

# OUT OF THE SILENCE.



Edited by ANUBIS, "The Watcher."

6<sup>d</sup>

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

KYMRY does Horoscopes for inquirers: A sketch in the Arabian method, 10/6, a more careful sketch, with reading and some solar primaries, One Guinea, U.S. 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 24 hours.

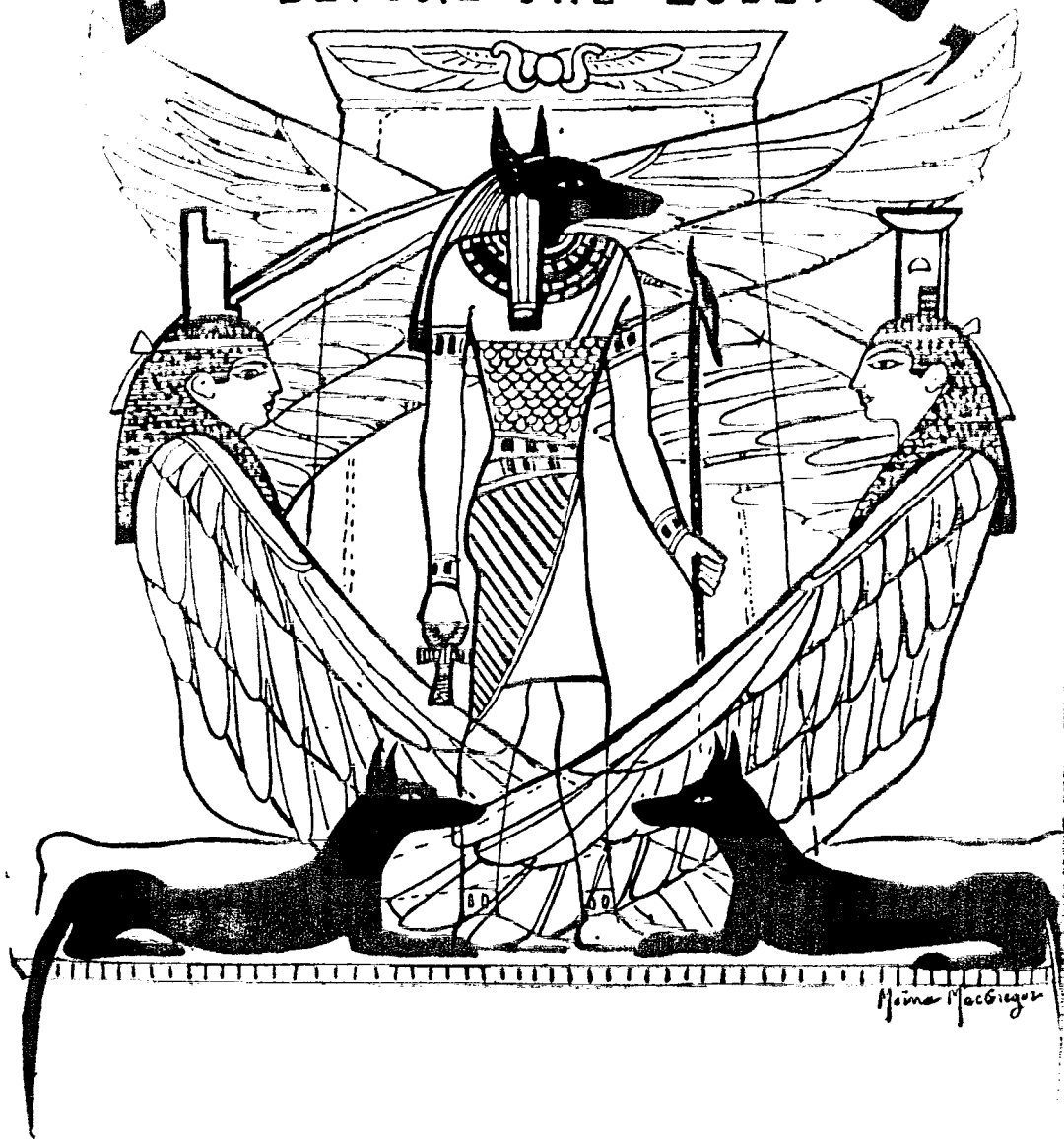
Kymry, c/o Anubis, St. Lawrence, Jersey.





