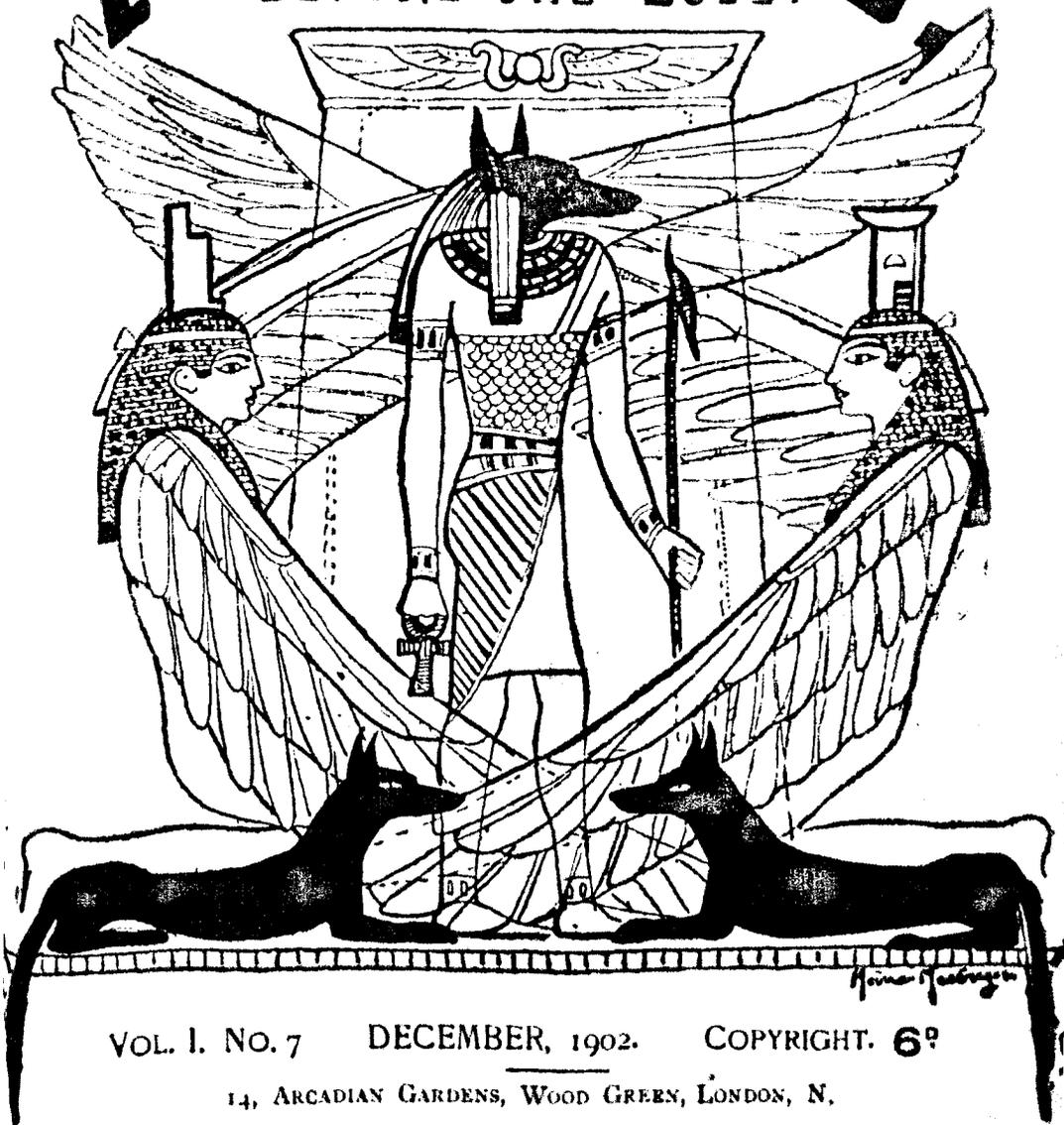


Chromoscopy : The Science of Colour.
Horoscope of the French Republic.

ANUBIS

THE WATCHER
BEFORE THE GODS.



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ANUBIS.

VOL. I.

DECEMBER, 1902.

No. 7.

“ 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

“ Heaven is my Throne, and Earth is my Footstool ;
What house will ye build me ? saith the Lord :
Or what is the place of my rest ?”

“Hath not my hand made all these things ?”

Acts vii. 49, 50.

“The Seven Spirits that Stand before the Throne.”

THE Law that is applied to all which is manifested in the visible or material World, is equally omnipotent in the spiritual or invisible, and it is actually but the agglomeration and condensation of the spiritual or etheric Forces that finally present themselves as denser and more concentrated Forms in adapted manifestation on the lowest Plane of ‘being’—the material World.

Therefore, “as above, so below,” is a fundamental Truth and guiding thread that we can follow through all the labyrinths of existences, through all Time and through all the variations of being ; and taking some fixed point of departure on which our mortal minds can rest, and from thence start, we can proceed onward, following the road of the several Planes of Being, and learn somewhat of the object and method of our course of Evolution.

Thus starting and following upwards the thread of Knowledge vouchsafed to us, we find the distinct indication on the material Plane of a sure and certain Covenant between Creator and Creature, exhibited in that *natural sign* placed in the Heavens—the Rainbow, that

Bridge or Road spanning the "Waters of Chaos" for "perpetual Generations" as a Sign or Symbol to the material World, of that symbolical seven rayed Bridge through whose Rays each evolving Soul-atom must pass, thus traversing the expanse of the overwhelming waters of Incarnation, by means of these divided Rays of the prism, through which they can perfectly absorb and assimilate *each coloured Ray*—or *Virtue*, and finally collect them all in the One White Mirror of Truth, having thus gained by actual experience the right to repose in the "Sabbath," or "Justice of God," before entering the "Sunday," or "The Holy Rest."

These Seven Rays of the Divine Sun; these Seven Notes of the Divine Harmony; these Seven Letters of the "Word" of Holiness; these Seven Days of the spiritual Week of Creation; are as a Covenant between God and Man; between Divinity and Imperfection.

And this Symbol signifies the comprehension and assimilation by every *individual Soul*, of the Great Work to be accomplished, so that Each should *consciously* obey and forward the Divine Will, by striving to attain that state of development in or out of Incarnation by which it is able to follow the divine promptings, and subject itself to *the action of each in turn, of the Seven Great Rays*.

FIRST DAY—SUNDAY—GOLD

Now ALL that exists in the Universe belongs to the One or the other of the Seven primitive Rays—those Firstborn Seven Sons of Light, which are divided as They pass the crystal Prism of 'the States of Being'; but which in the Highest Realm are *undivided* in the One White Light spread everywhere abroad—for this is the Divine Spirit of Wisdom and Understanding, absorbed in and manifested by each of the Seven divided Rays.

These Seven Spirits that stand before the Throne stretch as a united Bridge or Bow across the Water of Chaos or non-being, from Heaven to Earth, as we see typified in the material Image of the Rainbow; and these again divide each into other Seven, then again into as many consecutively—and thus is infinity *in manifestation* under which all that has Life is assorted and manifested, and through which all must pass according to the various rates, vibrations and potentialities accorded to the Soul-atoms in Evolution, who, floating in the Sunbeams, thus gain the necessary experience to aid in the fruition of the Great Work.

In order to make the meaning clear to human comprehension of these Seven Rays, Notes, Letters, Colours, Days, they have been given various names at various times, and are really but expressions or symbols of the various Qualities of causative Divinity. We find them in all lands, in all religions, in all legends of primeval Races of Earth



—as Rischis, as Cabiri, as Demi-gods, as Planetary Powers, as Days of the Week of Creation, as the Seven branched Candlestick, etc. . . . and the Christain Faith representing them as Seven archangels, we thus learn how each Day in the Week of Creation is confided separately to the care and guidance of each glorious Spirit, the one succeeding and supplementing the other, until at *last the Limit being arrived at for this actual outward Manifestation*—"Saturn is girded in the Heavens" and this stupendous Work of infinite Manifestations is thus limited within certain fixed boundaries, and its product finally viewed and judged; so that the leavening of this Lump of Substance torn from out Chaos, may thus be fully and duly accomplished in this special Creation; and the Last, the Seventh Link in all this process, be the Seventh and Holy Day—the Day of God's Justice, when all preceding Labour rests.

SECOND DAY—MONDAY—SILVER

Thus after that 'The Word' 'FIAT LUX' is pronounced, and The ALPHA, the Light, the Sun-Ray *is loosened and manifest abroad*, cometh GABRIEL the Messenger of this glad Tiding of outward manifestation, bearing the Lily of Generation, and saluteth the divine Substance ever Virgin in act of materialising. MARY—She who is to become the Mother of Nations spiritual-material, numerous as the sand on the sea-shore; MARY—the future Mother of the true Lord of all Creation; He, who substance of His Mother—is born of Woman, born under the Law of Evolution, born amongst the animals; yet at the very same time as Son of the Father, the Giver of Life, is destined to become Light of Light, Very God of very God, begotten through all Ages, not made of Substance alone, but uniting in that one desired and long sought for Product of Spirit and Matter, that for which all Creation travaileth, groaning and seeking ever—the MAN-GOD called forth into existence by the GOD-MAN, not by confusion of Substance—but by *Unity of Person*.

This is the Message of GABRIEL, the Messenger of the Moon-Day that reflects the Sun-Day; Heaven mirrored upon Earth, Monday. In Grecian Mythology this Messenger was called ARTEMESIA, the chaste virgin Sister of the Sun God PHOEBUS, the silver rayed Goddess.

