

ANUBIS

THE WATCHER
BEFORE THE GODS.



VOL. I. No. 8

JANUARY, 1903.

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ANNUAL SUBSCRIPTION, 6/- :

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EDITED AND PUBLISHED BY
FLORENCE L. J. VOISIN,

14, ARCADIAN GARDENS, WOOD GREEN, LONDON, N.

Agents to the Trade: L. N. FOWLER & Co., 7, Imperial Arcade, E.C.
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*Proximi Oceano (Sapientiae) Kymry (Intuitio Keltica) parva nunc
Civitas sed Gloria ingens. Tacitus Germania 37.*

KYMRY does Horoscopes for inquirers : A sketch in the Arabian method, 10/6, a more careful sketch, with reading and some solar primaries, One Guinea, U.S. 78 : A finished mathematical horoscope from Two Guineas upwards : Fees are prepaid, and a month or more (abroad) must be allowed : State sex, date, birthplace, and hour, a.m. or p.m. as correctly as possible : With adults give the exact dates of two or three important events, deaths of parents, and nature if sudden or abnormal (often a valuable clue) first great change, marriage or long journey, sudden reverse or success, accident etc. Kymry has just finished four Two Guinea Horoscopes for a Grande Dame whose attention he arrested, by sending a *theory* sketch of her birth hour, which proved to be correct, and when carefully rectified by the events of life was 1½ minutes out in a possible variation of 24 hours.

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



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

E. B. BROWNING.

A Prophecy of Paracelsus.

THIS great Adept foretold the advent of one who may almost be called an Avatar. In the collection of his “*Hermetic and Alchemical Writings*,” edited by A. E. Waite, two predictions are recorded.

“There are still many more of these arcana which exhibit transmutations, though they are known to few. And although these may by the Lord God be made manifest to anyone, still the rumour of this Art does not on that account at once break forth : but the Almighty gives therewith the understanding how to conceal these and other like arts, even to the coming of Elias the Artist, at which time there shall be nothing so occult that it shall not be revealed ” (I, 27 “*Tincture on the Philosophers*”). And again : “ It is indeed true that many and various things are about to be revealed by God, concerning which none of us has hitherto even dreamed. For it is true that nothing is so occult that it shall not at length be made manifest. Someone will come after me, whose great gift does not yet exist, and he will manifest this ” (I. 247 “*A Book about Minerals*”).

In Waite’s “*Real History of the Rosicrucians*,” which only contains that portion of their history and philosophy they chose to

make public, we find (p 34) these quotations from the Latin of Paracelsus, taken from Figuier. Paracelsus seems to have here repeated the same ideas in slightly different language: his "Treatise on Metals" does not appear in Waite's collection.

"Hoc item verum est nihil est absconditum quod non sit retegendum; ideo, post me veniet cujus magnale nundum vivit, qui multa revalebit.

. . . Quod utilius Deus pateferi sinet quod autem majoris momenti est, vulgo adhuc latet usque ad Eliæ Artistæ adventum, quando is venerit" ("Treatise on Metals" chapt. 1-8).

"But this is true, nothing is concealed which may not be unveiled; therefore, after me will come one whose greatness as yet lives not, who shall reveal much. . . . What is more useful, God will suffer to be manifested; but what is of greater importance, commonly lies hidden until the advent of Elias the Artist, whenever he may come."

It is recorded in the "Hermetic Museum" II. 283, that on Dec. 27, 1666, an Adept, calling himself Artist Elias, visited Helvetius, and in his presence performed transmutation: but the prediction was not fulfilled in this man, who had merely assumed this motto, instead of his earthly name, as was and is the custom of occultists, for prudential reasons.

To ascertain the full signification of this prophecy, and the characteristics of the Coming Teacher, which will distinguish him from impostors, it is necessary to analyse the name. Elias or Elijah, is compounded of El and Jah, the contracted forms of the Divine Names Elohim, and Jahveh, erroneously written and pronounced Jehovah. Literally it signifies "Strength of Jehovah," and therefore symbolizes a man on whom the Divine Forces implied in these Names are abundantly poured.

By a more complex method of interpretation, known to the true Rosicrucian Initiates, it signifies "a man who is spiritualized, rising above the material; yet whose nature is balanced in due proportion between the spiritual and material planes; who is actuated by the principle of eternal justice; who is divinely inspired by wisdom which he seeks and obtains from above; through which he finally triumphs over all opposition, and attains the crown of victory." Let us be ready to recognize him when he is manifested!

But where are we to look for him? Most of the Great Teachers of the past have arisen in the East; but it was predicted that in a future cycle he should appear in the West. In the "Secret Doctrine" it is written: "Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians,' every century, at a certain specified period of the cycle. Up to the present day none of these attempts

have been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when P'ban-chhen-rin-po-chhe (the Great Jewel of Wisdom) condescends to be re-born in the land of the P'helings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da) destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of P'heling-pa (Europe); her sons will listen to no one." (1897, III. 412-3.)

Surely, then, this Great Teacher will spring from one or other branch of the most enlightened race upon earth, the Anglo-American nations, who are in spirit one.

RESURGAM, FRA., R.R. ET. A.C.

The Horoscope of President Loubet.

Seest thou a man diligent in his business he shall stand before kings: he shall not stand before mean men.—PROVERBS, 22, 20.

THE genius of France is pre-eminently *social*: its symbol and flower being equality, or an atmosphere in which every human soul has an equal chance of expansion and sunlight. *La carriere ouverte aux talents* of Napoleon was not an idle cant phrase, but a fact which the Revolution realized for every Frenchman. The greatest soldier the world has ever seen, who had the eye of an eagle for talent in every field, though himself well born, chose only one 'gentleman,' Gouvion St. Cyr, to be a Marshal of France, the rest, like Bernadotte, who founded a line of kings, were all men risen from the ranks.

It is true that social equality is a thing incomprehensible, even contemptible to many English minds. The pious Gladstone and the pagan Disraeli, the Gog and Magog of British Philistia, were united in despising and denouncing it. And yet however distasteful to the privileged classes of a moribund feudalism, the democratic idea is not new, but very old. We find it to a quite astonishing extent, considering the period, in the law of Moses; breathing like a noble fire in all the prophets, and especially the greatest of them all, Isaiah: and reaching its highest expression in the life and teachings of the Messiah, 'the carpenter's son,' who continually denounced inequality as the essential Anti-Christ, and left us the immortal watchword of Christian democracy, "Unto this last, even as unto thee."

So much for the Jews, who resemble the English in so many ways. And the Greeks, the children of sweetness and light, did they despise equality? Matthew Arnold, the impeccable master who taught the present writer to *think*, answers the question in his noble essay on Equality, based on the Greek poet Menander's text 'choose equality and fly greed,' in which he has expressed so perfectly the underlying motive of our study this month, that we must be excused a lengthy extract.

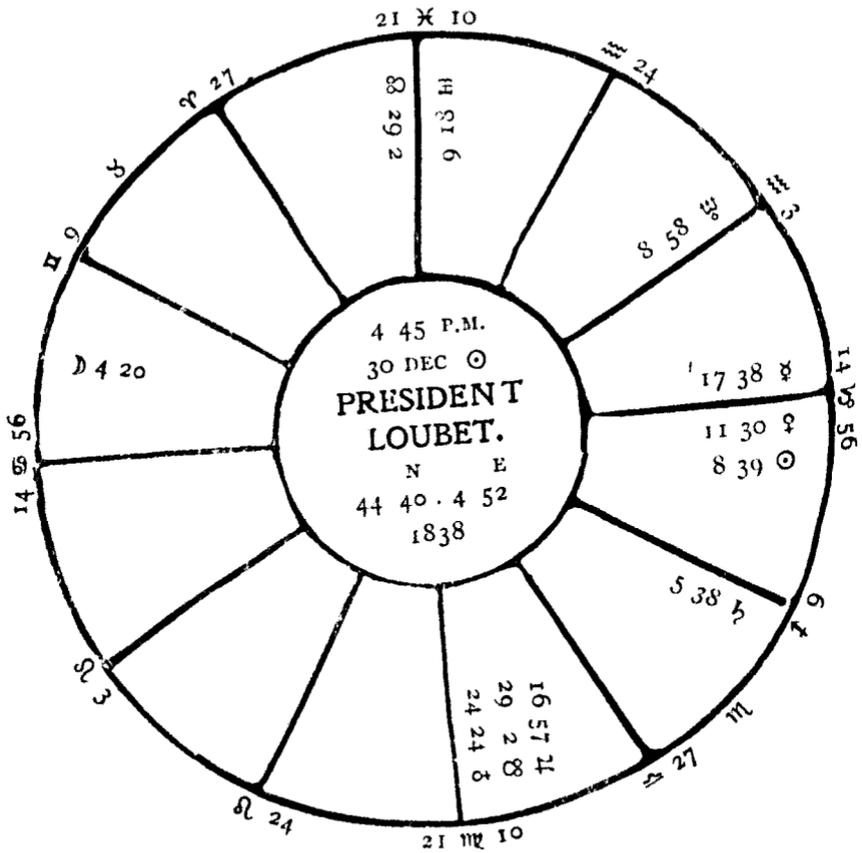
"A nation with a genius for society, like the French or the Athenians, is irresistibly drawn towards equality. From the first moment when the French people, with its congenital sense for the power of social intercourse and manners, came into existence, it was on the high road to equality. . . . The well-being of the many comes out more and more distinctly, in proportion as time goes on as the object we must pursue. An individual, or a class, concentrating their efforts upon their own well-being exclusively, do but beget troubles both for others and for themselves also. No individual life can be truly prosperous, passed, as Obermann says, in the midst of men who suffer: *passee au milieu des generations qui souffrent*. To the noble soul, it cannot be happy; to the ignoble it cannot be secure. . . . Mr. Hamerton is an excellent observer and reporter, and has lived for many years in France. He says of the French peasantry that they are exceedingly ignorant. So they are. But he adds: "They are at the same time full of intelligence, their manners are excellent, they have delicate perceptions, they have tact, they have a certain refinement which a brutalised peasantry could not possibly have. If you talk to one of them at his own home, or in his field, he will enter into conversation with you quite easily, and sustain his part in a perfectly becoming way, with a pleasant combination of dignity and quiet humour. The interval between him and a Kentish labourer is enormous." He goes on to observe that in England a cultivated person talking to one of the lower class, or even of the middle class, feels, and cannot but feel, that there is somehow a wall of partition between himself and the other, that they seem to belong to two different worlds. Thoughts, feelings, perceptions, susceptibilities, language, manners, everything is different. Whereas with a French peasant, the most cultivated man may find himself in sympathy, may feel that he is talking to an equal. This is an experience which has been made a thousand times, and which may be made again any day. And it may be carried beyond the range of mere conversation, it may be extended to things like pleasures, recreations, eating and drinking, and so on. In general the pleasures, recreations, eating and drinking of English people, when once you get below that class which Mr. Charles Sumner calls the class of gentlemen, are to one of that class

