.

Too much familiarity breeds contempt, is a wise old saying, and another which is equally true is, "Few men are heroes to their valets." These proverbial saws suggest two important considerations, viz., the fact that immunity from contagion results from fearless intimacy with centres of infection when one knows how to guard oneself against pollution, and the kindred fact that very much that appears terribly formidable to a superficial observer is found to be far less influential when viewed at nearer range.

"How weak the foe that made him fall,
How strong the soul to conquer all,"

are two of Martineau's most expressive lines, and that grand philosopher who passed peacefully out of his earthly tenement at the ripe age of nearly ninety-five years, on January 11th, 1900, lived to know the truth of his own vital and luminous assertion.

Soul is only an elongated form of *Sol*. We instinctively employ astronomical language when speaking of the varying

planes of human consciousness, for no other terminology is anything like so expressive. The order is threefold in all instances : sun (spiritual), planets (intellectual), moon (physical). The wise man is called a ruler of planets, because he, as a spiritual entity, has awakened to a knowledge of what he is potentially, and therefore of what he is capable of accomplishing. The soul, the true *ego*, acts upon the body immediately through the intellect as it acts immediately upon the intellect itself. The rational plane of man (*mens* in Latin, *manas* in Sanskrit) may be represented as being approached through two doors, one inner and one outer. The outer door we call the objective gateway of sense-perception, the inner portal we term the subjective entrance of intuitive discernment. Here again we find the three planes clearly accentuated : (1) intuitional, (2) rational, (3) sensuous.

There are many expressions in popular hymns which have double meanings, and among some of the most striking of them we find :—

“ Free from the law, oh happy condition,”

and

“ Doing is a deadly thing, doing ends in death.”

Verily the letter killeth, though the spirit giveth life. We regard the *law* as immutable, but our relation to it is mutable, therefore we may be pardoned for introducing an illustrative diagram.

Trace upon your blackboard an equatorial line, and below this equator place a human figure in an unregenerate condition. This “ Egyptian ” has not yet, in his evolutionary course, reached the equator, and being yet below it, he is affected by law, as law functions in the hemisphere where he now dwells. The law is strictly impartial, for it treats everyone where he is exactly as it treats him. The law does not move, but the man ascends, and after he has crossed the line, he is above the plane of the law, and is now subject to such divine radiance as streams refulgently into the province which he now occupies. This moving figure has accomplished the transition, which is the resurrection out of the lower into the upper hemisphere. Read the third chapter of the fourth gospel, and you will find in the conversation of the Christ with Nicodemus these words, “ Art thou a master in Israel, and knowest not these things ? ” There is a second which is a new or higher birth, a birth from above and from within, and until that has been accomplished no one *sees* the kingdom of God, or enters into a realisation of celestial blessedness. There need be no haggling over regeneration and no dispute over atonement. All is

reasonably plain to the dispassionate student who weighs the evidence for moral and intellectual as well as physical evolution—the unrolling of that which is involved—Jacob becomes Israel, and the true children of Israel are all they who walk in the light of the spirit, be they Jews or Gentiles. It is a literal fact of undisputed history that actual Jews who obey the Mosaic law are as a class healthier than the majority of their less cleanly neighbours, and as plague and pestilence are close of kin to dirt in all its phases, no greater tribute to proverbial Jewish cleanliness can possibly be found than that rendered by mediæval historians, who could not disguise the fact that even in the Ghetto the Jew in Europe, during the Middle Ages, was far less subject to disgusting physical disorders than his much freer and more agreeably situated Gentile persecutor.

W. J. COLVILLE.

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Verified Esoteric Knowledge.

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I.—THE MISSING LINK.

THE "Secret Doctrine" states that in past ages there were races of "mindless" men—beings who were "irresponsible, animal-like, though in appearance, human forms" (1888, ii. 91, 94). In the "Holy City," this theosophical teaching was thus anticipated by Thomas Lake Harris. "During the long ages, prior to the formation of personal men upon this globe, there was an intermediate creation; the mere animal form being transcended through evolution: a race of animal, impersonal men. Mark the steps of gradation. Hence it would appear, to those who explore the ancient remains of species upon the globe, that the human race is of immense antiquity. Nevertheless, so far as the present and responsible race is concerned, that is, though still ancient, of comparatively recent date" (1880, pars. 408-9). The doctrine of a "missing link" has long been taught by exoteric scientists as a probable hypothesis; but they were unable to demonstrate it as a truth. In the *Standard*, July 15th, 1896, the truth is established, and the occult doctrine verified by the stern facts of geological discovery.