THIRD DAY—TUESDAY—RED

Then cometh MICHAEL—ARES—the Lord of Strength, of War, he who must battle with and regulate the Cosmic Powers; who must apportion to each his task, who must subdue, select, divide, probe, and try each mighty force as to its power of sustaining the weight to be imposed upon it, whether it be fitted to pass along his Ray of the lowest red Vibration, before proceeding further in the task of absorb-

ing or of melting together with its brother Rays as the labour increases, if the Foundation of this Catholic Church be sure and strong, ready to be crucified in Matter—yet retaining the power to arise enriched from these bonds, and worthy to join in the task of erecting the Temple not made by hands—that New and glorified Body which is the Realisation of GOD'S IDEAL: a true Catholic and Apostolic Church, the New JERUSALEM.

FOURTH DAY—WEDNESDAY—BLUE

And the Lord of Strength having performed his labour of Warfare and Subjection, next cometh the Blue Ray of Healing; RAPHAEL, the Physician of Souls, appeareth, the Wisdom that healeth, that baptiseth, that teacheth unregulated Strength how It, in its turn, must adapt itself to the needs of Evolution according to the divine Will, so that as a sunbeam in the Firmament is this most glorious Ray, and as a shining Path in which the Soul-atoms like brilliant jewels dance in this gleam of Wisdom—and the Evening and the Morning of the Fourth Day is heralded in and led by HERMES, the Bearer of the Caduceus, into the

FIFTH DAY—THURSDAY—YELLOW

Fifth Day of MICHAEL—as 'Lord of Power' or 'Strength governed by Wisdom,' wherein the Soul Essence as a Personality is seated on his throne, even as ZEUS, become Lord of actions in the Land of Incarnations—the Word made Flesh, manifested in the material World. THOR of the generating Force, the wielder of the Hammer. The yellow Ray of the power of Intellect is now enthroned, and the strength of the animal and the wisdom of the Serpent represented as the Caduceus, typifies the attained equilibrium of the two Vital Forces.

But Wisdom and progressive Power, even when developed in highest degree, as on this the central Day of the Week of Creation—is still lacking in that divine Quality which hopeth all things, beareth all things, believeth all things—this is not here present and therefore . .

SIXTH DAY—FRIDAY—GREEN

A Sixth Day—a sixth Stage of manifestation of divine Virtue, a new development, is called forth—that of the Plane of Feeling, of the Love Principle—ANAEL—in pagan times termed APHRODITE issuing forth from the green sea depths of the Life Ocean—here shown as the Green Ray directing and guiding the incomplete Soul-atom in the divinest, surest paths to secure by selection a true perfection of Type—MAN *in the image of GOD*, Ruler of the two Worlds—Material and Spiritual—All, by the action of the Sixth or Love Ray, is placed by the Father at the disposal of His offspring; and the Free-choice

the Free-will—Good or Evil, the godlike Nature, is here manifested in this divine projection of eternal Being.

SEVENTH DAY—SATURDAY—VIOLET.

And here is the Limit reached, and the Guardian of the Seventh and outer Sphere is URIEL the Watcher, the Bearer of the Fan, the Winnower—OMEGA the Violet Ray. He too is "the Messenger" of the Tidings of the completion of the Circuit, ushering in the Dawn of the well earned rest that ever closes the WEEK of CREATION, and it is by the action and power of this the last Ray, that is assimilated and judged all the work of its preceding brethren.

Then all discordant notes illuminated, all untrue colours rejected, all unfruitful days refused, in a perfected Harmony of Colour, Note, and Days, do the justly assimilated properties unite in the Great Golden-white Glory of the First or Eighth Ray—the Synthesis of the whole divine Manifestation—and The SUN DAY, the eternal Day of emission of Light, enriched yet more by this accomplished labour of the Ages, shines as a Result obtained in the unseen Worlds of Light, of Infinity.

We likewise learn here that in reality these Seven Spirits are but seven variations of The Triune Unity for

URIEL . . . is the "Alpha and the Omega," the first Echo of the divine utterance of the Word of Grace "FIAT LUX"; and finally he is the last terrible Judge of its just and right application "IT IS FINISHED"—Divinity can descend no further.

GABRIEL . . . is present under three aspects:—

First—as the Messenger of the "Glad Tidings" of the conception and Birth of Light—or outward manifestation of Divinity.

Secondly—under the name of RAPHAEL as the "Healer of the Wound" this Birth has occasioned to the *Unity of Divine immaculate Substance*, purest Daughter of purest Mother "ANNA" or Circle of Time, and of "JOACHIM" the "preparation of the Lord." These are the Parents of "MARY."

Thirdly—and lastly, as "ANAEL" the divine Redeemer—LOVE.

MICHAEL . . . is the Bearer of the *two-edged Sword*, that which both divides and unites—for as Strength He conquers and subdues the "Hosts" of cosmic and elemental Forces; and again aided by "Wisdom"—(RAPHAEL the Healer of the Wound)—he is as a uniting Link with redeeming Love; that of a Power well directed; and thus wields the Sword of Death and Life,—Lord of the Power of Generation and of Regeneration.

Here is shown forth the Power and the diversity of the Triunity; and yet again we herein see that "these Three are ONE," for They are but *the Outward Manifestation of Divine Virtues*, and as Seven, as

Three, as ONE, are the demonstrating expression of *what IT in ITS inconceivable ENTIRETY—IS*; that which the human brain in its present development is as incapable of comprehending as it is of grasping the thought of “an Eternity without Beginning, without End” and of which our present manifested Creation is but a *limited and demonstrating Period*, in the boundless Ocean of endless Time, endless Space, and endless Creations—or “manifestations of DIVINE IDEALS.”

Each Soul-atom issues forth, in order, through the process of experience gained by evolution, to reap the shadows and reflections of “the Seven Spirits of God,” dedicating themselves afresh to the divine service of Light, for they have fallen from the true Equilibrium and are but disorganised Harmonies and Colours. All the Seven Notes must sound One Chord, and that is, the “perfected Individuality,” which thus becomes a settled and well developed part of the Divine Composition.

The Personalities are what influence the harmonization of the seven spirit “Shadows,” and act as it were a mother’s part to the future Individuality; yet even as the mother is unconscious of much after her conception, being unable to alter knowingly the form of her child, to develop it more quickly than Nature allows, to regulate with certainty its future career while yet unborn, to choose its sex, or to guarantee it a long and prosperous existence—so little can the “Mother Personality” influence the development of the Individuality in the womb of Time. And it is the Individuality that holds the Key to the Mysteries and who alone unlocks the door; but the mother personality is the Medium that ever gives birth to the greater increase of the initial Individuality—either in the one direction or in the other, according to the wise and just exercise of the free-will—or the reverse, and which mates as it lists; free-will being inviolable within the prescribed circle traced previously by past actions.

For the absence of all limitation, “the right perception,” the primal knowledge of Good and Evil, is the dowry only of “a Virgin Mother,” the destined Bride, Mother of a Saviour or Herald of a fresh advancement and development in the uncountable Ages of Progression that ultimately will lead to a manifested Union of Spirit and Matter, and thus will a Harmony of All Things be established and enriched in that Eventide of this Creation, when as in the Morn thereof the Morning Stars sang together and all the Sons of God shouted for joy.”
(Job xxxviii, 7.)

HESPERUS.

ROME, August, 1902.

[NOTE.—The Book of Job is an allegory of the Trial of the Universal Soul at a certain period of its progression; to ascertain whether it were sufficiently strong

in the faith of "evolution according to the divine Will" that hitherto had exceedingly blessed its progress, to proceed still further in spite of the attacks of "Satan"—or opposition to the divine Will. In the allegory we learn that the Soul proved her strength of faith and endurance, and through her power of progression her Child Humanity entered on a new Cycle of further development according to the original divine Ideal—nurtured and guided and led by The Seven Spirits who stand before the Eternal Throne.]

Morning Hymn to the Rosicrucians.

FATHER of Spirits, praise to Thee!
 Another day has dawned of Light
 Again from darkest night set free
 Our wakened Souls with joy are bright.
 Father, to Thee
 All praises be!

Rose-red from a slumbering sea
 Thy Sun of Love with widening beams
 Springs up with new life radiantly.
 From Heart of Rose the Gold Cross gleams,
 Oh, Christ, to Thee
 All praises be!

Divinely breathes the Soul of Life
 O'er Earth and Sea, ethereal fire,
 Destroying elements of strife
 With all their influences dire.
 Holy Spirit, praise to Thee,
 With Son and Father ever be!

(CHARLOTTE MOOR, October 31st, 1902.)

Iamblichos the Chalcidean, of Coele-Syria

(TRANSLATED BY COMTE MACGREGOR DE GLENSTRÆ)

(S. L. MACGREGOR-MATHERS),

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

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The Reply of the Master Abammon

(continued.)

ALSO as I consider it probable that the letter sent unto Anebô, my Disciple* was in verity writtē† unto me; I myself will make answer unto thee as fully as possible concerning the subjects whereon thou hast questioned us. For neither is it fitting‡ that when Pythagoras,||

* *Ton emon Mathlên* The work of Feschius adds *timon* and omits *pemphtheisan*: and Codex R. does the same. But Scutellius uses both expressions.—(Gale.)

† *Geographthai nomisas*, Codex R. has *Homologon*, Feschius also. The opinion of Scutellius on this point is uncertain.—(Gale.)