# ANUBIS

THE WATCHER  
BEFORE THE GODS.



# OUT OF THE SILENCE.

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VOL. II.

JUNE, 1903.

No. 1 .

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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.

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## The Christian Mystics.

BY OMNIA VINCIT AMOR.

(I.—SWEDENBORG, CONTINUED FROM P. 415, VOL. I.)

HOW did this man attain to that state of illumination, and become a seer of spiritual things? It was not because he forced an entrance into the invisible world through pride of intellect, or from mere curiosity, but because he sought to know for ends of use, in order that he might become an instrument to serve the race. He pressed forward with patience and persistence, never falt-ering, nor going back ; being actuated, all the time he was acquiring material knowledge, by a sense of duty, and afterward using that knowledge in humility and reverence as a means to enable him to pass the boundaries of speculative appearances into the realm of causes. Thus at length his eyes were opened in Divine order, and from the standpoint of vision in the world of causes, he testified on earth of the things he saw and heard.

“ Why trod the illumined Swedish Sage  
In light above earth’s darkest age,  
And at a time when empty rant,

And mouthing art, and vilest cant  
 Disgraced the pulpit, poured the light  
 O'er earth of wisdom infinite ?  
 He dwelt with God, and God through him  
 Chanted anew the Angel hymn,  
 Unlocked the Word's interior page  
 Sealed from the blessed Eden Age,  
 Revealed a law of progress fine  
 Descending from a source Divine ;  
 Lifting the dead world from its bier,  
 Proclaiming heavenly regions near ;  
 Unsealing Truth's prophetic lips,  
 And through the 'stablished inner law  
 Opening the grand Apocalypse  
 The sainted child in Patmos saw."

In comparing Swedenborg with other Seers, one cannot fail to notice the comprehensive nature of his Mysticism, and the concrete, instead of the nebulous form it takes. That which in Dante is imagination, in Swedenborg becomes the constancy of law. The Over Soul of Emerson, which at times is little more than a diffused Pantheism, in Swedenborg gathers itself up and becomes a living Personality. Love and Wisdom with him are attributes of Being ; not mere abstractions.

Again, in the case of Bœhme, who lived a century or two before Swedenborg, and who was only half educated, thought struggles for expression ; with Swedenborg, who was highly educated, never. His writings are always calm and clear ; he never rhapsodises, nor gets lost in cloud, but is continually giving us minute descriptions of the unseen world. Always cold and critical, he is throughout unlike Bœhme, who is violent and emotional to such an extent, that it almost chokes his utterance. Swedenborg can be apprehended by anyone who is sufficiently intellectual ; with Bœhme it is otherwise, his teachings must be felt to be understood. While Bœhme's God is the Infinite Abyssal, Swedenborg's is the Infinite Man.

Like George Fox, the founder of the Quakers, only perhaps even more so, Swedenborg believed in the historical as well as the inward Christ.

Where Swedenborg appears to have fallen short is that being of a cold temperament, without strong affections, and lacking the enthusiasm of humanity, he entirely failed to see the complementary side of the Divine Fatherhood, namely, the Divine Motherhood, never penetrating that which the Egyptians called the veil of Isis ; consequently he was unable to understand what is now called the Woman question, or fully



grasp the idea of universal brother-sisterhood. With him also it was a comparatively easy thing for a rich man to enter the kingdom of heaven ; and there is not a word in all his writings against the wrong economic system, which existed then as now, though in a less acute form ; neither did he know anything of the fiery Socialism that was to follow after him, although the changes he witnessed were the precursors of it. He also put God under petty and absurd restrictions, such as making Him unable to end the hells, thereby making evil eternal, and so limiting the Illimitable.

Although probably the clearest Seer that Christendom had produced up to the time in which he lived, he was unable to understand the old faiths of India, Chaldea, Persia, Egypt, and others still more ancient, and this limited him, but in saying all this, which is pretty well all that can be said against him, we must remember the enormous disadvantages under which he laboured. Brought up and educated under court influence, his father being a bishop, and serving the king in his capacity as engineer, Swedenborg knew practically nothing about that which is now termed the unemployed question.