"That one of the missing links between man and the higher apes has been really discovered may be now regarded as an

established fact. The specimens have been examined by such eminent authorities as Professor Virchow, Sir W. H. Flower, Sir W. Turner, and Professor O. C. Marsh, and have satisfied them, as the last named has stated in a preliminary note, published in the *American Journal of Science*, for the present month. They were discovered in Java, by Dr. Eugene Dubois, a surgeon in the Dutch army stationed in that island, and were embedded in a volcanic tufa, covered by a thick deposit of river sand, at a depth of about fifteen yards below the surface of the ground. The remains consisted of a skull, two teeth and a thigh-bone. They were all found separately, but under circumstances which made it highly probable that they had belonged to one individual. Dr. Dubois considered them to indicate a form intermediate between man and the higher apes, to which he gave the name of *Pithecanthropus erectus*. When the news of this discovery reached Europe about eighteen months ago, some scepticism was naturally felt; for experience has shown students of anthropology to be occasionally more enthusiastic than cautious. But Dr. Dubois was permitted by the Dutch government to return to Holland and bring with him these fossils; and they were examined at Leyden by the above-named and other men of science, during the meeting of the International Congress of Zoologists, last September. There cannot be any doubt, according to Professor Marsh, that the discovery is a real one. The antiquity of the specimens is unquestionable. They are dark in colour, thoroughly petrified, and embedded in a matrix so solid as to be removed with difficulty. The deposit has yielded other fossils, which indicate that it was formed in the Pliocene Period, perhaps about the age of the Siwalik beds in India, in which, at present, no human remains have been found. To this period belong the so-called 'Crag' of our Eastern Counties. The skull is imperfect, the upper portion alone being preserved. In general character it resembles that of the chimpanzee, and still more that of the gibbon. It is distinguished from the skull of the gorilla by the absence of cranial ridges, and from that of the orang-outang by its more elliptical form; in scientific terminology, it is dolichocephalic, while the other is brachycephalic. The diverging roots of the teeth give them a simian aspect, but the crowns are less rugose than in existing anthropoid apes. The femur (a left one) is so like a human femur that the two could only be distinguished by a careful comparison. But the skull also differs materially from that of man. Though hitherto but few remains have been found of the rude forefathers of our race, the hunters who roughly chipped flints into lance-heads or tools, and made

rude carvings on bones and antlers, yet some materials have been obtained for study by careful and preserving search, especially in rock shelters and fissures. The cave of Spy has yielded two skulls; another, well known for its singular form, was obtained in the Neanderthal. A few others can be used for comparison, even if we do not accept the Galley Hill skeleton, recently described by Mr. E. T. Newton as that of a Palæolithic man. These all show that *Pithecanthropus* was either the most ape-like of men or the most man-like of apes. In it the brain cavity is absolutely larger, and in proportion to the size of the body, much more capacious, than in any of the simian family, but is less so than in the human race. The capacity of the skull is about two-thirds the average of that of man. The forehead is higher, and has a steeper angle than that of the apes. The thigh-bone is equal in dimensions to that of man, and like it, is adapted for walking in an erect position. The result of the careful study which has been bestowed on the fragments of *Pithecanthropus* is summed up by the latest investigator substantially in these words: That the various specimens apparently belonged to one individual; that the creature was of the Pliocene age; that it was not human, but represented a form intermediate between man and the higher apes; and that its discovery is an event of the first importance to the scientific world. Perhaps, in some quarters, the new-comer may be unwelcome; but no good is done by refusing to take cognisance of any fact that is well established."

The chronological discrepancy between the statement in the "Holy City" and that in the "Secret Doctrine," that "Physical humanity has existed upon it [our earth] for the last 18,000,000 years" (1888, ii. 149), is too vast to be reconciled; one or other doctrine must be erroneous. Exoteric science has adduced no facts absolutely demonstrating the truth of either position; we can therefore, at present, only investigate other chronological statements coming from either source, and ascertain if these are in harmony with each other, and with the conclusions which external investigations have already established as certainties.

The "Secret Doctrine" speaks of "the pyramid of Ghizeh being shown on astronomical calculations to have been built 4950 B.C. . . . As far as the secret doctrine teaches, it was not Cheops who built the pyramid of that name" (1897, iii. 177, 301). But the "Story of Atlantis" which dates its great cataclysms at 800,000, 200,000, 80,000 years ago, and in 9564 B.C., declares that "Some time during the 10,000 years that led up to the second catastrophe the two great pyramids of Ghizeh were built. . . . When it