‡ *Oude gar eiê prepon*. I would rather prefer (with the Codex Feschianus) the reading *Oude gar an eiê*.—(Gale.) This does not affect the sense of the rendering.—(Translator.)

|| Strabo mentions the travels of Pythagoras in his fourteenth book. Our present author, Iamblichos, speaks of them in his life of that Philosopher; and from these sources Hieronymus also, in his epistle to Ambrosius.—(Gale.) Ambrosius, Bishop of Milan, died in that city on the 4th April, A.D. 397. His epoch is therefore close to that of Iamblichos himself. Pythagoras, when he visited Egypt, received instruction from Oinoipheus of Heliopolis, and Plutarch remarks that it was in imitation of the Hieroglyphic style that the former veiled his doctrines in enigmatical sayings on his return to Greece.—(Translator.)

and Plato, ¶ and Dêmokritos, § and Eudoxus, and many another* of the ancient Hellènes have had the good fortune to receive from those amongst us who in their age were called Hierogrammateis † (or Sacred Scribes), a teaching both worthy and congruous; that thou, who art of our own epoch, but who possessest a turn of mind similar unto theirs, shouldst not learn of those amongst

¶ Concerning the travels of Plato, besides those which Menagius adds to his Life, in Laertius, see Lucan l. 10; Philostratus in the Life of Aristides the Sophist; Augustine *de Civitate Dei* l. 8, c. 4; Strabo l. 17; Plutarch concerning the Genius (or Daimon) of Socrates; Xenophon in Ælian, who on account of this reprehends Plato.—(Gale.) By "Laertius," Gale means "Diogenes Laertius," who wrote on the Philosophers.—(Translator.)

§ *Demokriton*. Laertius has written his Life, and Jonsius and Menagius have illustrated the same by many collected notes; as well as Olaus Borrichius in [his work on] the Wisdom of the Alchemists (Chemicorum). Columella has written, l. 1, c. 5, that "the Commentaries of Dolus of Mendes were produced under the name of Democritus." But I am in doubt concerning this word "Dolos"; for Theophrastus, l. 9, on Plants, Stephanus on the word "Apsinthos," the Scholiast on the "Theriaca" of Nicander and Suidas, all with one voice call him Bôlos, and Demokriteios, so that he may be distinguished from another Bolos, a Pythagorean.—(Gale.) The "Theriaca of Nicander, to which Gale alludes, is a work on the wounds of venomous beasts and the antidotes to be employed. The difference between the names "Dolos" and "Bolos" may be simply one of Dialect, like those existing (*e.g.*) between Sahidic and Memphitic Coptic.—(Translator.)

* For instance CEnopides of Chios, Solon Ellopiones, Simmias, Archimedes, Hereodotos, Thales, Homer, Lycurgus, Dædalus, Melampus, Orpheus, Musæus, Euripides, and Chrysippus the Physician. The Egyptian Priests used to show the names of these preserved among their archives; see Diodorus Siculus, l. 1. These men indeed, did manifest among the Greeks the "Principia" of Wisdom, but they had learned them elsewhere; for it is not alone Cecrops and Danaus, the founders of their race, that the Greeks owe to the Egyptians.—(Gale.) The names of Solon, Thales, Plato, Eudoxus, Pythagoras, and Lycurgus are given by Plutarch; who also affirms that Eudoxus received instruction from Chonupheus of Memphis, and Solon from Sonchis of Sais.—(Translator.)

† *Hierogrammateôn*. This correction is undoubtedly right; for most writers, in an obstinate error, give Hierogrammatôn: Clemens Alexandrinus, *Stromata*, l. 6, describes the duties of their office, according to the books of Hermês; among other things they used to interpret the Hieroglyphical writings, and also Cosmography and Geography, and matters relating to the Heavens, the Sun, the Moon, and the Planets. Chæremon, himself a Scribe of the Sacred things says, *Porphiry de Abst. l. 4*, "The manner of philosophizing concerning the Truth was with the Prophêtai, and with the Hiero-stolistai, and with the Hierogrammateis." The most celebrated and ancient College of these was at Thebes, where Strabo remarks that the Priests chiefly studied Astronomy and Philosophy. They flourished also at Memphis. Numenius, *apud Eusebius*, says that Jannes and Jambres were Hierogrammateis; Artapanus, *see Eusebius*, makes them Memphite Priests; *v. Sect. 8. c. 1*. Manetho says sometimes Arch-Hiereus and Hiereus, Grammateus and Hierogrammateus.—(Gale.)—The Prophets were among those of highest Sacerdotal rank; the Hiero-Grammateus was the Sacred Scribe; the Hiero-Stolistes had the charge of the Robes, and of decorating the Sacred Statues of the Gods.—(Translator.)

us who are publicly entitled "Masters."* For this reason, therefore, do I come forward in answer to thy request, for it is immaterial whether thou shouldst prefer that he unto whom thou didst in the first place address thy letter should write himself in reply, or whether it should seem to thee advisable† that I myself or some other Prophet of the Egyptians should enter into discussion with thee of the subjects whereon thou hast written. Moreover, and I would consider it preferable, dismiss from thy mind whether he who speaketh be lesser or greater; and rather consider with a prompt and decisive judgment whether those things which be said be affirmed in truth or in falsity.

In the first place, therefore, let us define clearly the nature of the propositions thou hast brought forward, according to their number and classification. Thus we can examine from what class of theological (modes of thought) these doubting questions of thine have arisen, and in propounding them determine the nature of the scientific knowledge unto which each in particular appertaineth.

The which questions also yet further do demand a critical distinction of subjects which therein are unfortunately much confounded together; some, indeed, are well in relation with the cause‡ from the which each ariseth, and thus are clear to be understood; but others again have a double sense, the which we can arrange§ according to their contradictory nature; while there be some which demand an answer from our full and complete Mystic Wisdom. This being so, our response must be taken from many sources and from a diverse knowledge.

Some of these questions, then, require their solution from that

* *Didaskalón*. Gale renders it in Latin "Doctores," but I prefer the translation given above.—(Translator.)

† *Ei de kai phainoito*. After this phrase, in very many manuscript codices, there are frequent interspersed *lacuna*. The first occurs between *phainoito* and *dein*. (In the translation, between "seem to thee," and "advisable." I see no use in doing away with this. A second *lacuna* follows these words "Moreover," etc., and is drawn out to a greater length in the Regii codices; but, Feschianus fills this up with the interpolation *Oimai bellion*, "I would consider it preferable.—Scutellius adds. "I think this better." A third excludes these words *Eileptai Theologiôn* (in the following paragraph). This expression *Theiôn Theologiôn* is interpolated in Feschianus, with the consent of Scutellius. Then after an interval come *ta aporémata* in the Regian Codex, which I find is emended in far too many places.—(Gale.)—It is probably owing to the influence of *lacuna* on the one hand and interpolations on the other that I have found it necessary to translate the above paragraph somewhat more freely than the rest.—(Translator.)

‡ *Peri tôn aitian*, etc.—This is a reading taken from one of the Gallic books, and is confirmed by Feschianus; but our copy shews hardly anything like it.—(Gale.)

§ *Proballómetha*. So written, or *Proballometha*, as in our copy. *Proballomena* would be perhaps more correct.—(Gale.)

which the Wise of the Chaldæans‡ have handed down by tradition ; others derive their objections from those things which the Prophets of the Egyptians* teach ; others, similar in nature to the speculations of Philosophers, also raise questions congruent thereunto. There be also yet others, which, resulting from other opinions, unworthy indeed of being cited, bring with them an element of dishonest doubt ; and there are others again which take their rise from the ideas commonly current among men. Wherefore these individual classes have varying characteristics, and are connected together among themselves in a manifold manner ; so that, on account of all these diverse causes, they lack in diction those qualities which can properly direct and ordain them.

‡ *Chaldaiôn Sophoi*. Here *Magos* (Mage) is to be understood. And it would seem that these did not consider themselves more ancient than the Egyptian Priests. Diodorus, *l. i.*, writes that Belus had led out a colony from Egypt to the Euphrates, and had instituted among them after the Egyptian manner a body of Priests free from all public burdens ; these by the Babylonians were called the Chaldæans. The Philosophy of the Chaldæans became chiefly known to the Greeks through Pythagoras, Plato, and Berosus.—(Gale.)—Of course in our day there is no question but that the Egyptian Wisdom is more ancient than that of the Chaldæans.—(Translator).

* *Aiguptiôn Prophêtai*. In the Codex Feschianus the former word is wanting, but probably without fraudulent intent. All the Wise Men of the Egyptians were called "Prophets" without distinction. Epiphanius in his work "*Adversus Hæreses*" says that "All the Chiefs of the Shrines as well as of the Priests were called Prophets by the Egyptians." Clemens Alexandrinus *Stromata I.* says "the Prophets of the Egyptians were set over the philosophical knowledge." Also the duty of the Prophet, as it is described out of the Hermetic Books by the same Clemens (I note this by the way) has much in common with the study of Philosophy. Wherefore this word is employed in a wide sense by Clemens in the former instance. Apuleius says that "Plato went down into Egypt that he might bring from thence the Rites of the Prophets." See Hornius, *Hist: Philos* ; and Borrichius against Conringius.—(Gale). I have already mentioned that the term "Prophet" was also employed to express a High Grade of Initiation.—(Translator).

The Divine Visions of John Englebrecht.