unpalatable and impossible. In France there is not this incompatibility. Whether he mix with high or low, the gentleman feels himself in a world not alien or repulsive, but in a world in which people make the same sort of demands upon life, in things of this sort, which he does himself. In all these respects France is the country where the people, as distinguished from a wealthy refined class, most lives what we call a human life, the life of civilised man.

Of course fastidious persons can and do pick holes in it. There is just now, in France, a *noblesse* newly revived, full of pretension, full of airs and graces and disdains: but its sphere is narrow, and out of its own sphere no one cares very much for it. There is a general equality in a humane kind of life. This is the secret of the passionate attachment with which France inspires all Frenchmen, in spite of her fearful troubles, her checked prosperity, her disconnected units and the rest of it. There is so much of the goodness and agreeableness of life there, and for so many. It is the secret of her having been able to attach so ardently to her the German and Protestant people of Alsace, while we have been so little able to attach the Celtic and Catholic people of Ireland. France brings the Alsatians into a social system so full of the goodness and agreeableness of life: we offer to the Irish no such attraction. It is the secret, finally, of the prevalence which we have remarked in other continental countries of a legislation tending, like that of France, to social equality. The social system which equality creates in France is, in the eyes of others, such a giver of the goodness and agreeableness of life, that they seek to get the goodness by getting the equality."

This superiority of the French in the art of society, is explained by their ruling sign the fiery and genial Leo, the social favourite of the Zodiac—Judah, of whom his father said "Thou art he whom thy brethren shall praise." While the Englishman, though he has many fine qualities which have given him the lion's share of the earth, is notoriously not liked by "the gentiles and lesser breeds without the law." Why? because he is ruled by the egotistic Ram, "Benjamin shall ravin like a wolf." Junctinus forcibly expresses the difference in his aphorism *Melius signum in societatibus Leo, deterius vero Aries* for social purposes prefer Leo to Aries. Indeed when an Englishman has social charm in a high degree, like Garrick, the late Sir Frank Lockwood, and Wyndham the actor in our day, he is almost certainly born under Leo.

The moral of the above remarks lies in their application. The subject of our horoscope this month is an example of what force of character, talent and industry can do for a man, a son of the people in a genuine democracy. Emile François Loubet, President of the



TAN. LAT. 9°99'49.5"

	LAT.	DEC.	R.A.	S.A.	M.D.	P. LOG.
☉	0.0	23.11 S	279 24	115 3	107 31	19442
♃	4.58 N	28.17 N	94 38	122 8	102 45	16844
♀	1.18 N	20.40 S	288 56	68 7	62 57	42207
♁	0.43 S	23.45 S	282 35	115 47	110 42	19163
♂	2.43 N	4.34 N	175 56	85 28	4 21	32348
♆	1.17 N	5.28 S	196 6	95 26	24 13	27557
♄	1.45 N	19.31 S	244 2	110 31	72 9	21187
♁	0.45 S	8.47 S	341 11	81 13	10 42	34563
♂	0.1 N	17.59 S	311 25	88 10	40 28	31001

French Republic, is the first in France to realize the democratic ideal of a chief magistrate: he has risen slowly but steadily from the humblest social position to the chief seat of honour, and in his person the people are represented with a tact, dignity, liberality and urbanity that leaves nothing to be desired, that has excited the spontaneous admiration of the Kings whom he meets as an equal in the seat of the Roi Soleil.

The story of his life is too well known to need more than a brief resumé here: a very good account, illustrated, will be found in the *Pall Mall Magazine* for Feb., 1902. The future President was born at Marsanne, near Montelimar, exactly when this number appears sixty-four years ago. His parents were well to do peasants, who, however, thanks to the French Revolution, were able to give their son a much better education than most of the *ancienne noblesse* ever enjoyed. From school he passed to college and became a lawyer. His rise from being Mayor of his native town to the highest offices in the State was rapid and continuous. "If nowhere he eclipsed others by showy talents, he was always esteemed for his modesty, his integrity, his industry and his executive qualities. It is to be noted that everywhere he presided. . . It was because of this sum total of qualities, that at a moment of crisis, while there were candidates with more brilliant services to their credit, and whose names were widely known, he was the one man on whom with unanimity the choice of his colleagues fell. He did not put himself forward for the Presidency, but the contrary. . . The Presidency was literally thrust upon him. All this, however, does not make a popular hero, but there are compensations. A detractor once threw a sarcasm at him which may be accepted as a true compliment. "Those who know him compare him to the pole star, which giving neither heat nor light, serves mariners as a guide. That is doubtless why the Senators have chosen him as a compass."

In his private life M. Loubet is equally irreproachable, a model son, husband, father and friend, the embodiment of a kind simplicity. He is the most generous of men, though his private fortune was not more than about £15,000, his first act as President was to give 20,000 francs to the poor of Paris, and another sum to his native town: he also gave 500 francs to the employees of the train that brought him to Paris after his election. Shortly after his election he gave up half his official income to secure a pension for the servants of the Elysée, who unlike those of the various ministries are not Government officials, but are regarded as the personal servants of the President for the time being. 'The liberal soul will make fat' says the Word, and we rejoice to record that a friend left him £40,000 in or about Sept. 1902. He is a man of cultivated tastes, a good Latinist, and possesses a fine library,

which he *reads*. He is a great lover of music (Capricorn) and an evening rarely passes without music in his family. He plays chess and is a great smoker, but is very abstemious with wine. This economy however he does not enforce on others, for whereas the champagne dispensed at the official receptions used to be of two qualities, one for the people of quality, and the other for the mob, the best only is now recklessly supplied to the guests of the Elysée. The same golden rule of equality is shown in his manners; he receives foreign princes and obscure people with the same simple courtesy: the friends of his youth find him absolutely unchanged, a characteristic not invariably found in the selfmade even in France. In presence he has, we think, a curious likeness to Mr. Stead, who is certainly a Cancer man, but with a quieter, more humorous expression. They both have very fine eyes of a deep blue. This Cancer look—Cancer is a sign that often brings a man in contact with the public in some way, politics, etc.—we noted in a letter to M. Selva, the well known French writer on astrology, who kindly supplied us with a copy of the *acte de naissance*: but curiously enough argued ourselves out of a correct intuition by deduction, thinking that Capricorn (for opposite signs resemble each other) gave a stronger horoscope: which it does in a theoretical way, but Nature has a knack of eluding our preconceived notions. The birth certificate says the future President was born at 5 p.m., but we have rectified this to ten minutes earlier by his election to his present dignity at 3.55 p.m. 18 Feb. 1899, arc $60^{\circ} 8'$

MC Δ ♁ $60^{\circ} 9'$ DD

Asc \square ♁ Δ \odot $60^{\circ} 14'$ CON.

Note that Neptune in the house of death, elevated him unexpectedly as in the case of President Roosevelt, whose horoscope we studied in October last. It is a curious coincidence that the two men who divided the votes of the Presidential election at Versailles both began life as articled clerks in the office of the same solicitor. M. Loubet and M. Meline did not however allow their rival ambitions to interfere with their life-long friendship. Both, it is said, wished to resign in favour of the other.