[the third deluge] receded, the third divine dynasty, that mentioned by Manetho, began its rule; and it was under the early kings of this dynasty that the great temple of Karnak and many of the more ancient buildings, still standing in Egypt, were constructed. With the exception of the two pyramids, no building in Egypt pre-dates the catastrophe of 80,000 years ago" (1896, 3, 38). Here then, to begin with, is a theosophical discrepancy of about 200,000 years in an important date. In his "History of Egypt," Flinders Petrie asserts that the great pyramid was built by Khufu or Kheops, whose reign he places about 3969-3908 B.C.; also that the temple of Karnak was "founded by Mentuhotep," who reigned about 2965-2945 B.C. (1897, i. 38, 151). As far as the pyramid is concerned, he proves his assertion by its own internal evidence: "The name of the king is found repeatedly written in red paint among the quarry marks, on the blocks of masonry above the King's Chamber; this establishes the traditional attribution of the pyramid" (i. 41). As the pyramid remained closed until, in the ninth century, Al Mamoun forced an entrance, Khufu could not have inscribed his name on stones which had been placed in the centre of the pyramid 200 centuries previously. This fact alone throws considerable doubt upon the entire system of theosophical chronology.

(2)—THE SATURNIAN RINGS.

Exoteric astronomers have taught, till recently, that the ring of Saturn was but threefold. In the "Story of the Heavens," Sir Robert Ball, Astronomer Royal of Ireland, writes: "Occasionally other divisions of the ring, both inner and outer, have been recorded. . . . No such divisions can be regarded as permanent features" (1891, p. 240). In the "Wisdom of the Adepts," T. L. Harris declares it, on occult authority, to be "in reality a fivefold zone" (1884, par. 435). Exoteric science now confirms the esoteric doctrine. In 1898, Dr. Wonszek, a Hungarian astronomer, observed a new division in the external ring of Saturn, thus making the fourth. On January 5th, 1901, Sir Robert Ball stated, in his lecture at the Royal Institution, that "a famous astronomer, Professor Barnard, whose photograph was reproduced, had quite recently discovered a fifth ring."

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

Mysticism.

BY JOHN F. MORGAN.

THE TEMPLE OF THE MAGI.

I WAS one of the first members to join in Chicago in 1890, and I took twelve degrees. During the World's Fair year Mystics of both sexes came from all parts of the country to be initiated in Astrology, Higher Mathematics, the Spirit of Numbers, and the latest information on all lines from the Planet Mars, on the "Astral Mirror." In fact, senators, legislators, editors, actresses, physicians, lawyers, Board of Trade men, and people from all walks of life were represented by its membership of over 500. We had "Mystic Picnics" and no end to good times and good feeding. We had an "Astral Club," where we would meet and compare notes as to past memories and look up our records in the Encyclopædia and see if we could find "ear marks" of our past incarnations. But to be eligible to the "Astral Club," you had to be a member in good standing of the Seventh Degree (which cost you \$35). I was lucky. I received my "astral test" in the Third Degree, early in the game, when the limit was not so high. The "astral test" consisted in a past record of your incarnations in other physical bodies, when a member of the *Temple of the Magi*. This information was supposed to be given to Olney Richmond upon the "Astral Mirror," from the brothers upon the planet Mars.

This ancient Order, which flourished in Egypt and Persia many thousand years ago, again became active in the latter part of the 19th century.

The Magi teach, in any age, that which is appropriate to the time; hence, it follows, that the secrets co-existent with B.C. 2000 are now common knowledge. In the same manner, the secret teachings of to-day will be known to all students of science a hundred years hence.

The prime tenet of the Mystic Order is EVOLUTION ENTIRE. This does not mean that the *physical* exists, alone, through evolution; it means that everything in the universe has its being through the same general law.

It teaches that soul, body, mind, astral life, as well as planets, suns, systems and nebulae, all have been evolved, instead of created.

It holds that the only bodies in the universe which have always existed and were, therefore, never evolved or created, are *ultimate atoms*. By *ultimate* it does not necessarily mean atoms of carbon, oxygen, nitrogen, etc., as known to us. These so-called atoms may be, and doubtless are, molecules, made up of still finer atoms. Molecules are evolved and disorganised, as are, also, higher organisations.

It holds that everything organised is made up of atoms, therefore, the common idea of spirit or soul being constituted of anything other than atoms, is wholly repugnant to its teachings. It holds that the spirit and mind are the products of the experiences of this life, while the astral soul, or eternal life principle, is the product of ages of evolution. With certain limitations, peculiar to the Magi, this is the doctrine of Re-incarnation; but it does not confine the principle to man, nor even to animal life—it holds that it is a universal law, existent upon all planes above the atom.

The Order deals with occult subjects of every description from a scientific basis. Thus numbers, geometrical forms, tarots, cards, planetary magnetism, chemical formations, kabalistic words and laws governing the same, are classed among our occult studies.