UNDER this title a volume was published in 1780: from it the following extract is made:—

“ He saw the New Heaven and the New Earth. The Earth was so beautiful and transparent that, though it was more than 6,000 miles in diameter, yet could he see quite through it; as through transparent glass. And the Heaven, which he could accurately and distinctly see, as it encompasseth the Earth all around, communicated such a bright lustre from itself as is equal to that of the present sun. But the sun itself, which he saw in Heaven, shone still brighter than the Heaven, and was a sun clear and bright beyond all comparison and measure, being a thousand times brighter than the present sun is. Thus did he also see there, in the Heaven, a new full moon by the side of the sun, which also shone much brighter than the sun does at present. Likewise many hundred thousand stars, which were bright beyond all measure, and were seen in company with the sun though now they only appear to our sight after the sun is gone down. This sun, moon and stars did all shine together upon the new Earth, many thousand times brighter than when we see anything shine in reflection from a crystal mirror; so very bright and beauteous was the Earth, and bedecked with fine flowers of every kind, which also shone and glistened in a way that cannot be expressed, displaying every kind of beautiful tint and colour. But upon the new Earth he at first saw no person of any human form, excepting the Lord Christ only; Who presented Himself in a bodily form, and indeed in the form of a beautiful young man. And he had a real human body and stature, the very same as our bodies; yet not such a gross earthly body as that we have at present, but a glorified, heavenly, transparent body, so bright and transparent that one might see the very heart in His body. His five wounds shone brighter than the stars, and His body throughout diffused a brighter lustre from it than the Heaven with its sun, moon, and stars. Moreover, the Lord Christ had such a bright, clear, and transparent countenance, that in it John Englebrecht saw his own face, in a manner much clearer and brighter than otherwise it could have been done from the reflection of a bright and clear crystal mirror; the bare reflection upon which did, through his whole life, occasion such a great joy in his heart, that he did not know with what joy in the world to compare it.

Having then seen the Lord Jesus in a form so transcendently and immeasurably beautiful, he said to Him: “ Ah, my dear Lord Jesu

Christ, be pleased to show me Thy dear Father": whereupon instantly a flame issued from the heart of the Lord Jesus, which filled heaven and earth, rendering them both many thousand times more bright and resplendent than they were before. Then he also said to the Lord Christ: "Be pleased to show me the Holy Ghost likewise": when instantly many thousand rays issued and beamed forth from all the members of the Lord Jesus, as when a great number of rays are emitted from the sun. And thus did he see there the Holy Ghost proceeding both from the Father and the Son: moreover also he saw the Father in Christ, and Christ in the Father; for the entire body of Christ was filled with the Father, with the Divine fiery essence, light and glory; and was also again in the fiery Divine light and glory. And thus did the holy and supremely blessed Trinity reveal itself to him.—(pp. 141-3.)

This little known vision is worth preserving: it confirms some of the assertions of the mediæval alchemists, and of the visions of Swedenborg: it is the more noteworthy, as Englebrecht held the Tritheistic views of Luther.

VERITATIS QUÆSTOR.

Modern Spiritualism

BY DR. JOHN C. WYMAN.

PART II.—*Continued.*

IN properly estimating the importance and value of the phenomenal facts and philosophy of Modern Spiritualism, it will be necessary to briefly review the attitude and teachings of eminent scientists in Europe and America, who advocated the theories of scientific or physical Materialism at about the time when Spiritualism made its advent into the world. Materialistic scientists asserted that "the aggregation and combination of certain atoms or molecules of matter developing therefrom into an organism, is wholly sufficient to account for and explain all the phenomena of life and mind." Prof. Tyndall, however, had the candor to admit, that while he believed that "matter contains within itself the promise and potency of all terrestrial life," by which the varied multiplicity of forms are developed throughout all the Kingdoms of nature; yet, when questioned as to *how* matter came to be possessed of or endowed with this "potency" or power, he frankly confessed that he could not venture an opinion.

The advocates of Materialism said further: "We have no knowledge of the existence of *life* or of the action of mind apart from physical or material organization, and as life, mind, and organization are

so closely connected and so mutually interdependent, therefore life and intelligence are only the result of material organization, and cease on the death and dissolution of the physical organism." Prof. Huxley asserted that he believed man's organism was endowed with "certain mental functions" which were "wholly dependent upon the molecular composition of that physical organism," and when it died, all mental functions, all consciousness, ceased forever so far as the individual entity was concerned, that had manifested the operations of mind or intelligence through that special physical organization; thus this celebrated man voiced his belief in the total annihilation of the individual consciousness, by the change termed "death." Prof. Carl Vogt, another well-known scientist, applied the theory and principles of Materialism to psychology, holding that the latter science pronounced definitely and categorically against the idea of individual immortality,—as indeed against all notions founded on the idea of the independent existence of the soul.

That an intelligence whether originating in this mortal sphere of existence, or coming from some other, can exist and manifest life, independently of a physical brain and nervous system, is what Materialism repudiates as an impossibility. Spiritualism, however, gives direct evidence that mind or intelligence *can* clearly manifest itself independently of any visible organism. Rev. H. R. Haweis, of England, said: "It offers to produce intelligence of some kind acting upon matter, and yet unconnected with a physical brain and nervous system. If this could be proved, the materialistic argument would at once fall; for if intelligence similar to ours exists, and can operate outside the usual organized conditions, our souls *may*—we do not say *must*—do the same: God is conceivable, and intelligence ceases to be the mere product of blind force and matter specifically organized."

The most satisfactory evidence of the truth of the preceding statements has been scientifically demonstrated by the important psychic phenomena called "independent writing," which is fully described and explained in the works referred to in a previous essay. It has been proved beyond the possibility of a doubt, that an intelligence operating at a distance of over twenty feet from any medium or other human being, has produced a written message on a slate. The theory that there are latent powers in the human subject that, unconsciously to him, can accomplish such an effect involves the theory that there are powers independent of material organs, and which are not dependent on a visible material body for their potential activity. So that whichever theory may prevail, the cause of Spiritualism is secure. Other phases of psychic phenomena also prove this theory, but lack of space forbids mention of them.

It will be readily perceived, therefore, that Spiritualism was ushered into the world at an epochal crisis in the history of mankind, and at a time of immense importance to human thought in its relation to the doctrine of immortality, or a continued conscious existence for the individual, after the change called "death." Materialistic science vehemently asserted that such a doctrine was unscientific, unprovable, and untrue. Spiritualism, however, boldly accepted the challenge of its opponents, the materialistic scientists, and, during the past fifty-four years, has demonstrated by the most abundant and irrefragable evidence, which has stood the test of the most searching scientific investigation, that the theories of Materialism were both unscientific and untrue. Spiritualism has won to itself the most eminent scientists among the giant intellects of the world, many of whom have been converted from a former belief in the Materialistic philosophy, by their impartial and long continued investigation of the psychic phenomena of Spiritualism.

Numerous quotations might be made to show how important was the mission of Spiritualism at the time of its advent, but a few must suffice. The "Scientific American" of New York, (an unfriendly critic of our cult,) made this admission: "If Spiritualism is true, it will become the one grand event of the world's history, and will give an imperishable lustre of glory to the nineteenth century. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has ever been offered to men than their verification."

An eminent thinker thus wrote, "The wonderful knowledge of those occult psychical energies that exist within and about us, which point to a rich and comparatively unexplored domain of our mysterious inner life, is revealed to us precisely at the epoch when the rapid progress of physical science threatened to banish the last faint vestiges of our faith in spiritual causation and spiritual influence." A learned and popular divine of New York said: "Spiritualism, in its modern form, has come at the very time when it is most needed, for now as never before in the history of man, it is hard to hold fast the universal essential verities—God—the spiritual nature—immortality—A very tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived." Similar testimonies to the foregoing could be indefinitely multiplied, and every impartial mind must admit their value. They have been given by the world's greatest scientists, judges, lawyers, doctors, bishops, ministers, authors, poets, as well as level-headed business men and women, whose intellectual acumen was the keenest, their word thoroughly reliable, and their judgment of evidence and events critical and sound.

(to be continued.)

Sex Relationship and Astrology.

BY HEINRICH DÄATH.

*Which are more full of fate :
The stars ; or those sad eyes ?
Which are more still and great :
Those brows ; or the dark skies ?*

MUCH confusion exists in the minds of numbers of people concerning the relationship of the sexes and the bearings of astrology upon the question. The propension of positive and negative to each other is a law running throughout nature, whether it be exemplified in the poles of the magnet, the chemical affinitization of molecules, or the human conjugal bond. It is a natural appetite for the retention of form and balance, the preservation of family, and the creation of body. The principle may be unknown or concealed, although the phenomena and effects are obvious, but under the general names of impulse, attraction, gravitation, we agree to define certain tendencies in the physical world. Centripetal force is indeed one of the greatest and most universal principles in nature.

The strong inclination or repulsion not alone of the opposite sexes to each other, but between individuals of the same gender, is one of the problems associated with astro science, at once fascinating and engrossing to the student as well from the intrinsic interest of the subject as its immense importance in everyday life. Matters which the ordinary person would pass by with scarcely a thought, become significant cases for the astrologer to ponder over and elucidate. Materials abound amongst one's circle of acquaintances for the investigation of the problem dealt with in this paper, and many astrologers have busied themselves in comparing and collating instances, but so far sufficient has not been accomplished. The clients of the various practitioners do not seem to realize the advantage which might accrue to them by a comparison of the naticities of contracting parties. That, however, may be well understood, since to obtain the full value of the astrologer's art it is necessary for the applicant to possess some lucid idea of its peculiar capabilities and ramifications in the sphere of human life and destiny. And this is rather the exception than otherwise.