Sweden having no great cities with their slums and hells, his environment was such that it almost precluded the idea of Socialism. Living also at a period when the grossest materialism and densest spiritual darkness enshrouded the race, Christendom having well nigh lost its belief in another world, the marvel is, not that he fell short where he did, but that he accomplished so much. His is a grand system of truth, but it is largely skeleton, lacking warm living flesh and blood.

Where Swedenborg is so great is in his standing out alone in his isolation as the pioneer of new and higher truths, cleaving his way single handed. Just as Columbus launched his bark on the waters of the then unknown Atlantic Ocean, sailing bravely on, till he discovered a new hemisphere ; so Swedenborg, as a Spiritual Columbus, sailed on till he discovered, revealed, and demonstrated to a world lost in materialism, the existence of a spirit world beyond.

To read his works is like coasting along a huge continent of truth. In them is a mine of wealth containing vein after vein of truth, for anyone who will take the trouble to dig sufficiently deep.

He is certainly one of the most illumined Seers Christendom has produced from the time of Christ to that in which he lived ; one who stood so high above the men of his own age, that they could not comprehend him, as even now but few can ; yet one who could afford to wait, knowing the time would come when he would be understood.

He was rejected by the world, ignorance, selfishness, prejudice and indifference barring the way of truth ; though truth will ultimately

prevail, and the good seed sown by Swedenborg bear fruit. The New Jerusalem of which he speaks is even now descending out of heaven to this earth ; though not in the form of a theological sect called the New Jerusalem Church, for Swedenborg never anticipated that an external church would take his name. For any to claim that they are the New Jerusalem because they intellectually apprehend his writings, is opposed to Swedenborg's own teaching, which is that those in whom the belief in the adequacy of love predominated—the good seed on the good ground—are those in whom these truths would be unfolded as required for use ; his favourite motto and one that will do us all good to remember, being “ All religion has relation to life, and the life of religion is to do good.”

He never claimed to be the Alpha and Omega of knowledge. In no sense was he a finality, but only as he himself says “ a servant of the Lord Jesus Christ,” being simply the forerunner of others, through whom deeper and more interior truths are yet to be unfolded, the latchet of whose shoes Swedenborg knew he was unworthy to unloose. There is no such thing as finality in the revelation of truth.

Although Swedenborg crossed the line and grasped the law connecting the spiritual and natural worlds, it was within limits that he did so. Because of his education and environment he more or less misunderstood and misinterpreted the descending truth from heaven. Full and perfect truth descends from God, but is limited and misconstrued as it passes through the imperfect human vessel. The truth was born, but it was like a babe wrapped in swaddling clothes. As it unfolds it will reveal a perfect system of doctrine.

The New Jerusalem descending out of heaven mystically symbolizes the complete law of social humanity to be established on this earth. We read of it in the Revelation given to John in Patmos, that the height, length, and breadth were equal ; that it was foursquare, perfect and balanced in all its parts. It was built upon the fundamental truths of innocence and purity, as symbolized by the lamb ; yet, unlike the innocence of the Garden of Eden which the tempter entered, it was walled round as a city, henceforth impregnable to evil. All manner of precious stones were there, signifying vital truths. It was open to the East, North, South and West, that all forms of truth that were grounded in love might enter the pearly gate, the pure truth of Christ, whether Jew or Gentile, Christian or Buddhist, Spiritualist or Materialist, and walk on love's golden pavement. There were twelve gates, making it a composite and perfect whole. As it is in heaven, so will it yet be on earth.



THE SYMBOLS OF  
The Square and Circle,

THE TAU AND CIRCLE, AND THE CROSS AND SERPENT:  
THEIR ORIGIN AND MEANING.

---

By "LIGHT."

(1)

**B**EFORE attempting to elucidate the Great Truth which sums up all the Truths of the Universe, and to present it in comprehensible form and language, suitable to the intelligence of all mankind, it is necessary first to explain the terms which are made use of, so that there may be no confusion in the reader's mind as to their true signification.

(2) Hitherto the Science of Nature, and the Science of God which two sciences are really one and the same, have been clothed in abstruse and technical terminology, only comprehensible to experts and students; and in certain mystical symbolisms and hieroglyphs, which have been so misused as to have kept the Truth they embody beyond the reach of understanding of all but the most erudite and initiated people.