Why these should be exploited in a secret order is known only to Masters of the First Quarter, who are well and truly qualified to advance. Not *all* who receive the Degrees *know* them. Not all can assimilate them. Many people are wholly unable to understand why the "Mysteries," as they are called, should not be taught to Neophytes and Masters. There are several good reasons why they should not be, among which are the following:—

First, They require a great amount of study in order to understand, appreciate, and truly possess them.

Second, A mystery is no longer such when it becomes common property. Thus, hypnotism, which was a "mystery" in the middle of the last century, is now an open secret.

The members of the Order are not all required to hold the same views, as it has no set creed, although the topics upon which they differ in belief are those which admit of various views. For instance, while some Mystics hold that mind dominates and rules matter, others believe that mind and matter are co-related and reciprocal. The leader of the Order holds that mind acts upon the physical body, and in turn, is re-acted upon by the physical organisation.

In religious matters, the Magi hold that Truth is Truth, no matter where found; and that falsehood is falsehood, in whatever

form it may be presented. Therefore, no preference is given to any creed, or religious book, over another.

In Astronomy, the Magi believe in a plurality of inhabited worlds and a boundless and truly *Infinite Universe*.

PROF. C. H. A. BJERREGAARD,

of the Astor Library, New York, delivered a series of seven lectures to a private class, the expenses of which were met by subscriptions of the students. The lectures were on "Mysticism and Nature Worship" (L 5499, Public Library), subjects he was well qualified to handle.

I had in connection with Prof. Bjerregaard some very convincing evidences of "past memories" and associations, and with him I manifested unusual power of healing, as he was very much depleted and exhausted by his laborious work during the week that he was here and I healed him completely.

MARTINISTS.

Dr. Blitz, of Paris (France), represented the Martinist Order. He was also a deep student of the Kaballa. At a reception given him, at which I had the good fortune to be present, Dr. Blitz explained how in Paris all the liberal-minded Spiritualists, Theosophists, Mesmerists, and all other shades and degrees of Mystics and Occultists amalgamated and met upon a common ground. In fact, they supported a university and had an independent magazine, and enjoyed many other advantages. I exclaimed, "Why can't we do likewise?" The result was an organisation known as

THE CHICAGO ESOTERIC EXTENSION,

of which I was one of the Charter members. It was the design to have this as a place where people on all the broad lines of thought might come together for an interchange of ideas and benefit by harmonious association. Professor William Tomlinson had the honour of giving the initial lecture, his subject being "Harmonic Vibration." The professor presented the philosophical side of music in so simple and entertaining a manner that he quite captivated the audience.

The Bramacharin followed soon after, on the "Vedanta Philosophy," explaining how the different verses of the Vedas were seen clairvoyantly in the air before being written down.

THOUGHT MACHINE.

Under the auspices of the Chicago Esoteric Extension, Cheiro delivered a very interesting talk on "Palmistry," to an

overflowing audience. He here had his thought machine. He claimed that when he examined a hand he always verified it by having the party register his thought vibration in the machine.

Dr. De Baraduc, a famous French physician, has invented an instrument for measuring human vitality, mental and physical strength, nerve force, mind and soul. It is called the "biometer." This instrument is affected in a special way, according to the state of mind of the person to whom it is applied. It shows whether he is in a state of joy, sadness, confidence, or depression. Human vitality, according to Dr. De Baraduc, is of two kinds—mental and physical. The vibrations of mental vitality are given forth by the left hand; those of physical vitality by the right. When mental and physical health are good and evenly balanced, the right hand repels the needle and the left attracts. It is said the biometer will be of great value to physicians in diagnosing disease.

The French Academy of Science has in daily use several of D'Odiarde's machines for the test of mental force, and two are in London. One is in daily use at the Notting Hill Gate Hospital. The use of the other machine now in London has been obtained by Cheiro.

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The Colour "White" with reference to English Royalty.

(By permission.)

IT is a very ancient idea, derived from the very highest antiquity, that the colour "white"—which, in the mystic and occult sense, is feminine in its origin—is fateful in its effects sometimes; and that, as a particular instance of its unfortunate character, it is an unlucky colour for the royal house of England—at all events for the king or queen of England personally. The origin of the prophecy as to the formidable character of the colour white to England is unknown, but it is imagined to be at least as old as the time of Merlin.

Thomas de Quincey says of King Charles I., that the foreboding of the misfortunes of this "White King" were supposed to have been fulfilled in his instance because he was by accident clothed in white at his coronation; it being remembered afterwards that white was the ancient colour for a victim. De Quincey says

that when Charles I. came to be crowned, it was found that by some oversight all the store in London was insufficient to furnish the purple velvet necessary for the robes of the king and for the furniture of the throne. It was too late to send to Genoa for a supply; and through this accidental deficiency it happened that the king was attired in "white" velvet.