The legal understanding of marriage (*maritagium*) is a civil and religious contract, whereby the man is joined and united to the woman

for the ends of procreation. Astrology does not comprehend it in the light of civil or clerical sanction. It must define marriage as taking place whether sanctioned by civil or ecclesiastical decree or not. It is the meeting of two sympathies due to the transitory directions in the nativities of two people, perhaps substantiated by more important radical inter-combinations. In a conventional horoscope the church will win the day, in an unconventional one probably not. Before the time of Pope Innocent III, there was no solemnization of marriage in the church, but the man fetched his bride from her house and took her to his own home, which was all the ceremony then used.

But the forms and ceremonies of marriages, or their absence, do not concern us in our study of the affinity of the sexes. The question submitted to us is, "What is that mysterious something that affinitises two souls, which brings them together for weal or woe, according to the fate signified in their horoscopes?" What directs choice or causes love, liking, hatred, or indifference?

Glance round at the anomalies which present themselves everywhere, and ask yourself the meaning and the reason of their being. It is more than a surface matter. There is a solid basis of reason and argument, enabling us to know the amount of fascination which two persons would exert over each other upon meeting. The most ambiguous unions occasionally come in for notice—May coupled with December, a duchess with a policeman, a refined Englishman with an African savage, etc. History provides us with numbers of cases. Fielding, the novelist, married his maid-servant. Frederick VII. of Denmark divorced two queens and ultimately became smitten by the charms of a milliner, with whom he contracted a morganatic alliance which proved very happy. Novalis conceived an intense attachment for a girl of thirteen. Isabelle of Bavaria may be recalled too, wife of Charles VI. but mistress of the Duke of Burgundy; and also Isabelle of France, wife of Edward II. and mistress of Mortimer. The latter murdered her royal spouse, "tearing out his bowels with her own hands." Then, too, we may instance such romantic lovers as Swift and (1) Stella (*Hester Johnson*), (2) Vanessa (*Esther Vanhomrigh*) Petrarch and Laura (*wife of Hugue de Sade*), Lamartine and Elvire (*a Creole girl*), Henry II. and the fair Rosamond (*Jane Clifford*), Göthe and Frau von Stien, Charles II. and Nell Gwynne, Dante and Beatrice, Wallen and Sacharissa, (*Lady Dorothea Sidney*), Rousseau and Julie (*la Comtesse d'Houdetot*), Prior and Chloe, the cobbler's wife of Linden Grove, Nelson and Lady Hamilton, Horace and Lesbia, William IV. as Duke of Clarence, and Mrs Jordan (*Dora Bland*), Sydney and Stella (*Penelope Devereux*), Wolsey and Mistress Winter. The list could almost be indefinitely extended.

Wherever there exists mutual attraction, it will be found upon consulting the nativities implicated, that certain conformable positions of the planets obtain. In this respect, a prominent one is the connection of the Sun in one horoscope, by a benefic aspect with the Moon in the other; or the lesser light on the place of the respondent's greater. But Venus in one map may conjoin with a luminary in the other, or it may be upon the ascendant or mid-heaven. These relations are an argument of constant affection and love, provided no subordinate evil planetary relations prohibit. Any way they assist in bringing persons together even if subsequent intercourse is not of the kindest.

These are extremely simple facts to set down, but nevertheless they *are* facts which astrology can prove over and over again. Whether intending hymeneal candidates will avail themselves of the power and knowledge placed in their hands is another matter. Certainly there are lots of instances when planetary sympathy is not well marked, rendering it difficult to pronounce judgment, and resulting in a kind of indifference between the parties, neither engendering violent liking nor otherwise—a placid monotony. For not every two figures show mutual exchange of luminaries, but not every experience is dignified by perfect and constant affection.

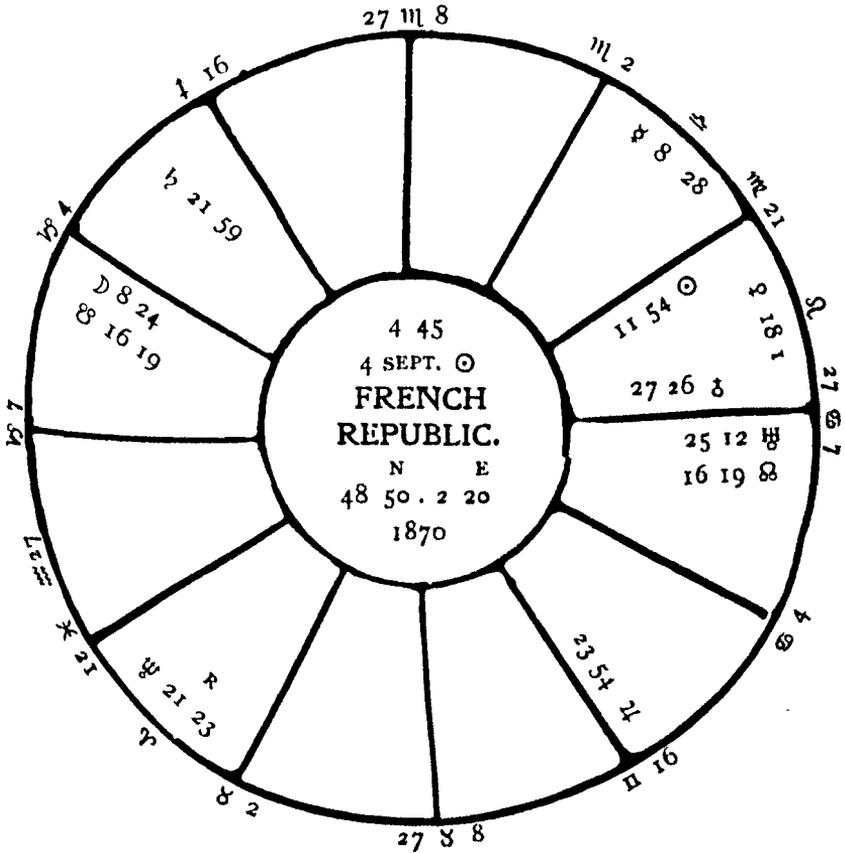
Love at first sight does not continue with unabated vigor, being frequently identified with a mutual Mars-Venus combination, or by a direction in which one of the luminaries has reached in its zodiacal passage the exact degree and sign of the other individual's ascendant, Sun, Mars or Venus chiefly. When those influences have passed away, so too it will happen unless there are radical combinations of happy augury, that the amorous passion has subsided too, as in the case for example of Mary Wollstonecroft Godwin and her American merchant. But the poignant nature of the radical combinations may serve to induce love at first sight. And indeed we might ask with Marlowe, "Who ever loved that loved not at first sight?" For if the mutual planetary combinations are not there—basic—no subsequent time can alter or rectify, except in an ephemeral manner.

(To be continued.)

The further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement, where the careless eye had seen nothing but accident.—DE QUINCY.

Horoscope of the French Republic.

R.A.M.C. 234 50



TAN. LAT. 10°05'829.

☉	LAT.	DEC.	R.A.	S.A.	M.D.	P. LOG.
0	0	7.6 N	163 19	98 11	71 32	26323
0.49	N	22.15 S	279 32	62 6	44 42	46218
2.0	S	5.10 S	186 58	84 4	47 52	33065
0.45	N	16.9 N	140 41	109 21	94 10	21648
0.57	N	21.36 N	119 44	116 56	115 6	18733
0.34	S	22.45 N	83 22	61 21	28 32	46752
1.4	N	22.8 S	261 20	62 17	26 30	46096
0.29	N	21.34 N	117 16	63 8	62 26	45507
1.43	S	6.45 N	20 24	82 13	31 26	34031

THE horoscope of the French Republic has, we believe, never been published in England. The figure on page 253 represents the true figure of the heavens at the dawn of that great historic event. Our authority is a passage which occurs in an account of the fall of the second Empire, and the history of the Commune in Paris, published by the U.S. ex-Minister Washburne, in the first number of *Scribner's Magazine* for January, 1887.

"At precisely four o'clock and forty-five minutes in the afternoon, as I marked it by the great clock in the tower of the Hotel de Ville, at one of the windows appeared Gambetta: a little behind him stood Jules Favre and Emanuel Arago: and then and there, on that historic spot, I heard Gambetta proclaim the Republic of France."

The horoscope is a very curious one, with strong contradictory features of good and evil—'breaths from heaven and blasts from hell,' which make it a difficult one to read. Had it been that of a human being, we believe the menacing positions of Mars and Uranus in exact opposition to the Ascendant, would have caused early, almost immediate death by convulsions, notwithstanding the favourable trine of the Sun and Moon. It is this aspect, aided no doubt by the magnificent triple trine of Venus to Saturn and Neptune (alliances, a part of Russia is ruled by the Venus sign Taurus), which has realized the motto of the City of Paris—*Fluctuat non mergitur*, and caused the Republic, like a strong built ship, to weather the frightful storms which it has encountered, and will, we hope, carry it into a fair haven of unassailable security and triumphant prestige.

Whatever its imperfections, all observant men are agreed that a Republic, which John Morley has defined as "the most noble and the most difficult form of Government," is that which divides Frenchmen the least. And as to its rivals, what chance of stability, of more than an ephemeral rocket explosion, do the forms of ignoble reaction or violent anarchy offer? As Charles II. said to his brother James when advised to be more careful of his person, 'No one will assassinate me to make you King!'