The 15th degree of Cancer rose on the eastern horizon or Ascendant at birth, the ruling planet the Moon being powerful in her own sign a little above the horizon is in trine aspect to Uranus (sudden unforeseen event, gain, elevation in this case) in the ninth or house of the higher mind, and in close approach to the opposition of the Sun, or full moon, when she is most powerful and illuminated by the Roi Soleil who rules Leo and France. This splendid Moon symbolises the favour of the common people, and his aged mother, who still lives. The Sun himself with Venus has just set in sextile to Uranus, and a

little above him is Mercury in sextile to the Meridian. Saturn, the natural ruler of the meridian angle is in mundane trine thereto on the cusp of the sixth house. Mars and Jupiter are in the fourth angle, the latter being well placed in this angle, though in square aspect to Mercury showing the scurrilous attacks of a portion of the Paris press, and the ill will of the aristocracy so called.

However, we have no hesitation whatever in declaring that his inherent deserved good fortune foreshadowed by the magnificent and well aspected Moon, will never desert him. '*No weapon formed against thee shall prosper.*' He has trouble ahead of him, but if the Republic—see December number—weathers the storm, he will certainly retire from his high office with honor in Feb., 1906, when Saturn trines the Ascendant. At present he is still under the good influence of Sun trine Moon con $62^{\circ} 43'$. The coming year, 1903, looks good and bad—difficulties and storms surmounted with Jupiter in Pisces conjunction progressed Sun. We believe the Sun conjunction Uranus $49^{\circ} 57'$ must have afflicted in Oct.-Nov. '88. The Moon rapt Uranus $68^{\circ} 41'$ will afflict in someway in July 1907, and so will Ascendant hyleg opposition Uranus $70^{\circ} 56'$ in Nov, 1909: but the future positively is known to God alone, who does, however, permit a few of us, after years of study devoted to the Book Incorruptible not made by hands, to read a word here and there as in a glass darkly.

KYMRV.

The Wholeness of Nature : God and the Name.

BY MOINA MACGREGOR.

"Is not my word like as a fire," saith the Lord, "like as a hammer that breaketh the rock in pieces."—*Jeremiah.*

"Change not barbarous names of evocation, for they are Names God-given, having in the Sacred Rites a power ineffable."—*Zoroaster.*

IN the comprehension of Name may be said to lie the secrets of magic, for to know truly the inner name, is to understand the formula of a God; the key which will unlock the door of His Temple, that is to say, of His Powers.

In the God-name (whose esoteric sense should be known of the priest) were hidden the potencies of that particular Nature-Force over which the Deity in question presided; each letter of His name

corresponding to some especial sound, form, and colour sympathetic to His nature: the synthesis of these again being His actual vibration as He manifests in the material universe.

To understand the secret workings of nature, and through them to develop still further to the knowledge of Divinity, we must remount to the old wisdom-religions, especially to those of Egypt and India, as being perhaps the most complete that remain of a more ancient and a greater knowledge. Such a severance as now exists between religion, science, and art, would not have been admitted by the ancient priests: the word, Wisdom, itself expressing equally the three.

These priest-initiates recognized that nothing in nature is sudden, and that all effects have their causes, the cause being more subtle than its effect. Arguing then from analogy, both upward and downward, they were able to reach most subtle planes of thought and of being. The result of these investigations, combined with methods for the acquirement of the conditions of mind necessary for the comprehension of these states, may be said to be the synthesis of the knowledge contained in the Great Schools of Initiation.

In answer to those who reproach us with being Pantheists, it must be obvious to any student of the ancient cults, that they were expressions of a Monotheism ultimating into a Polytheism. The expression Monotheism is almost a misnomer; it is rather the harmony of a plurality, hardly conceivable on this plane, than a simple unity.

In the Egyptian and Hindoo faiths, there is always the Eternal, the Incomprehensible, the Non-manifested God; but which from Its very nature is incapable of definition or comprehension. It is the state which those who explained abstract thought by number, for example the Pythagoreans and Kabalists, described as not only existing behind the number one, but behind Zero itself, which is further back than one, Zero symbolizing Potential Existence.

Ever acknowledging therefore this great Unknown Deity, the Egyptian directed his prayers more especially to the Gods of the manifested Universe, this manifested universe being headed by a Unity in Trinity, multiplying and materializing, sending forth emanations of Itself; each emanation reigning in and over some particular Nature-Force. These Nature-Forces, or rather the Intelligences governing them, are what are known to us as the Pantheistic Gods. The ancients believed that the harmony of the God-head is well conveyed to man's mind by the ever-recurring phenomena of nature; such as the Sun's yearly course, the phases of the Moon, the circling whirl of the planets, and the manifestations of the material elements as we know them.

Following the theory that man was built on the Divine plan, the Initiate was taught to understand nature's laws, and to vibrate in

unison with them; that by such means he might regain those lost powers which he possessed of old, before he, as man, fell from his high estate.

“Man,” says Poiret, “could originally by gestures and words, by the exertion of imagination and will, command the whole physical world. Thus, as we can now move our members as we will, because secret force flows from us into them, so could man through secret spiritual influence operate on the physical world,” for, says Poiret, “the one is just as conceivable as the other.”

Notwithstanding the apparent materialistic tendencies of our epoch, I believe that we have rarely (as a mass) been nearer such high ideals as now. Though there are perhaps fewer very great men, the middle average is higher; and surely the modern rapid development of woman would tend to shew forth the coming of a better equilibrium. As a factor in the planet's history, should not woman's progress be if anything more important than that of man, seeing that she, as mother of the race, may be said to be its chief progenitor!

Doubtless many mistakes have been and will be made in this transitionary state of woman, but mistakes are inseparable from the act of progress, and in endeavouring to attain a mark it is difficult to avoid either going beyond, or falling short of it.

The development of the brain-power of mankind has perhaps never been so strong, as the great scientific inventions of to-day are proving. Yet most of us instinctively feel that something is lacking, and that unless man can presently unite to his science some ideal quality which will shew him how and where to direct the Titanic forces he has evoked, the experience of Frankenstein may be his, and that they may turn on him and rend him.

So much also is now known about the physical body, that by the ordinary laws of logic, one wonders why disease continues to exist; yet it does, and must continue to do so, unless some other factor than the purely physical is brought into its action: because that power which governs the nerve force belongs to a plane which escapes the otherwise excellent methods of analysis known to the modern physician.

Considering the state of mental dissatisfaction under which most of us labour, it would seem that the desire of a plane beyond is not extinct; for the ideal must exist. Men's minds are now well prepared for new ideals. It is rather that such ideals are unformed, than non-existent.

The error would appear then to lie, not in the weakness of the separate parts, but in their severance. To restore our lost strength, we must regain the *link* that binds our being, and endeavour to attune the body to the mind, the mind to the soul; and these again to the universe.

What law then administers that link ?

That there is a scientific correspondence between sound, form, colour and perfume is beginning to be somewhat generally acknowledged as something more than the fantastic dream of the Mystic. The Art of to-day is shewing tendencies in this direction; musicians and painters are becoming especially sensitive to the analogy between sound and colour. Among others, the great composer, Wagner, is well known to have worn different colours according to the nature of the subject he was treating. It is easy to perceive what possibilities lie hid in this theory of correspondences.

Has Art ever been greater, than when it built the Temples of Egypt, of India, and of Greece; when it was the veritable and conscious language between the Visible and Invisible Worlds.

Some very interesting experiments on this science of analogy have been made of late by the psychico-scientific school in France. The experiences of Colonel de Rochas are well known. He found that on the hypnotic subject, the notes of the musical scale acted on various parts of the body, one note exciting action on the feet, another on the trunk, and so forth. Monsieur Bouvier, of Lyons, in his experiments has employed especially flowers and herbs, the former, from their brilliant colouring and wonderful perfume, seeming well adapted for evocation; some calling forth ecstatic visions, while others appear to produce sensuous ones merely. The tests as far as possible having been such as to preclude the possibility of thought-transference between the hypnotist and his medium; it has been found in various cases, that the same flower produced the same note, and the same order of ideas, varied slightly according to the general conditions and the personal idiosyncrasy of the subject. The result of the tentatives made with herbs (medicaments and poisons) on the hypnotic subject tend to shew that their action on the body can not be wholly a mechanical one, but that they also act on the nerve fluid, or rather according to the conception of the occult student, on that body which is immediately behind the physical one.

Some mystics are of opinion that in magical rites, actual sound-vibration pierces, if anything further through matter, into the sidereal world, than the other vibrations. If so, music should be the greatest of the Divine Arts. The music of the spheres is spoken of by the ancient writers. By the power of the Voice, the Gods created. Orpheus, great among Initiates, is he not the greatest of musicians; and did not the ancient Hebrews say that the true pronunciation of the name Jehovah would cause the Heaven and the Earth to shake? The Kabalist knows that this is a name all-potent in physical creation. It is the four-lettered name of the four elements of which material nature is composed.