(3) This has been a most lamentable error, that has had most fatal effects upon mankind in past days, and it is high time that all these verbal veils and gratuitous coverings be torn aside from both Science and Religion, that the "wayfaring man, though unlearned, may not err" in the Path that leads to Knowledge and Power.

(4) Never was it in the Mind of Jehovah-Elohim—the Supreme Father, and the Divine Hierophants of the Universe—that the ancient and beautiful Imagery, the Symbols, Hieroglyphs and Signs of the Square and Circle, and of the Cross and Serpent, should be perverted, to the useless and disastrous purpose of concealing the Knowledge they were intended to reveal.

(5) The Great Truth of the Universe, or the Wisdom of Jehovah embodied in the Mysteries of the Square and Circle, and of the Cross and Serpent—the Greater and Lesser Mysteries respectively—and represented by a great and beautiful scheme of Imagery and Symbolism, was never intended to be closed and tied up in the obscurity of 'occult' signs.

(6) The Symbols were given that the Things they signified might be known, inculcated, understood and enjoyed by all mankind. And

all that the world has regarded, or been taught to regard, as occult, esoteric, etc.—that is, hidden from the generality, and only revealed on certain very rigid conditions—has been so taught by the perverted minds of hierophants under the delusion of a false conception. The world has, in consequence, for many ages, been robbed of the Wisdom of Jehovah, the Truth of the Universe.

(7) Therefore let it be well understood, from the very beginning of a movement which has in it the elements of Power to revolutionize the Thought of the whole world in due time, that the Cross and Serpent is not a "Secret Society," not an "occult Cult," neither does it contain anything that may not be spread far and wide, and proclaimed in its totality to all the world.

(8) What every Neophyte, Initiate, Adept, or Master of the Order of the Cross and Serpent, and of the Square and Circle, receives in the ear, in secret, or in Chapters, Lodges, Schools and Classes of Instruction, or in solemn Convocation, of the Mysteries of the Square and Circle, or of the Cross and Serpent, he is free and welcome to preach from the house-tops, to make known, without reserve, and to the best of his power and ability, to all men everywhere.

(9) Not only so, it is his duty to do this. And he who hides his Light beneath any covering, or buries his Talent in a field, is a renegade, and not a True Brother of the Cross and Serpent.

(10) The very term "Mystery" signifies *a Matter revealed*; but so foolish is Man, that he fails to perceive that its general use is to convey the *exact opposite of its true etymological and original meaning*.

(11) It is not generally known that the above-mentioned "Mysteries" with their representative symbolisms, belonging to the Order of the Square and Circle, existed on this planet in ages past, long anterior to any period known in the most ancient extant history.

(12) The present existing knowledge, which may be better described as *ignorance*, of their meaning and significations, dates back to a time in the history of this planet when already they had been perverted from their original conceptions, and had lost their original meaning.

(13) Nevertheless the Symbolism remains with us, though perverted, misapplied, and degraded, whilst what is left of the Mysteries is so obscure and so dimly reflected that not a soul has been able to penetrate them, within the memory of man, excepting on those rare occasions when one man, a Jesus, a Buddha, a Zoroaster, a Moses, or a Solomon, has to a greater or lesser degree succeeded in taking away the veil; and then, for a time, the world has been flooded with Light from Heaven.

(14) These Symbols are to be found in every ancient and in every

still existing Cult and Faith, both in Oriental and in Occidental Religions and Philosophies, with many variations, and in varying profuseness. They are traceable backward to all the most ancient Nations and Peoples, and are seen impressed and inscribed on the unearthed tablets, papyri, and monuments of Egypt, Assyria, Babylon, Greece, and Rome.

(15) They exist in the present representative Churches of Christianity, and in the Worship and Philosophy of Buddhism, Hindooism, Confucianism, and Zoroastrianism.

(16) In their pristine purity the Truths that were embodied in the Mysteries of the Square and Circle were *the Perfect Wisdom, by which the world was ordered and governed, in harmony with the Laws which govern the whole Cosmogony of the Universe.*

(17) They were taught and expounded to mankind in a scheme of graduated Instruction and Development, by successive initiations in the Degrees of the Square and Circle, which constituted the gradual growth of the Nature of Man, and the regular and normal processes of development.