The real dangers appear to us to be extravagance leading to bankruptcy and eruptive discontent, and war provoked by domestic intriguers, for base purposes of their own, with some foreign power: if a naval power, then *Finis*, by practical suicide, can be predicted with certainty for this particular incarnation of politics, for Mars exactly opposite the ascendant, aided by Uranus, is incomparably stronger for evil than this ruling Saturn opposition Jupiter is for preservation, and Mercury, ruling the fourth angle—the end of life, is in the eighth or house of death, in square to the Moon, who rules the sea.

We have elsewhere, in the *Sphinx*, June, 1900, discussed this horoscope in its intellectual and moral aspects—to speak figuratively, it is that of an artist, a man of genius of an epileptoid tendency, amiable, but the creature of impulses, often furious and homicidal, deficient in moral and religious feeling; in fact, as it was bound to be by inevitable astral harmony, a remarkable reflection of the character of the French people in its present stage of evolution, as that of King Edward VII. reflects, in our opinion, the environment (great external splendour, but internal disease, a materialized upper and middle class, the degraded poor of our cities, starving India, disaffected Ireland and South Africa, a hostile Europe) and rather decadent characteristic of that remarkable '*homme moyen sensuel*,' the John Bull of to-day. To discuss, however, "conscious as we are of one another's imperfections," the mote in a neighbour's eye is always a more pleasing and popular task to the patriot (Dr. Johnson's definition), than to look in mirrors for our own.

The Panama, Wilson, Voulet Chanoine, Dreyfus and Humbert scandals, the Fashoda crisis, the bitter hostility and persecution of the Church, are all clearly foreshadowed here. On this negative side the Charubel symbol for the degree of the Ascendant, the 28th Capricorn, which, according to the ancients is *the exaltation* of Mars (who is setting in violent aspect thereto), is at least curious, suggesting as it does some biograph of a stormy scene in the French Chamber of Deputies:

"28 Capricorn—An indescribable scene, chaos, confusion, dissolving views. Denotes one who is born with some very marked defect of intellect, or he may become insane after he has passed childhood. This degree gives weak intellect, general idiocy."

We must not, however, let this be our last word about anything relating to the Rachel of nations, but should call attention to the unique and magnificent triune trine in the fiery or idealistic triplicity (the rarest and most precious of the Zodiacal gifts) of the ruling planet Saturn in Sagittarius to Venus in the royal Leo, and Neptune in the pioneer Aries, showing the immemorial *artistic power*, and incomparable *charm* and *distinction* of the French character and genius at its best.

Our space being extremely limited this month, we must confine our predictive notes to the briefest space—cultivate the art of a cramped brevity. This horoscope, as was to be expected, is very exactly timed and wants no rectification, for example, the Sun conjunction Uranus in March, 1899, coincided with the return of Dreyfus, and the Ascendant opposition, Jupiter $31^{\circ} 58'$, end of August, 1902, exactly agrees with the religious riots in Brittany about

the expulsion of the Nuns. A period of still greater violence approaches, we believe, with the Sun's entry into Capricorn this Winter, which coincides with Ascendant square Jupiter direct in January, immediately followed in April by the Sun square Neptune converse. The Buonaparte faction will probably be aggressive, but will fail, as Victor Napoleon has an evil and dangerous primary early in the year. In August, 1903, the Ascendant direct trines Uranus, and forms the same aspect with Mars in August, 1904, but how can such radically hostile planets benefit? especially with the evil and violent transits of the major planets that begin in July, 1903, and continue through the following year, aided by Mars sesquiquare Ascendant, converse mundo, in January, 1904, plus the Ascendant conjunction Saturn converse in November of the same year. In fact as we have already stated in the October number, we believe by the Czar's horoscope and many other signs—in Mr. Balfour's horoscope and others, that a great war, Armageddon, will break out in July-August of the coming year, and that in the *mêlée* France and her ally will get the worst of it: the following Winter, October, January, and April, 1904, being critical months. The result being great and beneficial changes in Russia, and a probable change of government—at least for a time—in France. Sun sextile Moon direct, but in minor bad aspect to Jupiter and Saturn is favourable for the summer of 1905.

If the French Republic survives the coming war, 1906 will again produce storms with Moon rapt. Saturn, $35^{\circ} 36'$, Ascendant opposition Mercury, $36^{\circ} 12'$, April, June, July, and the following Winter, with evil transits. If it weathers this storm, a period of halcyon calm will follow in the Summer of 1909, with Ascendant trine Venus converse: with which agreeable vista we wish the good ship of the French Republic God-speed, and a fair voyage into the port of impregnable stability, without further internal explosions or external collisions with the bulwarks of other nations that admire her sincerely, if at times with a nervous apprehension of one so fair, but capricious and uncertain in moods.

KVMRY.

“Money is a something which will take a person to every place except Heaven, and buy anything except happiness.”

Chromoscopy :

HOW I DISCOVERED IT ; PROCESSES OF DEVELOPMENT ;
PRESENT STATUS ; LATENT POTENTIALITIES.

BY WILLIAM HEALD.

A SIMPLE definition only of Chromoscopy is necessary. The word is taken from two Greek words meaning in combination "To look at COLOUR."

There must, of course, be PURPOSE in the looking. From quite a boy I have been deeply interested in Colours. Not from the artist's point of view, as I have had no opportunity of training in that direction.

I had always a kind of instinctive feeling that the effect of colour on MIND was a subject of deeper interest than the effects of Colour on the mere senses. I do not for a single moment depreciate the influences that Colours, beautifully blended, have upon the sense of sight, but the FEELINGS roused by this influence I consider of more importance, as in an analysis of these feelings I have long been convinced that we get at the bed-rock of Colour-Influences upon the actual life.

When quite a youth I was much interested in the processes of tempering metals. The crude notions I had obtained from the skilled workmen of the part that Colour played in these processes affected my mind strongly. In fact, all processes that involved the play of Colour really fascinated me. Being of a most secretive temperament, and not knowing to what end these interests tended, I kept for years the secret working absolutely and entirely locked up in my own Thoughts. I have since discovered that there has been a psychic purpose to serve in all the secrecy which, at the time, I could not even explain to myself.

I was an eager reader from boyhood of all books with a scientific tendency, Experimental Physics, Physiology, Theology, and Occult Literature being the chief subjects of my readings. I am afraid though, that I cannot claim to have studied in the ordinary acceptance of the term any subject but Theology. I do not mean dogmatic theology ; I use the term in its widest and broadest, its deepest and highest sense. General notions on Scientific subjects and Physiology always seemed to serve me with sufficient food for prolonged thought. In my study of theology I soon discovered that COLOURS played the MOST

IMPORTANT PART (I emphasise this advisedly,) in the phases of Spiritual life. I already had the notion, before I knew anything at all about Spectrum Analysis, that in Physical life COLOUR was VITAL.

The exact date when I grasped fully that a right understanding of the influences of COLOUR, meant a right understanding of the origin, development, present stages and future possibilities of the evolutions of involved life on all planes of existence, I cannot definitely fix.

A crude notion at first, it strengthened into an idea, and experiments innumerable have made it one of the strongest convictions of my nature that there IS a Personal Spectrum Analysis as well as the Spectrum Analysis of the physicist. A Mental Spectrum Analysis I term it.

My study of Theology, especially that of our own Sacred Scriptures, soon brought before my mind the importance of COLOUR in the economy of Revelation.

When I had considered the answering of the questions of the people through the flashings of the COLOURS of the Precious Stones of the Breastplates of the High Priest; marked the Divine Promise, when a better condition of human life became a necessity, to the effect "I will lay thy foundations with fair COLOURS," and contemplated the words "God shall wipe away ALL TEARS...there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"; for the former things are passed away, "as being blessings" consequent upon the right foundations—Precious Stones, with their differentiated COLOURS—being laid, I became fully satisfied that COLOURS, rightly understood, would make known the Origin and nature of all things—Physically and Psychically.

With such deductions in my mind there was something wonderful in certain passages I read in the Writings of Emanuel Swedenborg. For instance, "Colours are appearances of Truth whereby the Spiritual of the natural principal is KNOWN and distinguished." Again "When Light by which the angels THINK passes into the world of Spirits it presents itself under the appearance of various COLOURS."

To me these two passages teach that to KNOW the psychic (spiritual) play of life even in the Natural Principle and to distinguish or differentiate the varying phases of the Psychic Gifts, or Powers, it is necessary to know what appearances of Truth are represented by Colours. This knowledge will reveal the Psychic Correspondences of all the Colours which may be observed on the plane of effects. The correspondences between the seen and the unseen being clearly grasped, the two worlds are intelligently associated and it becomes as easy to deduce conditions belonging to the life of the Psychic as it is to deduce conditions belonging to the mere sense conditions of our physical every-day life.

The Colours of the aura described by clairvoyants are generally seen as circular in form, and this is said to account for the Halos seen about the heads of the Madonna and Child and those of the Saints in the Pictures of the masters. Chromoscopy, however, gives the suggestion that all the Colours seen clairvoyantly are not necessarily Circular in Form, some are seen distinctly angular.

That most wonderful of Masters, Emanuel Swedenborg, gives us not a few interesting passages on this phase of our subject. He tells us for instance, that "Truth when it is presented to the eye in the other life appears as discrete, small and angular, and also white . . . Good when it is seen presented to the eye in the other life is seen as continuous, as round, and in regard to Colour, as Blue, Yellow and Red."