The sublime name Eh-yeh, signifying I am, implies the name of the God of breath, and the Kabbalist said that "every living creature in the act of drawing and expelling the breath pronounced the Name of the Lord of Life, and that when it ceased to do so it died," for it will be found that it represents the natural vowel-sounds made by the ordinary in-breathing and out-breathing, in the act of respiration, according to Hebrew pronunciation. The Hindoo word "Hansa" is somewhat similar, but more nasal in nature.

The three Hebrew letters attributed to the elements, Shin, Mem, and Aleph, actually imitate the sound accompanying the elements of fire, water, and air in their most crude expression. The Shin makes hissing sound of fire, Mem, the murmur of water, Aleph the whirl of air. (These must be carefully pronounced in their correct Hebrew pronunciation, the equivalent sound produced by the English letters hardly giving the right impression.)

There are many notable examples in the Old and New Testaments of the importance of the Name. Sarai and Abram had to modify their names before they could have a child. This implies that these two personages or two races, as the case may be, had to change their states or influences; the formula given them being one that would bring about a greater harmony between the two, as well as a special vitalizing influence. All the great root-names in Biblical history can be read by esoteric means, with much new light thrown on the origin of the early races.

Christian, in his system of "Magic," treats at length on divination by the name. It is a well known idea, and one capable of proof, that so-called luck may be modified by change of name; and seeing the force attributed to the power of sound and its correspondences, there would appear to be nothing astonishing in this theory. Noting the apparently chance manner in which the name given to us unknowing, yet influences us, and that in this way our lives are linked with a certain vibration; it is possible to conceive that a carefully selected name from the occult point of view, *i.e.*—in harmony with the nature of the child would be of considerable support to the *natus*.

Regarding the breath:—It is a well-known fact to the occult student that the breath is different in strength at different periodical times of the day and night, and that a knowledge of this system should enable him to regulate health as well as other matters; and that when King Solomon said, "There is a time for all things," he meant more than is generally exoterically understood. For again the student of occultism knows that it is far easier to perform certain things at certain times of the day than at others. The whole twenty-four hours are, so to speak, mapped out, with the indications of the element

dominant during certain spaces of time, by the understanding of which, actions can be allotted harmonious to the period in question. For example, the moment of sunrise has ever been dedicated to prayer and contemplation ; naturally on account of the rise of the Sun, but also because that period opens with the reign of the spiritual ether (known to the Hindoos as the Akasa).

That the moon is all-potent in physical matters very especially, is acknowledged by all astrologers, and this again is capable of proof. Growth is easy and rapid during the increase of the moon, that period being of a beneficent nature (except when she is under the beams of the sun), but restrictive in nature during the latter half, whether benefic or otherwise depending on the object in question. For example, a scientific friend of mine finds, after several repeated series, that seeds sown with the *new* moon produce long and thin plants; with the *full*, short and strong ones. It can be understood by the law of analogy how this force may be carried into other planes. The same may be said of the Sun's action as regards the seasons.

This belief in the attunement of man to nature, which implies his own spiritual development, in no way suggests the abnegation of the will-power, whose strength is of primary importance. To most of us, life is so full of obstacle, that we need fear no disusage of the will element. For while endeavouring to harmonize ourselves to nature's laws, there will always arise that which is the antithesis to the laws of the Gods, that is to say, Disorder, symbolized by the Forces of Evil, who are ever ready to tempt and to destroy. Surely the will has a better use when combating them, than when opposing the harmony of nature.

This, then, shall be our aim. That we will so endeavour to know the Gods by Their works, that in knowing Them we may begin to comprehend a part of the Name.

Thus, then, more truly, and in a fuller sense, shall we be able to make answer to the challenge of the Guardian God. For to each of us, He says, as of old said the Gods of Egypt: "Thou can'st not pass by Me unless thou can'st tell Me My Name!"

[We have received from Mrs. Forbes-Williams a translation from a Welsh M.S. dealing with the NAME. This will be published in our next issue.]

Salvation : What is it ?

By OMNIA VINCIT AMOR.

THIS is a subject of so wide a scope and such vital importance that it is well nigh impossible to do adequate justice to it, therefore I would ask my readers not to allow it to suffer in their minds on account of the faulty way in which it may be presented, but to lay the blame on its inadequate exponent.

Those who have attended Salvation Army, Revivalist, or such like meetings, have probably been asked "are you saved?" Such a question naturally causes the thought to arise as to what is meant by these words; and if saved, saved from what? at the same time that it pre-supposes the existence of a something termed Salvation. My endeavour will be to show what that something is, or at least what I understand by it, for the word naturally conveys very different ideas to different people, all of which are, in a greater or lesser degree, faulty, or incomplete.

Now Salvation is a very comprehensive word; in fact, in one sense, the whole of our life is an act of salvation; we work and eat in order to be saved from starvation; we sleep to be saved from collapse; yet, because the word has been not only narrowed down, but, in many instances, perverted, it has become to many thoughtful persons more or less distasteful. Perhaps the most striking example of this limitation is to be found among the hyper-Calvinists, whose idea of it seems to consist, mainly, in being saved from a never ending literal hell fire. I think it is a great pity such a grand expression as Salvation should fall into disuse, because misused, and that we ought to try and preserve it from having wrong, or at any rate limited, meanings attached to it.

Referring to Cassell's Encyclopædic Dictionary we find Salvation defined as follows:—

- (1.) Ordinary language. An act of saving, rescuing, or preserving from danger, destruction, or ruin; preservation; rescue.
- (2.) Theological language. The deliverance of those who believe in Christ from the power of sin, and from the woe reserved for the unbelieving and impenitent; and the bestowal on them of endless felicity in heaven."

This latter definition with but little, if any, alteration, I think fairly describes in a general way, the idea of Salvation as held by most Christian Churches, or bodies. For instance, to the Evangelical,

speaking broadly, the term implies being individually saved from the penalty, and also the power, of sin, through faith in Christ alone. In the case of the High Anglican, or Romanist, it also means individual salvation from sin through Christ, supplemented by good works, and a process of purification hereafter. The liberal minded Unitarian, on the other hand, understands by Salvation the gradual building up of character, through developing the higher qualities either in this life, or the next, Jesus being regarded as the most perfect and complete character ; while to the Socialist it means the deliverance of mankind from the present cruel and evil economic surroundings by substituting collective co-operation for individual competition. The Mystic finds Salvation in conscious union with God through the abandonment of self ; while to the Theosophist, as also the Buddhist, Salvation implies, more or less, the development of man's higher nature, and the freeing of himself from the limitations of matter, through the subjugation, and, finally, the annihilation, of the lower by the higher self ; to be accomplished during countless ages by means of successive re-incarnations in a physical body ; continuing until the individual is entirely freed from desire, or at least from the lower desires.

Although all faiths are an embodiment of some truth, still none are perfect, all being mixed with error. Some naturally approximate more nearly to truth than others, each emphasizing some particular truth, or truths ; thus, while the Evangelical presses home the truth of individual re-generation, the Unitarian emphasizes the formation of character, the Socialist the necessity of placing Society upon a Co-operative instead of a Competitive basis, and the Theosophist, in common with the Buddhist, that man can only attain Nirvana, through a series of purifications.

Now Salvation, Redemption, Reformation, Regeneration, and Restoration imply that something has gone wrong. If all things were made by Truth, or the One All-harmonious Person, or Substance, a derangement must have intervened between the original creation, and its present condition on our earth. An unfallen Universe, like a perfect man, would be its own witness. The course of all past history on this planet, and all our present experience, whether individual or collective, attest the fact that there is wrong to be righted, evil to be overcome, and vice to be got rid of, as well as virtue, as yet unrealized, to be attained. Not only in the individual, in society as a whole, and in our past and present history is this to be seen ; but also in the very constitution of the world itself ; in its mineral, floral, and animal creations is the same truth evident. Man's environment is the outward and visible sign of his inward and spiritual condition.

The material evolutionist, who bases his theories on the observations and investigations of Darwin and others, claims that man has gradually evolved, through successive stages, from the lowest form of life. Although this is perfectly true as far as it goes, still, on account of its being a partial statement of truth, it is liable to be very misleading. Evolution we must bear in mind, involves involution. We cannot evolve, unless we first involve. The inert of itself could never give birth to motion; neither can darkness produce light, disease bring forth health, evil good, or the rudimentary the complex of themselves alone, any more than the lesser can produce the greater, or the effect precede its cause. That which we see everywhere is not the gradual development of perfection from imperfection, the complete from the incomplete, through unfolding order; but the persistent struggle, effort, and movement of order, through disorder for the accomplishment of its purpose.

Man is the Microcosm of the Macrocosm; the channel through which everything is continually passing; the focus of all things. By means of his receptive and sensitive life, he is in touch with the whole. Now in every individual there is a sense of wrong. We are not in a state of orderly progression. In feeling, thought, and act, we contradict the theory that we are unfolding, or evolving, from a ground of order, to its sequence. Many men, although intellectually above the beasts, are, in many other respects, far below them. Science, nature, the Bible, and other scriptures, and the nature of man himself, all bear witness to the fact that this is a world gone wrong, a nature gone wrong, and a humanity gone wrong, and that before we in part, or whole, individually or collectively, can enter into peace and harmony, we must be saved, or rescued, from the present dominant organic disorder, and from the lawlessness of self-will which works death, nationally, socially, and individually. Satan, as the Bible states, has indeed become the God of this world.