The fatalities of the colour "white" to English royalty certainly found their consummation, or seemed so to do, in the execution of King Charles I., who was brought out to suffer before his own palace of "Whitehall."

As an additional instance of this singular superstition, the story of the ill-fated royal "White Ship" occurs to memory.

The "White Rose" was the unfortunate rose (and the conquered one).

White is esteemed both of good and bad augury, according to the circumstances and the periods of its presentation. We find it in the name borne by our King—"Albert Edward"; inheriting his name "Albert" from perhaps the most lovable prince whom this country has ever known, but whose end—in the prime of life, and in the fulness of his influence—was surely unfortunate enough, when the eyes of hope of all Europe were fixed upon him! Let us, then, suggest that the name "Albert" be passed over in the person of the reigning monarch; and let us hope that he will be known as king by the name—the propitious name—of Edward only, "Edward VII."

It is a fact not a little curious that white, besides being the colour of the "White Rose" and of "Whitehall," is that of the unlucky Stuarts, whose history through centuries, both in Scotland and in England, was but one long catalogue of mishaps, woes and disasters. Prince Charles Edward and his famous "white cockade," and the evil fortunes of all his followers and of the Jacobite cause in general in 1715 and 1745, emblemized in the virgin, holy colour white, supply a touching—nay, tragical—page in public and in private history.

Merlin, whose prophecy of the dangers, at some time, of "white" to the kingdom of England was supposed to refer to the invasion of this country by the pale Saxons, whose device or token was the "white horse," until further associations of white and misfortune in England came to dispel the idea, may even still have his original prophetic forecast unfulfilled. . . . "Absit Omen."

White is also a colour not auspicious to the Prussian royal family—the "White Lady of Berlin," well known to writers of

modern romance, is supposed to be seen by some person in the palace before any pre-eminent disaster supervenes to a member of the royal house.

Lastly, we may adduce as a supposed exemplification of the terrible general effects of this evil-boding name, *albus*, in France, the history of all the Bourbons, whose colour is white in particular, from the first of that name who displayed his snowy banner, and who fell by the dagger of an assassin, to the last Bourbon in modern history, whose fate we will not attempt to forecast.

(From "The Rosicrucians," by HARGRAVE JENNINGS.)

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Book Reviews and Notices.

DOMINION AND POWER, by Charles Brodie Patterson.

We have nothing but welcome for Mr. Patterson's books, and this is one of his best. The title indicates the gist of the whole book, how to gain dominion over the self, and power to express our true spiritual nature. Concentration, moderation and perseverance lead us to the secret of power: "*work from within outward.*"

The solution of the problem of good and evil is now, has ever been, and ever will be the question of the day with those who have begun to think at all, and much light is thrown on the problem in this book. "There is nothing either good or bad, but thinking makes it so." "I am persuaded that all things are good, but to him who thinketh a thing to be evil, to him it is evil."

The one who accomplishes most in life is he who unceasingly does good to others. Altruism is the true selfishness. "To thine own self be true" is an injunction of the highest importance. In soul development there is no competition, but there must be co-operation. Anyone who seeks development for himself, regardless of others, bars his own progress and stands in the light of others.

Mistakes are made by the *mind* and do not affect the soul, but they do affect the whole mental and physical life. It follows, however, that if the mind has power to make a mistake it has power to correct it. It is never right to do evil that good may come, but out of every so-called evil good *must* result in the end.

If we seek power to gratify any selfish end or for the sake of power, it will bring no satisfaction. Only those things that we can take away with us are of much importance. This does not

mean that we are to live here as stern ascetics, but our *hearts* must be set on the "things above," the things of the spiritual plane, and material enjoyments kept in their proper subordinate position.

The author then makes some very helpful remarks on prayer, and comments in detail on the Christian's pattern prayer. One clause calls forth criticism ; he suggests that "*lead* us not into temptation" may perhaps be due to an error of the transcribers. Anyhow he suggests that the word "*leave*" would be more appropriate. For temptation as a means of growth is necessary in the life of man, and our whole spiritual life is a meeting with opportunities for choice of roads. We take the right one and climb higher, or the wrong and pursue it, till, like the prodigal son, we realise that we are eating husks, and we "arise and go back to the Father." But always the choice must be made, and this is temptation.

"God is better served in resisting temptation to evil than in many formal prayers," says William Penn.

The question of correct breathing receives the attention it deserves. The Hindus understand this, and the "Upanishads" contain many useful suggestions for us on the subject. It is claimed that if we only used our full breathing capacity we should not need to eat so much.

The equality of the sexes, the duties of fathers and the rights of children are insisted on, and parents and teachers may all learn much from the chapter on the latter subject. Punishment is condemned as arousing resentment. Trainers of the young should be consistent, and should rely chiefly on example.