Hence, when a clairvoyant sees COLOURS as circular in form it is because the emotional side, the feelings, the heart, the love, the desires, are influenced. When, however, the full grasp of the relationship between the World of Causes and the World of Effects is an intelligent one, accepted by the rational mind as well as by the feelings, then other COLOURS relating to the Thought, the Intellectual, the Truth-side of our life will become manifest and Light will be seen in every conceivable form and in most astonishing varieties of Colour. Then each form, each variety of Colour will be a distinctive revelation of some particular phase of the life of the subject about whom the Colour is seen. Chromoscopy provides a means to get at the Personal Spectrum of each individual.

The Personal Spectrum serves the same purpose in analysing the PERSONALITY, or INDIVIDUALITY as the Spectra of Spectrum Analysis serve in analysing the distinctive qualities of any and of every substance that may be put to the TEST of the Spectroscope. The Mind is the Spectroscope for the Psychic Spectra.

Although to me Chromoscopy has long passed its mere experimental stage, I suppose its present status to others is that of mere hypothesis.

I will state, though, that the innumerable evidences of the accuracy of deduction in Chromoscopy have conveyed to me the conviction that its practical utility in dealing with any and with every phase of life that may affect any individual of the human family, will be recognized as of utmost value in the near future.

Consequently, I do not hesitate to declare that the latent potentialities of Chromoscopy are infinite in their possibilities.

By means of the Personal Spectrum, through Radio-Clairvoyance, Colours that will tell for Success can be accurately declared, COLOURS that will counteract disorderly Physical conditions and restore the sick

to states of good-health are made known ; Colours that Warn and Guide may be mentioned for Test purposes, and the Adverse Colours that play their pernicious influences upon the daily life can be exposed for the close inspection of the intelligence, and their adverseness counteracted.

The methods of the adaptations of the Colours for individual purposes are as numerous as are individual requirements. Some would bring about them the beneficial influences of Colours by means of Precious Stones, some by means of Flowers, others by Silks in articles of attire, others in the Colours of wearing apparel. The tired eye and the fagged brain may both be benefitted by the adaptation of Colour Rays in the office, living room, study, library, bedroom, etc. Even the substitution of Colour glasses for those that magnify would restore strength to the eye and enable the glasses to be dispensed with, denying the usual statement "when glasses are once worn ; always worn."

A great practical outcome of the application of Chromoscopy's Principles will be the utilising of Edison's new Storage Battery, Louis Kauffield's "Unbreakable Glass," and the usual Electrical Accessories to produce a Perfect Electric Light Colour-Ray Bath in which even the water,—temperature under proper regulation, of course,—will be illumined with Colour rays intelligently adapted to effectively destroy germs of disease and bring about the fulfilment of the prophecy, "There shall be no more pain."

More will be declared respecting this adaptation of Chromoscopy's principles when the proper time arrives.

The greater powers underlying the suggestions of Chromoscopy will be made manifest in the adaptation of the PERSONAL COLOURS of each patient, in giving the Electric Light Colour-Ray Baths. These baths will eventually become every-day luxuries. Colour and Colour Rays will take the place of drugs, of herbs, of all quack medicines, and the Creative Energies of God's own Light will be mercifully adapted to the varying requirements of His creatures.

Then, and not until then, will be brought about the fulfilment of the prophecy already mentioned—God Himself will tabernacle with man.

"I admire the name ANUBIS—which, by interpretation, means Ascension from Ignorance, Death, to and towards Light, Life, Good."

—A Subscriber, S. WALES.

The Ascendant of Margate.

THE *Sun* newspaper, Oct. 11th, 1902, states: "The Mayor of Margate yesterday cut the first sod of the ground on which Margate's new waterworks are to be erected. Water is to be brought from a place near Wingham, a distance of sixteen miles inland, at a cost of over £70,000.

The scheme is being carried out under the direction of Mr. Albert Latham, and by the end of next June the work will be sufficiently advanced for the town to be supplied with two million gallons a day from the new source."

As this event might afford a clue to the Ascendant of Margate, I asked Mr. F. L. Pettman, a prominent citizen of that town, for the exact minute at which the first sod was cut. He replied, "as near as I can possibly say, 12.50 p.m. to 12.55 p.m."

The latitude of Margate is $51^{\circ} 23' N$; and there being no published Table of Houses, I referred to Pearce's Table for London (St. Paul's), the latitude of which is $51^{\circ} 30' 49'' N$. The Sidereal Time for 12.50 p.m. is 14h. 2m. 46s.: the nearest in the Table is 14h. 3m. 8s., which gives Sagittarius $27^{\circ} 56'$ rising, and Scorpio 3° culminating. The Sidereal Time for 12.55 p.m. is 14h. 7m. 46s.: the nearest in the Table is 14h. 7m. 0s., which gives Sagittarius $28^{\circ} 48'$ rising, and Scorpio 4° culminating.

As the waterworks were undertaken by the municipality (the 10th house) and the staple products of the town were sea-air, sea-bathing, and the chosen people of Tetragrammaton, I concluded that Scorpio, a watery sign, and one descriptive of the physiognomy of that ancient nation, was the ruling sign; the 4th degree being the exact Ascendant. Neptune is retrograde in Cancer $3^{\circ} 43'$, a sign intercepted in the 7th house, and Mercury is retrograde in Scorpio $3^{\circ} 55'$; both having been stationary on Oct. 7th in Cancer $3^{\circ} 43'$ and Scorpio $4^{\circ} 22'$ respectively. This conjunction and trine with the Mid-heaven would be very favorable to the success of the undertaking: but these good aspects are vitiated by several that are evil. Not only are these two planets retrograde (hindrances and delays), but Mercury is in parallel of declination with Mars, the latter planet being posited in the 8th house of the figure, which is the 2nd from the 7th (the money of the rate-payers): Mars also rules the 10th and the 11th of the figure (the municipality and their finances), and the 3rd of the figure, which is the 6th from the 10th (the strength or weakness of the municipality). Neptune is in square with Venus, the latter posited in and ruling the

9th house of the figure (law), which is the 12th house (restraint) from the 10th: Venus also rules the 4th and 5th houses of the figure, which are the 7th and 8th from the 10th (opponents and their money). Luna, the general significator of the public and posited in the 7th house of the figure, though in close parallel with Mercury, is also in parallel with Mars, and in conjunction with Saturn, which latter rules a sign intercepted in the 4th house from the 10th (the end of this matter, and land). Sol, lord of the 8th of the figure, is also afflicted by the square of Luna and Saturn. These aspects and positions presignify hindrance through quarrels and litigation, and public grumbling at the cost. But it is a grand undertaking, and should be supported.

The student should read the editorial on "The Ruling Signs of Palestine and Jerusalem," published in "Star Lore," May 1898, one of the best of the astrological magazines. "Star Lore" is edited by Zadkiel.

NEMO.

Uranus a Malefic.

"Appber Hermes" takes exception to this phrase. Holding, as I do, on high occult authority confirmed by logical reasoning, that sin and consequent evil exist at the present time only on this "worst of all possible worlds," I quite agree with him that no planet (except indeed our own) is essentially malefic. But I have always understood that astrologers use the term relatively; *i.e.* that if (for example) the conjunction of a planet with the Ascendant or Mid-heaven results in evil, the planet is called a malefic, and vice versa.

He says that, coincidentally with the transit of Uranus through Sagittarius the sign opposite to that ruling the United States, that glorious country has "attained an unprecedented pitch." It certainly has within the last few years; but is not this due to the entrance into Gemini of the first of the extra-Neptunian planets? Anyhow, America has suffered much lately, as for instance the war with Spain, and the subsequent trouble in the Phillipines. When the war of Independence commenced between America and Great Britain, Uranus was in Gemini, and when this planet was again in the same sign, in square with Saturn, the rebellion of the Southern States occurred. What are we to say, moreover, concerning the unhappy state of Spain during the present transit of Uranus through its ruling sign? However, the first two catastrophes ended in a better state of things than before; and the last may also. Uranus may be a planet that brings good out of and through evil.

His statement that the slower the planet the greater its influence is probably true: what then must be the influence of the extra-Neptunian planets? "Resurgam" states, on astronomical evidence, that the second of these is now in the first degree of Libra. What then will its influence be on Austria, China and Australia?

NEMO.

The exponents of Astrology would do better if they did not forget that Saturn is as much associated in the Classics with a golden age as with leaden properties.

Uranus in effect may be likened to the city of London recently when the streets were all in the navvies' hands so that a better system of telegraph wires might be put down. The eventual good caused disorganisation at the moment. Associate Uranus with the electrical development of the last generation, and we get the right standpoint from which to consider His part in the working out of human destiny.

In dealing with the planets it is necessary always to remember that they have a collective influence as well as an individual. To Uranus I would ascribe the humane historical development of the last century. Mary Somerville is as much a Uranian as the lopsided people who are usually associated with that description.

(APPER HERMES.)

JOHN HEYDON.—The paper in the September number on "John Heydon" was not written by an Astrologer, and perhaps it should have been edited. This was impossible at the time, and the Author is at present unable to reply himself to Heinrich Däath's criticisms, so a few words of explanation will not be amiss here.

All the *facts* in the paper, *including the figure*, are taken from the fragment of Heydon's autobiography published in the preface to the "Holy Guide." In this work we find the quotation.—"I had the smallpox and rickets very young—Ascendant to Conjunction Mars, and Sol to the quartile of Saturn." "Sol" is probably a misprint for "going." Heydon means that his early illnesses were due to the primary directions Ascendant conjunction Mars, followed almost immediately by Ascendant quartile Saturn.

♊ for ♋ on the 6th cusp is obviously a misprint, as also Virgo for Gemini in the text.

The degrees on the various cusps, though open to criticism, are copied from the fac-similé figure in the above work.