Peace, love, health, and life, proceed from order; discord, strife, hatred, disease, and death from disorder. In order continuity reigns without break throughout the unfolding life, from the germ, or seed, through the bud and blossom, to the ripe fruit. The cattle in the meadows rest and are content, taking no thought for the morrow. In order there is no regret, that being a sign of disorder. The great souls of history, the lovers, thinkers, and workers of the race on this planet, cry out and regret that they cannot attain their ideal. Salvation, Redemption, Reformation, and Regeneration are the means, or processes, by which order retrieves, supplements, and restores.

Natural Science offers neither satisfaction, nor solution of the problem. Spiritual revelations through the Bible, and other Scriptures,

affirm the fact, reveal the cause, and provide the knowledge, which, if appropriated by us, and embodied in our lives, will bring about the remedy; namely Salvation.

Briefly stated, the fact and cause are as follows. Man was gifted by God with free will—at any rate within certain limits—as otherwise he would have been an automaton, incapable of good or evil, virtue or vice, and therefore not man in any sense whatever. This freedom however involved the possibility of man setting his will in opposition to God's will, causing a counter current, and so falling into sin and evil, sin being, not merely by a defeat or limitation, but a deliberate act of self-will. On our earth this happened. Man, abusing his liberty—substituting his own discretion for the Divine will—caused the laws that should have served his true life, to work death, through placing himself in opposition to, instead of remaining in harmony with, them. The inevitable consequence was the failure, so to speak, not only of man, but of all creation, on this planet. We see it, not only in our individual greeds, lusts, hatreds, diseases and death, and in the constitution of society as a whole with its shams, hypocrisies, wars, mammon worship, engendering starvation in the midst of wealth, and other evils; but also throughout nature, which as Tennyson says, is “red in tooth and claw,” exemplified in the struggle for existence, being most apparent in the animal Kingdom, though visible also, but in a lesser degree, as more remote from man, in the floral and mineral Kingdoms. Paul stated this fact when he said “the whole creation groaneth and travaileth in pain together until now.”

The saving knowledge presented is this. The Supreme, from whom all proceeds, has compassed and conquered the offence in His own Person. By descent, so to speak, from the inmost of all causes, to the outermost of all effects, He has provided a “new and living way,” whereby the life radiating from the Centre may be received in freedom—for God never tampers with man's freewill—to the overcoming and dissipating of evils that during long ages have become inwrought in us all.

Still, if evil, disorder, sin, or whatever name we may choose to apply to that power, or force, which makes, not for righteousness, but for the failure from which men yearn to be delivered, is to be destroyed, or transmuted; it can only be through forces superior to itself. The lesser has no power to evolve the greater of itself; the imperfect alone cannot understand much less construct perfection: neither can disorder re-arrange itself in an orderly manner from any self contained plan. No combination of filth will ever produce cleanliness; no modification, or re-arrangement of disease germs will make health; neither can any process of disintegration bring about the upward co-operative effort;

the power must come from above and without ; or, if it is held to proceed from the divine spark, or germ, within, that spark, or germ, must be involved in us, before it can evolve. The very idea of good must first emanate from God Himself, Who not only is within us, but we also are within Him.

The First, or Primary Cause of all things, must necessarily be present, in the most extreme effects, either for preservation, if un-fallen, or Salvation and restoration, if fallen. If God, or the First Cause, allows man, or the extreme effects, to become immersed in what is called matter, to such an extent that the life supply becomes attenuated to the last degree ; God must still retain His central ground of appeal, and re-construction ; in other words, He must always hold the reins ; otherwise, the stability of the Universe is threatened.

Again: if He would keep men in a ground of freedom, allowing them liberty to wander away from Him, He must also provide means sufficient for their return, in order that they may be rescued from evil. This involves keeping the gates open, and the paths clear that lead back again to Him, the source of all life, the centre of all things.

Christianity—as also the old Solar religions, though perhaps less clearly—teaches that man on this earth did wander away from God, and invert, or pervert, conditions in himself, thereby causing friction, so that the laws of order meeting antagonism, wrought death, not only in his individual members, but also in the natural world around him ; consequently, our earth has become the battle ground of the Universe, the pivot upon which the forces of good and evil converge, meet and struggle for supremacy. It also teaches that this was foreseen and provided for in the Divine purpose, and brought into effect by the descent of God Himself, the Supreme Essence, and Creative Spirit-life into the most extreme disorder, through incarnation in a human form. By thus subjecting Himself to our limitations, infirmities, temptations, and even death, He reached out to, and beyond, the extreme bounds of disorder, thus encompassing it ; and by conquering the evils and disorders assumed in that body, He again gathered the ends of Creation into Himself, and so “ became the author of Eternal Salvation unto all ” who accept the power thus secured, and so return again to God by Him.

(to be continued.)

Through Chromoscopy's Mental Spectroscope.

RADIO-CLAIRVOYANCE OF LITERATURE.

I. MARIE CORELLI'S CHROMOSCOPY OF ZARA'S ELECTRIC JEWEL—THE ROMANCE OF TWO WORLDS.

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IN my general perusal of different forms of literature I have been drawn towards the part that COLOUR plays in its construction. Repeatedly have I noted that Chromoscopy's meanings of different Colours have been illustrated by the phases of life described when particular colours have been mentioned.

This peculiarity is not confined to the particular book I am about to analyse to get at its spectra, but, "The Romance of Two Worlds" has so many striking illustrations that I will bring it first under Chromoscopy's Mental Spectroscope.

Our first introduction to one of the mysterious marvels associated with Heliobas gives us beautiful spectra. The curtain over Cellini's picture was a "curtain of Oriental stuff, in which were embroidered threads of gold mingled with silks of various brilliant hues." Then comes the "finely wrought decanter of Venetian glass" with its mysterious liquid in which is seen "a sort of internal bubbling (which) seemed to work in its centre, and curious specks and lines of crimson and gold flashed through it from time to time."

This liquid (dangerous to one unprepared to drink it) is replaced by one described as "of some fragrant, golden-coloured liquid, in which lumps of ice glittered refreshingly."

The face of the "Angel of Life" in Cellini's picture is seen through a Spectrum in which "all seemed shifting and mingling strangely into a sort of wide radiance in which there was nothing but varying tints of COLOUR."

Next come Visions and with them their Spectra. "Roses, roses! An interminable chain of those royal blossoms, red and white, wreathed by the radiant fingers of small rainbow-winged creatures as airy as moonlight mist, as delicate as thistle-down."

Even Number as well as Colour plays a part. In the second vision "a brilliant radiance streams through a side door of a church, and twenty maidens clad in white and covered with myrtle, are seen

spacing two by two." Automatic writing under these Colour and Number influences is said to be the CLUE to DESTINY.

The dark hair which has "no thread of silver to mar its luxuriance," and the eyes "of a singularly clear blue" give us the vision introduction to Heliobas.

These visions are associated with "a rosy infant slumber."

The ordinary aspiration of modern artists is indicated as a not-satisfactory aspiration. It does not allow them to grow "absorbed in one subject—Colour." Cellini's aspiration was of such a nature, when influenced from the Psychic plane, that it caused him to declare "I could think of nothing but the one subject of Colour; it haunted me incessantly,"

Personally, I am confident that if people generally could come to think at all times of COLOUR; let it haunt them incessantly, many remarkable processes of progress would be recorded. The good writer would write better, as true inspiration would direct the intellect.

The artist would give us pictures that would live. In ages to come, these pictures would be referred to as those of the Master. The Members of the Medical faculty would be also more successful in coping with disease in all its forms. COLOUR-RAYS would be seen to be the Creative Energies of God's own light. These Rays in their adaptations would bring about the fulfilment of a certain prophecy which says "There shall be no more pain."

In short, I am convinced that a psychic appreciation of COLOUR would make life in all its forms LOVELY—Glorious in its radiance. Nature can still give to humanity, "in abundance (her) unspoilt Colours."

The actual introduction to Heliobas is preceded by a Spectrum of "deep crimson velvet, heavily bordered with gold" and a profusion of "Neapolitan Violets."—"Yet it was WINTER."

More point will be seen in the previous references to COLOURS as I proceed to develop the ideas that have come to me in association with the mysterious electric jewel of Zara.

The introduction to Zara brings a beautiful play of Colour about the surroundings. "Azure satin hangings," a "lofty apartment where the light seemed to soften and merge into many shades of opaline radiance and delicacy . . . nothing beside the surpassing loveliness of the woman who occupied it. . . . Her complexion was transparently clear—most purely white, most delicately rosy. Her eyes—large, luminous, and dark as night, fringed with long silky black lashes—looked like

' Fairy lakes, where tender thoughts
Swam softly to and fro."

The couplet does indeed give a beautiful translation of the Spectrum which precedes it. "Tender thoughts" must ever be associated with the "most purely white, most delicately rosy."