In connection with marriage we find some very beautiful thoughts on the Motherhood of God, and the subject is well illustrated by reference to Balzac's mystical story of "Seraphita."

Finally, "What shall it profit a man if he gain the whole world and lose his own soul?" lose it, not in the future, but here and now by neglecting its development.

SPIRITUAL AND MATERIAL ATTRACTION—A CONCEPTION OF
UNITY, by Eugene Del Mar, c/o *George's Weekly*,
Denver, Colorado (75 cents).

This little book presents the fundamental principles underlying the philosophy of the new thought in a novel and interesting manner. Analogies are drawn throughout to the facts of physical

science, and in an appendix, reference is made to numerous scientific authorities, conspicuous among whom we notice Henry Drummond, and there is very much in the book which will commend itself to lovers of the "Ascent of Man."

The arrangement of the book is admirable, enabling the reader to get a thorough grasp of its contents in a short time.

The basic principle in the Universe is "Attraction," as Tyndall, Maxwell, Häckel and others have taught. Attraction in the inorganic kingdom becomes evolution in the organic kingdom, and culminates in the "Law of Love," these being only various names for one force.

How about repulsion as exhibited between the like poles of two magnets? If there is a *principle* of repulsion then the universe becomes a diverse and we have good *and* evil, truth and falsehood.

"Repulsion, evil, death and falsehood, as entities, have no existence. These terms merely serve to put in contrast various degrees of the one thing.

"When a piece of iron is magnetised, nothing is added to or taken from the iron. The molecules of iron possess an inherent magnetic power, and naturally form themselves into molecular rings, which satisfy their mutual attractions. A current of electricity breaks up these molecular rings, and turns the like poles of all the molecules in one direction. The drawing away of two positive poles after having been forced together is no more a repulsion than would be the drawing apart of two rubber balls, when, after being forcibly pressed together, the pressure is suddenly removed."

The second part of the book deals more particularly with *spiritual* attraction.

"The purpose of life is growth. In order to grow we must obtain that which is essential to the expression of growth, and as we may only grow through acquisition, it is necessary that we be receptive. Growth is attained through an exchange of the old for the new, of the good for the better, and as growth is conditional on reciprocal action, we may not obtain what we lack if we tenaciously cling to what we have.

"Each person is a magnet, and attraction exists between persons of a similar condition of mental and spiritual development, the greatest attraction being for the one who possesses in the highest degree what the other lacks and requires for further growth. However great the attraction, its intensity must lessen as each absorbs what the other possesses, and so often friends draw apart

in order that each may form other friendships of which he is in greater need."

One more brief quotation.

"Nothing may come to us except what we invite, but we may consciously assist and further nature's design, or we may retard and delay it. We may from any one experience learn the spiritual lesson it was intended to convey, or we may make necessary many similar experiences. We may gather wisdom from experience, rapidly and with ease, or we may do so slowly and with difficulty."

It is for us to see to it that we do not prolong our lesson-time by wilful neglect to put into practice the lessons once learned, nor yet, as Mrs. Towne warns us, from a mistaken idea of the virtue of self-martyrdom.

GEOMETRICAL EXERCISES IN PAPER FOLDING, by T. Sundara Row, Madras (4/6). Published by Kegan Paul & Co.)

The idea for this little work was suggested, the author tells us, by Froebel's Kindergarten Gift, No. VIII. No doubt all teachers of mathematics realise the great value of paper cutting and folding in demonstrating the truths of Euclid's elements, but here the methods are used, not only for the simplest definitions of elementary geometry, but for all branches up to the conic sections and logarithmic curves. This is not suggested as a substitute for abstract reasoning—the true aim of mathematics—but most minds need the concrete as a preparation for the abstract. This is the *raison d'être* of the Kindergarten, which Sundara Row has ably shown us, may be carried throughout the higher branches of learning. Not only Gift VIII. but several of the others are eminently helpful in simplifying the difficulties of solid geometry.

Teachers and students alike will enjoy, and profit by, the study of this work.

A SERIES OF MEDITATIONS, by Erastus Gaffield (2/4 post free).

"If the sands in the hour-glass do not fall unnoticed, these meditations will help to lift the curtain between the seen and the unseen."

This is not a new publication, but it well deserves notice all the same. It opens with a beautiful and lucid explanation (from the author's point of view of course) of the doctrines, or perhaps I should say theories, of reincarnation and karma. The book is decidedly optimistic in tone.

"To one who from the vantage ground of universal or cosmic consciousness can spiritually value the various conditions of discord and partial progressions, an upliftment of the great and apparently inert mass of humanity can be perceived, though its relation to particular periods of time doubtlessly seems infinitesimally slow; yet there are transpiring constantly and without cessation radical changes, the final issue of which results in improved relations."