As to the birth-date, Heydon gives it as 1629 in the said fragment of his autobiography. See, however, "Nemo's" letter on next page.

(EDITOR.)

There is another misprint: "The Ascendant to the quartile of Saturn came next and the sextile of the part of Fortune to the Moon.' (p. 130. l. 4.) Ascendant quartile Saturn must be wrong; it is not synchronous with Moon sextile Pars Fortunae, and could not occur a second time in a life of ordinary duration. Whether "quartile" is here a misprint for "semi-quartile," "sesqui-quadrante" or "parallel" can only be decided by calculation.

In another place we read "the quartile of Saturn," but the planet or Angle to which it was in quartile by direction is omitted.

There is yet another error. Sol is never in Virgo 28° on September 10th.; this is obviously an error for 18° (approximate); and it should have been placed on the other side of the cusp, in close conjunction with Mercury.

Whether the year of birth is 1629 or 1619 can be decided by the planets' places as shown in the Ephemerides for those years.

NEMO.

Reviews.

A DREAM OF REALMS BEYOND US.—by Adair Welcker, 331 Pine Street, San Francisco, Cal.; price 40/-, for copies bought from and signed by the author; but any one may make MS. or type-written copies and sell them for what they will.

The book is nicely printed on one side of the paper only, with a tinted paper cover. The "Dream" is in the form of a poetical drama, with a lengthy prose Appendix.

On the cover are these words: "A book that in all parts of the world is giving to each man more courage to become his brother's helper than any or all books of the past time." This is a large claim to make, and we must leave the individual reader to decide whether the claim is justified,

The purpose of the book, as stated on the title page, is to "set forth the meaning of things, to give, not directions to do things, but the reason why things should be done, or be not done." This, it is claimed, will usher in the Golden Age when Violence will be no more.

"Out of understanding, and from understanding, will alone come that which will turn battleships into rust and armies into a nightmare

no longer to be dreamed by earth. Then, in place of these childish follies, will highest manhood, in the form of conscience, be caused to come down, and be, and dwell upon earth."

"Low intelligence and strife must co-exist ;
Vision vast moves only out from rest."

The book is a plea for a rational, spiritual education of the race in place of repressive and punitive laws, which can only temporarily check the result of evil, but will never eradicate its cause. Innumerable gems are scattered on every page, and but for the unfairness to the author we would be tempted to quote them *in extenso*. A few must suffice.

"I've often thought something more worthy men
Must back this feeble, childish race for wealth—
As children mud-pies making ;
Their mad, absurd expending of life's moment."

At the same time the life of an ascetic or recluse is not recommended, it is but going to the opposite extreme.

"A life apart from all mankind
Is one not natural, one with parts left out."

The ideal life must begin *within* the individual in the control of thought, and then expand to all around.

"Kind thoughts, thoughts of others, shall expand them,
Giving new strength, and power of life to both.
Ill thoughts take with them from the soul that throws them
Part of its store of strength :
He who sees another suffer,
Having stored up what could be his relief,
And does not use it, thus deprives himself
In exact measure by those his possessions
That he used not."

Would that these lines might be blazoned in fire on every wall !
What right have we to more of this world's goods than we can USE ?
Are we not all children of one Father ? If the misers, and we are all miserly in greater or less degree, not always from a spirit of miserliness, but oftener from FEAR, fear that we *may* need our hoardings *some* day, and if we do, is that any reason why we should deprive ourselves *now* of the blessedness of helping ? It is said that, in one of his incarnations, Buddha gave his body to feed a hungry tiger. The question may arise whether Buddha or the tiger could make the better use of that body in the service of mankind, however, it is probably a fanciful tale to illustrate the Divine principle : "Give and it SHALL be given unto you." If all the miserly ones only understood the truth of this principle, and could see their natures

shrivelling up and their truest possessions growing worm-eaten and mouldy, how much nearer heaven we should be.

However, even for the miser there is some hope, for, says Vonra, a spirit visitor to Earth :

“ This, too, I saw of them :
They're never all good ; not one entirely bad.
The worst of any will, at times, be saints ;
The best, their opposite.”

“ The only cause of all is ignorance,
From which spring prejudice and every folly.”

“ The poorest have as much to give as any.
Each time ever a truth is told : that is an act
To all men a donation more than gifts.”

“ Man's lack of heart makes earth yield lack of bread.”

The Artjst is defined as the man who works for the work's sake, apart from any thought of gain. But “the Master of Arts is he who rather deliberately walks away from the certainty of bread or applause than gains it at the cost of another Man's welfare.” So long, the Author says, as gain is the object, we are simply traffickers. The soldier, clergyman, statesman, who chooses his career because it will bring him applause, or a surer income than some other work, is on the same level as the merest journeyman, nay, on a far lower level than George Macdonald's cobbler, who would mend shoes on a Sunday to oblige a needy customer, but would not be seen doing it :

“ We're telt naither to dae oor gude warks afore men to be seen o' them, nor yet to cast oor pearls afore swine. I coont cobblin' shoes a far better wark nor gaein' to the kirk, an' I wadna hae't seen o' men. Gien I war warkin' for poverty, it wad be anither thing.”

This last Donal did not understand, but learned afterwards what the cobbler meant : the day being for rest, the next duty to helping another was to rest himself. To work for fear of starving would be to distrust the Father, and act as if man lived by bread alone.

“ I'm sair honourt to be set ower the feet o' men. Its a fine ministration !—full better than bein' a doorkeeper i' the hoose o' the Lord ! For the feet at gang oot an' in at it's mair nor the door !”

While admiring the lofty ideals contained in this book, we would fain ask the author's reason for placing an almost prohibitive price upon it.

J.L.

THE *TOLSTOYAN*, edited by F. E. Worland, and published monthly at 5 Water Lane, Ludgate Hill, (price 3d.) is the latest addition to Esoteric Journalistic Literature, and we give it a hearty welcome. Its title sufficiently explains its purpose. The contents of

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the first number are very attractive and include "Education," "Ant Logic," "A Tolstoyan Method with Magistrates" and the never-failing bait of a serial story.

CONCENTRATION AND THE ACQUIREMENT OF PERSONAL MAGNETISM, by O. Hashnu Hara, (2/6 nett) of the Publishers, 12, St. Stephen's Mansions, Westminster, and The Psychic Review Co., 239 Superior Street, Toledo, Ohio, U.S.A.

No reader of "Wings of Truth" will need telling to buy this little book. The Magnetism of the Editor so permeates every page of that bright little magazine that she is stamped as a master in the art. What is PERSONAL MAGNETISM? Simply the outcome of concentration or Organised Thought.

"Thought, *unorganised*, is so much waste matter; Thought, ORGANIZED, is the greatest power in the world."

But Thought cannot be organized all in a minute; careful, patient, training is needed, and it *must* be organized before any progress can be made.

The rules in this little book are clear, concise and sensible. Anyone faithfully carrying them out is bound to achieve success.

The book is profusely illustrated with explanatory diagrams.

THE SECRET OF OPULENCE OR THE ROYAL ROAD TO WEALTH—by Chas. W. Close, 126, Birch Street, Bangor, Maine, U.S.A. (10 cents). A bright, helpful little pamphlet in Mr. Close's well-known style.

ERRATA.—p. 241 (present issue): Morning Hymn to the Rosicrucians, for *to* read *of*.

Page 218, line 25, for *vision* read *lesion*.

Page 210, line 33, for *I* read *It*.

CORRESPONDENCE.

AN EXPERIENCE IN TELEPATHY.

MADAM,

As you published Mr. W. J. Colville's horoscope, I think many of your readers will be interested to hear of a case of telepathic *rapport* with him through the mediumship of Mrs. W. F. Smith. On August 26th last, I visited Mrs. Smith at her own home, and after supper Mr. and Mrs. Smith and myself had a séance, which began about 9.40 p.m. After the séance had continued for a quarter of an hour or more, Mrs. Smith suddenly said, 'I see Mr. Colville.' She described him as sitting in a large easy chair, talking to another gentleman, whom she described to me, and whom I at once recognized as Dr. Charles Brodie Patterson, the well-known mental healer and writer. She also said they had been to a meeting together, and were talking over it. I had no idea where Mr. Colville was at that time, but I wrote down what occurred, in order to verify it if possible; and I will give Mr. Colville's reply to my letter relating the facts in his own words:—

'The incident you relate is wonderful. You give English time, and allowing five hours, which is slightly excessive, that would be between 4 and 5 p.m. at Oscawna, which is thirty miles from New York City, where I was lecturing on August 26th last. Function opened at 3.30 p.m. (8.30 p.m. English time.) Dr. Patterson gave the introductory remarks, while I sat in a large easy chair. Speaking function ended at 5.15 p.m. (10.15 p.m. English time,) when I had a friendly chat with him, and he asked very graciously about you, and I told him you were doing well in a new house, and often alluded to the blessing his work had been to you. There was certainly a link, as he and I were actually together at that time, and you were mentioned before and after the meeting.'

I gratefully acknowledge the great good I have received from Dr. Patterson, as well as from Mr. W. J. Colville, who have taught me almost all I know of mental science, and in my small way I have tried to help others, and with success. Only last week I received a letter from a relative of a patient of mine, in which she said that 'my help was worth untold gold,' and I hope to have further opportunities to prove that I am not an unworthy pupil of two of the foremost exponents of Mental Science.

Perhaps the Editor of Anubis will give me room in another number for some other psychic experiences.—Yours truly,

22 University St., W.C.

BELL LEWIS.