The "deep old gold," associated with INDIA, the "rubies and turquoises" lead up to "on her bosom shone a strange gem, the colour and form of which I could not determine. It was never the same for two minutes together. It glowed with many various hues—now bright crimson, now lightning blue, sometimes deepening into a rich purple of tawny orange. Its lustre was intense, almost dazzling to the eye."

Of this jewel we read later in the book, "It belonged to a king, . . . at least, it was found in a king's coffin. It has been in our family for generations. Casimir says it is an electric stone.

Let us now follow the story of the jewel as revealed to one applying the principles of Chromoscopy to the flashings of the Colours of this mysterious gem.

A scene in which deep intense affection plays its part is brought before us.

"Be my friend I wish to love you. . . . Do you think you can like me?—perhaps love me after a little while?"

The rich warmth of the whole scene of this interview would have given me a different Colour flash from the jewel than the one presented by the writer of "The Romance of Two Worlds." We read, "She leaned her dark head for a moment on my shoulder, and the mysterious jewel on her breast flashed into a weird red hue like the light of a stormy sunset."

The Colouring, to have been in harmony with the life principles indicated, should have been altogether bright. The Crimson tints, the flashing bright reds and even the violet rays would have been the most appropriate Colours. It was the introduction of the "DARK head" that spoilt the spectrum and brought the "weird red hue" and the "stormy sunset." Just as the introduction of anything dark into life's affairs takes the rosiness out of life's experiences.

The writer had imperfect vision at this early stage of her JEWEL-RADIO-CLAIRVOYANCE.

The man of old in the imperfect vision of his opening eyes saw men as trees walking, afterward, when clear vision came, he saw men as men.

The Soul-Senses are opened gradually. The appropriate COLOURS—those that correspond to the phases of life illustrated—afterward flash from the jewel.

This statement I will now proceed to demonstrate.

The KEEN annoyance of Zara, when Prince Ivan is announced is

perfectly illustrated by the jewel's "steely glitter like the blade of a sharp sword."

When we get the repudiation of the "world's fame? World's wealth," their inability to make life enjoyable set forth with the statement that MUSIC is "the heaven-born spirit of pure sound," is it any wonder that "The gleam of the strange jewel . . . flashed like lightning, and anon changed to the similitude of a crimson star?"

The circle of the Star, the points and the angles all working together to complete a harmonious whole are fitly representative of perfect Music, which appeals to the Deep intense FEELING, (the Circle,) to the Deeper THOUGHT, (the Angles and the Points) and the LIFE of the WHOLE is CRIMSON. Yes, Chromoscopy declares the Sight and Colour to be perfect. The subject is "Why should God trouble?" The question is "Why do you trouble yourself for the safety and happiness of anyone you love?"

The Jewel now does not reflect the feeling of Zara, but the doubt of Zara's companion; it "glimmered like moonlight on the sea."

It was a teaching that Zara presented, it was a borrowed light from a great truth, its application was of General import, hence the Moonlight and not the Sunlight; Sea—general congregation of waters (truths) and not the Flowing River of Life." "Yes, the jewels flashing was psychically correct

A startling dramatic scene is that in which Prince Ivan is carried away by a mad impetuous passion, and means to force the beautiful Zara to submit to his mad desire. True to the life of the situation, "The jewel on her breast glowed with an angry red lustre, and shot forth dazzling opaline rays, as though it were a living breathing star.

The "angry red lustre" is the representative of the rosy colour of true love blackened by mere sensuous passions. In Ivan, at the time, such passions were active. Protection was about the maiden, and thus we get the "dazzling opaline rays," and, once more, the star form.

Passion became its livid blue and "Death's purple finger" asserted itself over the fiery impetuosity and mad passion of the Prince. EVIL was prostrated by the influencing power of good, psychically about Zara. When death is forecasted later we read that "a gleam of fiery lustre from the electric jewel" is observed. It was prophetic of the manner of death.

As transition is nearing the COLOURS gradually disappear and whiteness assumes ascendancy, the whiteness of the robe, the paleness of the pearls and the electric jewel shining ever "with a soft, subdued radiance, like the light of a young moon." This paleness is relieved by the natural Orange-blossoms. "An indication of a change of surroundings, an altered POSITION approaching is suggested by

Orange. What will be written on the whiteness has yet to be made manifest. The light dies out before the sun rises. Even the jewel's shining sinks to a ray, "faintly like a star on a rainy evening."

The death destroying, the life-revealing but often wrongly-called "current of death-dealing force" came, passed through the jewel, then followed the wild exclamation "Zara! Zara!" and "The Jewel—the electric stone on Zara's bosom NO LONGER SHONE . . . the Light had gone out of it." Yes, the instrument that had served the purpose of life's manifestations had ceased to be capable of serving the soul's purposes, and the Life, in its entirety—still as an entirety—had been withdrawn from the body. The bosom of the inert matter could no longer give forth the pulsating life that had previously asserted itself through the flashings of the Colours of the ELECTRIC JEWEL.—"It was like a piece of dull unpolished marble."

Exactly on the spot where the electric stone had rested, a small CIRCULAR mark, like a black BRUISE, TAINTED the fair soft skin, "Life had withdrawn its influence. For the jewel to send forth its rays once more, pulsating life only is necessary. This Heliobas declares when he says "This Jewel is yours . . . You need not fear to accept it—it contains no harm; it will bring you no ill-fortune Wear it, and within a few minutes it will be as lustrous as ever. The life throbbing in your veins warms the electricity contained in it; and with the flowing of your blood, (I would add, WITH THE QUALITY OF YOUR LIFE OR THE QUALITY OF THE LIFE SPHERE ABOUT YOU) its hues change and glow."

Considering the "Take it as a remembrance of her who loved you and WHO LOVES YOU STILL"—for there is NO DEATH—it is small wonder that, life flowing through the jewel at the time, "in a few seconds a pale streak of fiery topaz flashed through it, which deepened and glowed into a warm crimson, like the heart of a red rose; and by the time it had become thoroughly warm against (the) flesh, it glittered as brilliantly as ever."

Even a higher phase of life evidently animates the stone later, for we are told "it flashed and glowed like a star, and was really lovely—far more brilliant than the most brilliant cluster of fine diamonds."

If a simple "clear pebble, common enough on the shores of tropical countries," can be said to illustrate the varying phases of human life by means of prismatic flashings, surely it will not be difficult to accept the possibility of a Chart of Bands of THIRTEEN COLOURS, influenced by human thought in a numerical way, revealing the prismatic nature of that thought. Then, it is not so difficult to trace EVENT through THOUGHT and this is in reality what Chromoscopy claims to do by means of its marvellously mysterious principles.

To me Chromoscopy has passed beyond the realm of mere superstition, but, to those who may conclude without investigation, that it is a superstition of mine, I close with words, again, from "The Romance of Two Worlds," but it must be remembered that superstition itself has always had for its foundation some grain, however small and remote, of fact."

Life can smile upon us in consoling COLOURS. COLOURS, also, may and often do become the Revealers of Life's joys and sorrows, in fact of the whole of Life's past, present and even future experiences.

The bow is in the cloud. Take Courage!

WILLIAM HEALD.

History by Starlight :

JOSEPH LEITER'S VICTORY FOR THE FARMERS.

THE value of records depends mainly upon the extent to which they contribute to a better understanding of the nerve work of organic development. The main stream of tendency is not always the most obvious. For this reason much that is printed big in newspapers looms small next month. While that which in the *Review of Reviews* gets a mere mention may be the point to which many explorers will work in the Reading Room of the British Museum.

To those who endeavour to continue the work of Sir John Seeley and J. R. Green, there is more history in a policeman's button than in a field-marshal's baton. "He will increase while I must decrease," is always operative, and the wise thinkers will be on the alert to catch the earliest indication of the trend of essential incarnation. Those who aim after a right perspective will take more interest in beginnings than in results. With them there will be two things active, the first being a consciousness that the unexpected happens, and the second a recognition that history repeats itself. These two fundamental canons of contemplation converge to the name of Joseph Leiter, whose career could well be dealt with as : the Hero as Merchant.

From the criterion of 19th century activities, around Joseph Leiter more than any other man is gathered material of supreme interest. For him to have controlled commerce for 13 months, as he did, was an achievement only excelled in importance when his namesake, thousands of years previously secured the control of Egyptian

corn and nationalized the land. The action of Joseph Leiter makes it possible to hope that before the 20th century is out, wheat, and not gold or silver, will be the basis of value. The probability is that Russia will be the first nation to secure the vantage which this progressive action would give. Food is the first consideration, then bricks. Gold and Silver are really wanted only for the ornamentation of the temple where the everyday concerns acknowledge the supremacy of the Ideal.