Mr. Gaffield makes a powerful appeal for the brute creation. "Man is indeed his brother's keeper. He is also responsible for the lives under his control, even though immortality *may* not be their inheritance." Destruction of life in any form, he tells us, sets into vibration karmic waves of direful portent, often producing insanity in sensitive brains. The agonies and fears of the slaughtered animal set into action counter-currents which re-act in the spheres of the destroyer, and when the flesh is used as food in the more delicate human organism, desires of revenge and hatred are aroused. "Peacemakers cause no pain to any living thing, and they become the illuminati of the race."

Aspiration, self-control, harmony, all receive due attention. One chapter is devoted to the power of spirit to control conditions of material life, and the book closes with some remarks on "How to reach the Heights." Here we are reminded that none can attain alone. We must help others and thus prepare channels for the reception of help in our turn from those still farther advanced than ourselves. Not the student nor the theorist, but he who with knowledge gained through inspiration, coupled with the effort to embody truth, will wear the crown.

No amount of reading will give us the coveted Nirvana, much reading may be but a "weariness to the flesh," but such volumes as this, rightly used, are to some, at least, guiding posts pointing the way to the wicket gate.

The book is beautifully bound in cloth and was originally sold for 6/6.

THE 20TH CENTURY EDUCATOR, Wonder Wheel Publishing Co.,
Boston, Mass. (\$1.00 paper).

The first part is a general introduction to the study of astrology in its higher aspects. Astrology is not and should not be degraded to the level of mere fortune telling. It is the science of sciences, the alphabet by which we learn to read the book of nature, written "in the beginning" by the finger of

God. And here we have a beautiful suggestion for the origin of the word "God," the letters of which are shown to be actually described in the Heavens every year by the relative motions of Sun and Earth. Astrology has been denounced in the past as a "Black Art," but we are no longer content to accept the verdict of those who have never even investigated for themselves, but are learning to obey Paul's injunction: "Prove all things." We now know that Joseph, Daniel, Jesus, and John were all versed in Astrology, and by the light of this science much that has hitherto been obscure in the Bible is made clear, and we say with Bacon, that a *little* science does perhaps lead the mind away from God, but a deeper study reveals the link by which the chain is fastened to Jupiter's chair.

"A *little* knowledge is a dangerous thing,
Drink deep, or taste not the Pierian spring."

The "Educator" will at least rouse your desire to drink deeper; it throws much light on several well known Biblical stories, and claims that astrology is the "stone rejected by the builders." Doubtless it is one of them.

The relative virtues of the Heliocentric and Geocentric systems are discussed, and it is shown how "the Copernican system of astronomy to a certain extent gave the deathblow to astrology, because it confused the minds of astrologers as to the proper centre from which to make calculations, but later on it began to dawn on discerning minds that earth and sun being in a straight line the angles of a circle would be relatively the same in effect, whether measured from earth or sun as centre; hence astrology, like Christ, was not killed, it was merely crucified; and a deep knowledge of astrology goes to prove that both will return to the world in power together."

The second part of the book is devoted to practical lessons in the use of the Wonder Wheel, which appears to be an ingenious mechanical contrivance for making and judging a horoscope, or constructing horary figures.

MODERN VIEWS ON THE POPULATION QUESTION (6d.), by Ida Ellis.

THE LAW AND OCCULTISTS (1s.), by Albert Ellis.

LIGHT OF REASON (4s. per annum).—A new ethical monthly, by James Allen, author of "From Poverty to Power."

BOSTON IDEAS.—A weekly newspaper. 61, Essex Street, Boston, Mass.

PROFITABLE IDEAS (15 cents per copy), edited by Ernest Loomis.

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A COMPREHENSIVE GUIDE BOOK TO NATURAL, HYGIENIC AND HUMANE DIET, by Sidney Beard. May be ordered from the "Order of the Golden Age," Paignton, England. Paper cover, 1s.; cloth, 1s. 6d. The covers of both editions are painted and illuminated by hand. This is an admirable little book; just what its title claims for it. It includes useful recipes of all kinds, including invalid cooking and suggestions for travelling. All profit derived from the sale of the book is devoted to furthering the work of the Order.