Those who bulk large before the English people, The We of Fleet street and Westminster Abbey, failed entirely to grasp the portentous history which Joseph Leiter's action constituted. They are paid by the 86 per cent of the English people who thrive through England—thanks chiefly to the Society of Friends—having become the Banker of the World; and therefore they could only look at things from the standpoint of their own lowest interest, that of buying in the cheapest market. For a considerable spell they had the producers at their mercy, and had come to regard their supremacy as impregnable. Joseph Leiter, by a masterly synthetic action, upset all their calculations, and made some of the more sagacious amongst them ask what would happen if this 86 per cent. suddenly found their means of subsistence withdrawn and had to fight for food.

The answer is supplied in miniature by the terrible picture which was given to the other nations by the Bread' Riots which occurred in Milan, in the Spring of 1898. Give the bulk of the people the bare means of existence, and they will endure stoically rather than rise against those who take the result of their toil, but let the stress become a degree too acute, and then with terrific destructive energy the sufferers will uprise in "not revolt, but revolution."

The distress that became acute in Milan in 1898 was the affirmation of the privation which came to the Farmers of the world especially through the fight for gold, which reached its severest pitch when Lord Herschell wisely put India on a gold basis by making the Rupee *worth* 1/4. This last sentence contains ethical economy in essence, and might be given several pages of explanatory argument. But the true historian deals with facts, and lets imaginative writers amplify the text for the amusement of those who find time hang heavy on their hands. This Commission promulgated its report on June 26th, 1893. But as the "Westminster Gazette" gave the substance of it on June 24th and at that time pre-eminently possessed the faculty of making History, Anubians will be the wiser if that date is adopted as the point from which to generalise. The Planets were as follows:

Sun, Venus, Mercury and Mars	in Cancer.
Moon and Uranus	in conjunction „ Scorpio.
Saturn	„ Libra.
Jupiter	„ Taurus.
Neptune	„ Gemini.

Neptune was 36 degrees from Venus. "Men speak of the fair as things went with them there," says George Herbert, and this day will be appraised according as the critical faculty is attuned by a right standard. For those who want to get essential history, the first chapter of Matthew is an excellent "measured mile."

The immediate result of the epoch marking event which Lord Herschell's action is, was to so considerably reduce the value of the accumulated stock of Silver in the United States that a wave of adversity swept over that Continent. Those who had Produce were compelled to realise it and take what they could get for it, with the result that in 1894 the price of Wheat touched the record low level of 54½ cents per Bushel in Chicago, having fallen from over a Dollar a Bushel in 1891. February 19th, 1894 is the date of this point for observation. The note for Anubians is that Neptune and Uranus were both Stationary, and that the Sun and Mercury were in Pisces and the Moon in Leo.

Intelligent Merchants had two facts from which to generalize: Wheat had fallen from \$1.04 a bushel to 54½ cents. This gave a mean value of 79 cents. History repeats itself in the wheat market. As one of the most genial Wheat Brokers in the Baltic once put it: "The History of the Wheat market is the History of lost opportunities."

On August 10th, 1897, a young Neptune calculator was told that a Chicago firm was buying some Wheat in Liverpool. He had £30 capital. He decided to buy a load, and cut his loss if any at the close of the day. The purchase was made at 6/8½ per cental and showed a profit. He sat still and sold the load on August 23rd at 8/- a cental: the first 8/- that had been touched for 6 years. Joseph Leiter's name was not mentioned by Fleece St. until December. The Chicago Firm who bought in Liverpool acted for him: August 23rd, 1897, may fitly therefore be taken as a point for contemplation. The Sun entered Virgo where Jupiter, Mars, and Mercury already were. Whether Joseph Leiter failed or succeeded all depends on the angle of consideration. He succeeded in maintaining the price of Wheat at 8/- until May 1898, enriched the Farmers of the world, put new life into them, and brought about the flood tide of prosperity which is now on the ebb. His own failure at the last is bound up with the History of the American nation, and will be further dealt with in the next paper, when Admiral Dewey's Victory in the Philippines will be associated with the Starlight

APPBER HERMES.

Causerie Cymru.

'Scorn not prophecy . . . New Moon, which are a shadow of things to come,—St. Paul.

THE predictive, or for that matter, retrospective side of astrology is certainly true, but it is difficult, and given the immense laboriousness of the science, and its complex symbolism, has an element of capricious uncertainty. To put it symbolically no man wrestles on equal terms with the angel of the future. The withered sinew and the reluctant blessing was a symbol of the best that man can achieve in the noble but difficult task of interpreting the Divine Mind, as revealed in the Astro Logos. But the whole subject is too vast to discuss in a note. I noted in the October number that the September and December full moons afflicted the King's horoscope, and the Duke of Cambridge's. The Queen of Belgium's death in September produced court mourning, and the Duke's son appeared in the Bankruptcy Court on 12th December. The Venezuelan trouble may be credited to the King's as the National horoscope. In the same way the full moon of March next is unpleasant to both horoscopes. In fact, the first half of the next year is bad in all the Royal horoscopes. January afflicts the Duke of Connaught, the Empress Eugenie and Victor Napoleon, April, the King, and the new moon end June, 3 Cancer, afflicts the Duke of Cambridge's Ascendant hyleg, Sun and Moon, Mars in Libra afflicting all three. June is bad for a Royalty born with the Sun in second degree of Pisces. Neptune at present seems to be afflicting nearly every Royal horoscope in Europe, and so with the approaching transit of Mars in the early degrees of Libra. The Queen of Portugal, who is ill, is already feeling the effects of the latter influences. The evil effects of the Sun conjunction Mars in Aries at the last Vernal Equinox are certainly not yet exhausted, we anticipate some critical expression thereof about 18-22 Dec. in which we write.

Saturn governs India, he is evil in the Royal horoscope in relation to that country: he is the father of sorrow, disappointment, plague, famine, etc.: he is now in his greatest dignity, Capricorn, where he was in October 1812, at the retreat of the French army from Moscow and the terrible passage of the Beresina. A malefic planet is reported to be most mischievous in the last degrees of his own signs, Saturn leaves Capricorn on the 20th January next, before he does so, however,

we believe that he will give a kick to the ruling race. We have quite a hundred reasons for this belief, the two most prominent ones being the Duke of Connaught's influences in January, and the Sun's entry into Capricorn at Delhi on 22 Dec. next, when the Sun in the fourth angle is afflicted by Mars and Neptune elevated above him. Lord Curzon, the Viceroy, was born 11 Jan. '59, at Kedleston, Derby, at, we believe, 2-39 a.m. with MC 27 40 ♄ Asc 11 10 ♀: we will publish the horoscope later with our reasons; at present we merely observe that he has, according to this theory, the Ascendant, hyleg, now close on opposition to an afflicted retrograde Jupiter in Gemini in the evil eighth house. His last birthday was very evil with the Sun and Mercury both parallel Uranus, and the Moon conjunction Mars in Aquarius, the sign of social gatherings, Durbars, etc. I have carefully examined the birthdates—a new use for the ponderous "British Bible"—of nearly all the aristocrats visiting India, in every one I find the shadow of Saturn projected like a great black snake (Scorpio). Curiously enough the last batch of Delhi-bound Brahmins joined the "Arabia (Mercury is 'Arabo' the quick mover) at Marseilles, on Friday, 12 Dec., when the Sun and Mercury were both applying to the conjunction of Uranus (who causes *surprises*, pleasant or otherwise, in the sign of long journeys and distant countries.)

On Monday, 8th December, the position of the Moon in Pisces is to be noted, and her aspects in the horoscopes concerned, the King presented Mrs. Langtry to the Queen. On that selfsame day the Irish Vice Reine was suddenly and unexpectedly struck down by the royal malady appendicitis, and Colonel M'Calmont—Mrs. Langtry's brother-in-law—died suddenly of heart disease. Colonel Harry M'Calmont, the millionaire, was born on 30th May, 1861. The son of a London barrister, he was not born with the expectation of the vast wealth he inherited later from a great uncle, by a will which tied up the four millions involved till he completed 32 years. He was a great sportsman, and volunteered in the late war. Judging by his portraits and the character of his life, we believe he was born at 2-54 a.m. in London with 19° 45' Capricorn on Meridian and 16° 0' Taurus (the money sign) on Ascendant. This theory gives Meridian trine Jupiter 24 20° 12' ♄ at 32 when he won the Derby with Isinglass on the day after his birthday, when he came into his vast fortune. But two days after his birthday Neptune was in conjunction with his Sun, so that he did not long enjoy his wealth. In our theory Venus the ruling planet, in conjunction with Uranus in second, explains his sudden unexpected wealth, and Jupiter in Leo in the fifth, pleasures, his love of horses, 'the sport of Kings.' But Jupiter in Leo, the heart, is afflicted by the opposition of the Moon in

Aquarius, the circulation, hence his sudden death. Mars in Cancer, explains the South African campaign, for Cancer rules that continent. These are what Swedenborg calls 'correspondences,' but as Herodotus used to quaintly observe when alluding to Egyptian mysteries, 'it is not lawful for me to discuss this matter further.'

I have devoted a great deal of thought to Mascagni's Horoscope, whose present troubles in the United States I not only foresaw but predicted. By his physical type, short nose, etc., I feel strongly that he is a Jupiter man—with Venus, Mercury and the Sun rising in Sagittarius—Asc $8^{\circ} 22'$ † at 6.42 a.m., 7th December '62 at Leghorn: his father was a baker, note Saturn in Virgo (wheat) in the meridian. If the maestro will do me the honour of confirming or correcting my theory, I shall be delighted to publish the same in an appreciative spirit, without any snakes lurking in the flowers of prophecy!

The Penruddocke scandal deserves a note. A moralist has observed that illnature sincerely regrets its conduct only when it sees general indignation raised on behalf of its victim. The child Connie's birth date 26th October '95 is worth recording, born we believe a few minutes after 2 p.m. with the Moon in the Ascendant in Aquarius square Uranus in Scorpio but in trine to Neptune, and the Sun in Scorpio in the eighth applying to the conjunction of Saturn. The unhappy childhood and the mother's hysterical aversion are at once explained. That misfortunes come in batallions the father must have now realised, for not only has he been driven from his ancestral home, but his mother died on the 7th, a few days before the trial on the 20-21 November. We believe the little girl is a medium with the aspect of the Moon to Neptune and the mundane trine of Uranus to the Ascendant, the secondary directions for the eighth year are very significant. Providence owes her a happy future by compensation for the past, but with the Sun conjunction Saturn and square Jupiter she ought never to marry, or she will regret it.

A copy of the HOROSCOPE, a new quarterly devoted to astrology has been sent me: it is very handsomely got up and well written—if it keeps up to the standard of its debut, it deserves to succeed, but there are two statements that arrested my attention. First the editor—I am quoting from memory as I have lent the copy,—gives the King's Sun conjunction Mars rather vaguely, as if it were a Saturn influence working about 1904. I date this important primary as working punctually in November, 1905. My second note is rather a question than a cavil in relation to the horoscope of the King of Spain by a well-known astrologer who gives the time at 1-30 p.m. according to the official report. I have not seen the latter, but I did not look up the Times at the British Museum, which gave the birth time as shortly after noon, which seems to me more appropriate to so unique

an event. My own belief until 'corrected' with chapter and verse, is that the King was born four minutes after noon which gives a satisfactory mundane direction to an angle, for the popular riots at his sister's marriage: but I have not the space to examine the question at present. *Vale!*

13 DEC.

KYMRY.

EL DORADO.

WHEN Quesada, in 1536, led his first expedition on to the elevated plateau on the Eastern Andes, now called the Plain of Bogota, he found a great Indian nation, only second in power and enlightenment to the Incas and Aztecs, called the Chibchas. On certain religious and dynastic occasions the King of these people covered his naked body with a sticky, resinous substance, upon which was laid pure gold dust. Thus, entirely gilded from head to foot, he cast into one of the five sacred lakes, which are all that remain of the great inland sea that once covered the plateau, vast treasures of gold and gems. This King, clothed only in gold dust, struck the imagination of the Spaniards as typical of the boundless wealth of the country, and thenceforward "the gilded one," *El Dorado*, was connected with all the vague stories of the wondrous golden empire of Manoa, with its sacred lake, that was supposed to exist on the upper waters of the Orinoco. But *the gilded one* was always the King of the country, not the country itself, the land of "el dorado," meaning the "land of the gilded one." Since no one ever heard of the "gilded one" before 1536, the application of the term to a country whence prehistoric peoples drew their wealth a thousand, or two thousand, years before the Christian era, is clearly inappropriate, in addition to the fact that it cannot be correctly used as the name of a country at all.—*Daily Chronicle, 25th Oct., 1902.*

CORRESPONDENCE.

IAMBlichus AND MODERN THOUGHT.

To the Editor of "Anubis."

DEAR MADAM,—I have been greatly struck, when passing rapidly from one form of thought-expression to another, in your pages, with the similarity that has existed in all ages between the various higher conceptions of the Universal or Divine Essence in its manifestations and powers. The various theories enumerated in the letter of Porphyry, and the references to the various mystic schools of those days, seem to form a close parallel with the various modes of modern thought on the same subjects.

If we turn to page 44 (ANUBIS, July), the Inner Essence or Hypostasi would seem to be the same as the Sub—(or Supra—) liminal consciousness about which we hear so much, while the pathos appears to refer to the power of superior perception or "psychic sensing" which can be called into operation by certain methods. I would remark, with all deference to the Translator, that the word "Soul," as a translation of Psychic, is itself ambiguous, for the terms "soul" and "spirit" are used by different writers with different meanings. "Psyche" is the perceptive soul which requires illumination from the Divine Soul or Nous, and it is when the true union of the Perceptive with the Divine is accomplished that the higher faculties, dormant in the majority of persons, come into conscious operation.

With regard to the means to be used for bringing about this result, and for warding off the deceptive influences arising from the intrusion of the lower stages of personality or the "elemental" or other influences of the "astral" plane, there are innumerable shades of opinion and practice, from a refined Voodooism to the highest and most aspiring rules of life and conduct.

The fact that mystic creeds of the most varied shades of belief, such as Christian Science, Rosicrucianism, Spiritualism, Theosophy, Kabbalism, and the like, are beginning to openly confess that they do but deal with different aspects of the Illuminating Radiance from the Divine Source, and its recognition in our souls and in our lives, is to my mind the most hopeful characteristic of the age. Truly, as Disraeli, himself a Plotinist, said: "Sensible men are all of one religion."

JOHN B. SHIPLEY.

Reviews

ELIZABETH TOWNE'S EXPERIENCES IN SELF-HEALING, by herself, published by the author at Holyoke, Mass. : (price 50 cents) with a portrait of the author.

This is an autobiography of a certain phase of Elizabeth's life, and tells how she cured herself, not merely or chiefly of bodily ailments, but more especially of bad habits, naturally enough contracted by a child who had the cares of a husband and a house on her shoulders at the age of fifteen! What could she do under those circumstances but contract bad habits? Of course she set out with beautiful ideals, and of course they every one of them fell to the ground. But after three years of "hustling" and "despairing," her real SELF began to assert itself, and she learnt one lesson after another, becoming in an incredibly short space of time, a healer of others and Editor of one of the brightest and best little magazines, the *Nautilus*.

One of the first lessons Elizabeth learnt was not to hurry. "The hurrier *stops over* half his energy, and misdirects a good share of the remaining half. In the cultivation of quietness and confidence lies the self-healing of nervous prostration."

Next she learnt to do one thing at a time and finish it, and so conquered an innate "lack of continuity."

All sorts of ailments, and all sorts of faults are dealt with, ending up with the overcoming of poverty.

Get the book and learn by that example which is "better than precept" to do these things for yourself.

THE SPHERICAL BASIS OF ASTROLOGY, being a comprehensive table of Houses for Latitudes 22° to 56° with rational views and suggestions, explanation and instructions, correction of wrong methods and auxiliary tables, by Joseph G. Dalton. Boston, U.S.A. : Arena Publishing Company, Copley Square, 1893.

This is a most valuable book: it is indeed indispensable to every serious student. From its handsome pages exactitude for any intermediate fraction of a degree, can be readily obtained by the use of proportionals, in incomparably less time than the calculation of the Ascendant or cusps by mathematical formulæ. The writer bought his copy about five years ago, and uses it nearly every day, incomparably more often indeed than any other book whatever! We wish Mr. Dalton could be induced by a subscription list, to publish the remainder of his tables now in manuscript from Lat. 22° to the Equator. The writer would gladly subscribe for two copies, and there must surely be enough students in India alone to prevent such a work being published at a loss?

Mr. Dalton's Ephemeris of Uranus and Neptune 1835-76, and the places of the 16 principle fixed Stars 1824-1948, with a supplement of Neptune's place from 1800-34 is also indispensable to the real student. Not all of us are blest with a gift for calculation! but when we build our jerry built or *aere perennius* structures on the bed-rock of such workmanship as Mr. Dalton's, we can at least flatter ourselves on a solid understanding.

Like other distinguished mathematicians we have heard of, Mr. Dalton has a fine sense of humour (Uranus governs astrology and the sense of humor which springs from a sudden perception of the incongruous, though astrologers in our experience are more often characterised by a sad solemnity than by any sprightly jocosity) but he hides it away bashfully in a hidden leaf at the end, with which American humor of a spherical celestial order, the student can refresh himself when tired with figures. K.

THE HISTORY AND POWER OF MIND, by RICHARD INGALESSE; price 8/6 post free, from Mrs. Lewis, 22, University Street, London.

We have here, in twelve chapters, a complete treatise on Occultism. The Art of Self-Control, the Law of Re-embodiment, Colours of Thought Vibration, and the Law of Opulence, are the most noteworthy features. A great deal is said about Colour and its use in the cure of disease. The use of Colours as here suggested might profitably be compared with Chromoscopy's teachings. The advantages of Occult over merely mental methods of Healing are clearly set forth, the various kinds of Clairvoyance are defined, emphasis is laid on the possible dangers to be encountered on the Astral Plane, and the aim of the book is to cultivate that spiritual attitude unto which "all things shall be ADDED," rather than the seeking *first* to develop psychic powers *per se*.