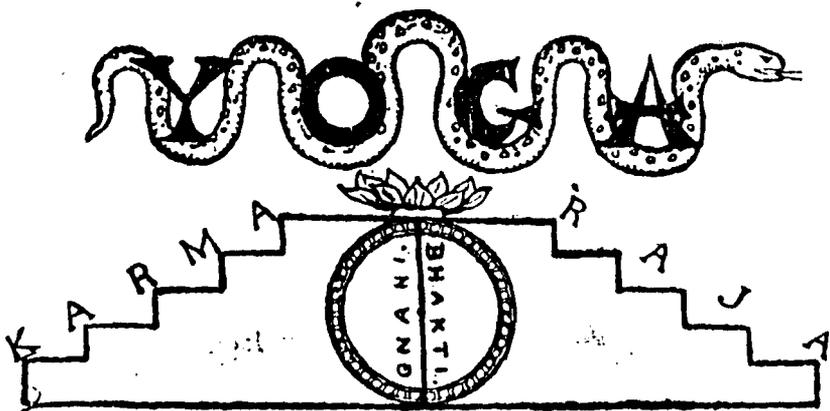
JUST HOW TO COOK MEALS WITHOUT MEAT, by Eliz. Towne. (1s. 1d.).

POINTS OF SUCCESS, by William E. Towne (6d.). "Success is a realisation of the power which will enable you to carry out your undertaking," and this booklet will teach you how to realise it.

THE CONSTITUTION OF MAN, by Eliz. Towne (2s. 2d.). A new edition, with portrait of the author. Mrs. Towne quotes from Victor Hugo, "Man is an infinite little copy of God," and lucidly works out an explanation of the statement, showing the effect produced in conduct by a right appreciation of it. The book closes with clear, helpful directions for concentration, and an exhortation to PRACTISE.

JUST HOW TO WAKE THE SOLAR PLEXUS, by the same author (1s. 1d.) has already had a wide sale; contains excellent directions for correct rythmical breathing.

OCCULT STORIES, by Chas. W. Close, 124, Birch Street, Bangor, Maine (25 cents).—A delightful little gift book, tastefully bound in white and gold. The stories are well written, and are illustrative of psychic laws. The "Colonel's Story" is an account of a man who not only remembers past incarnations, but is able, by the aid of his spirit guide, to show a reflection of some of the events of previous existences. The moral of the story is seen in the following quotation:—
"You have seen the warrior whose trade it was to kill become the saviour of life. So must all mankind grow from barbarous ignorance to perfect spiritual knowledge."



“ Each soul is potentially divine.

“ The goal is to manifest this divinity within, by controlling nature, external and internal.

“ Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

“ This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.”
(Vivekanānda.)

“ Take My *yoke* upon you and learn of ME for My *yoke* is easy and My burden is light.”

“ What is Vedānta ? ” by Swami Abhedananda of India will appear on this page next time.

We have to thank Mrs. E. A. Wyman for the design at the head of this page. It was kindly elaborated by the artist who also designed the cover.

Notes.

THE "Review" section will continue to be a prominent feature of this journal, and it is hoped that as it becomes better known to publishers, this department will become valuable and of great interest.

MRS. ALICE WOLVERTON EYRE is establishing an Ideal Commonwealth on the Pacific Coast. We hope to be in a position to say more about it in a future number.

WE hope to devote a small portion of each number to Vedānta work and teachings. Nothing but good can result from the interchange of Eastern and Western thought, and we as yet only realise to a very small extent the vast storehouse of spiritual knowledge that we possess in our Indian Empire.

WE are glad to learn from the *Herald of the Golden Age* that the King has substituted coal and other necessities for the yearly Royal distribution of beef to the poor of Windsor.

BELIEVERS in "Woman's Rights" should read the Christmas number of "Adiramled." Non-believers will also profit by reading it.

MR. W. J. COLVILLE is now in London, and is delivering courses of lectures on "The Science of Health and Healing." Full particulars of his lectures are announced in *Light*. We have received for review a copy of his "Life and Power from Within" (price 4s.), but we regret that it was too late for this issue. We can, however, heartily recommend it and everything else from his pen. Provincial friends should make an effort to come and hear him, even if they have to forfeit the Coronation.

DR. ALICE STOCKHAM has sent two beautiful little pamphlets, which we can heartily recommend. "Parenthood" and "Health Germs" should be read by everybody. The latter is a work of art, and both would make acceptable gifts.

THE January number of *l'Initiation* contains an interesting article on "Les tireuses d'épingles," who predicted many important events during the period of the French Revolution with the help of ordinary pins, which ranged themselves into geometric figures at the will of the operator. The article closes with a prediction relating to the Republic, the truth of which is to be proved during the first five years of the present century.

Have you seen Helen van Anderson's "Leaflets for Letters," published by Lee and Shepard, of Boston?

THE next issue will include articles on "Occultism" by *Hesperus*, "The Epiphany" by Lucile Hunt, "Hygiene" by a well known medical man, and other interesting subjects. The translations from "Iamblichos" will run through a series of numbers and should form a very important feature of the magazine. It is hoped soon to publish an article on "Chromoscopy" by the originator of the "Rainbow League" (see cover). The Editor is a member of the League, and can testify to its helpfulness.

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