(18) Schools of the Masters were attached to every Habitation, in which the Neophytes, Initiates and Adepts were trained and disciplined in each several Degree, according to the Laws of the Universe that belonged to the Mysteries pertaining to that Degree.

(19) The whole vast Community of Mankind was under the Mediumship and Supreme Hierophantship of the Great Master for the time being, who was the First Medium (or Mediator) between Elohim and Mankind.

(20) The Degrees of the Square and Circle were very numerous, and of a very beautiful and profoundly significant character, opening to the Initiates ever-widening vistas of knowledge, Power, and Felicity, such as the world of to-day, (which knows not Elohim, neither worships according to the Truth of Elohim), has no conception of, having lost all true knowledge of the Mysteries and their deep import.

(21) The Mysteries of the Degrees were represented and illustrated by many outline figures, Hieroglyphs, Symbolical Signs, and Images, which were engraved in gold, precious stones, and metals, or were worked on exquisite tapestries, in the Robes, Vestments, Jewels, Regalia, and Insignia of the Brethren; they were incorporated in their Rituals and Scripts, and formed part of the mural and architectural ornaments of their Temples, their Theatres, their Lodges, and their Dwellings.

(22) Every Truth of the Universe, from the description of the Centre to that of the farthestmost Circle of the Heavens, and of all the Solar and Stellar Bodies that revolve, in their Orders, around the

First Centre; and every Principle and Law that governs these bodies; all had their specific figuration in the Symbology of the Square and Circle.

(23) These Symbols were given to Mankind originally by Elohim, and are the same that are employed in every Sphere of Habitation in the Universe. They were intended for the use and assistance of Man's intelligence, to memorialize, interpret, and delineate the profound and sacred Truths which they symbolized.

(24) They formed the Language of the Universe, and, in those Pure and Pristine Days, they had certain correspondent sounds, or vocalizations, and innumerable gestures and signs, which conveyed the profound and sublime conceptions of thought, induced, or generated, in the minds of all Beings.

(25) Likewise they were the emblems, vehicles, or marks, which enabled mankind to convey, by spiritual currents of Auric Force, those ideas and influences of the Spiritual Intelligence that were desired to be imparted or projected from one Being to another. In this manner, the intonation of a certain sound, and the giving of a certain "pass" or movement of the body, or a part of the body, or the writing, or delineating, of a certain Figure, Sign, or Hieroglyph, was followed by certain Auric or Spiritual effects, by which one Being conveyed to another the benefit of his Intelligence, his Mind, his Soul, or his Spirit in what are now called (for want of the correct term), "Magnetic" or "Magic" Currents of Force.

(26) It is generally, and correctly believed by learned persons, that the Alphabetical, Geometrical, Arithmetical, and Astronomical signs, in universal use for purposes of speech, are the survival of these hieroglyphic means of thought-conveyance.

(27) The cult of the cross and serpent contains and teaches the original source and meaning of all these signs, and their correct significations.

(28) These emblems represented and imaged the mysteries, in the same manner as numbers, pictures, and characters, and the geometrical and astronomical signs portray and symbolize concrete ideas conceived in the human mind. Besides which, (a feature almost entirely lost to the human race), they were the means of passing from one to another the Auric Force "Magnetism," generated in the constitution of all beings.

(29) Every student knows the meaning that is conveyed in the algebraic and geometrical signs, and all astronomers and navigators are conversant with the significations conveyed by the signs of the celestial bodies. These signs are not "occult" or "secret." They are used to simplify their significations, not to conceal them, or to

mystify the student. Their intention is to catholicise and interpret the ideas which they portray.

(30) So was it with the primitive emblems, the symbols, the hieroglyphs, the ideographs, the vestments, jewels, ragalia, insignia, and images of the great Hierarchies of this earth, previous to the time when "sin" brought deception, fraud, ignorance, delusion and evils, which produced secrecy, distrust, egoism and hate, and reduced this once greatest, most glorious, and most splendid sphere of all the planetary spheres, the mother of the cosmic universe, to its present condition, the miserable, dwarfed, demon-possessed, and corrupted globe, the mere dark and lurid skeleton of its pristine grandeur and nobility of form and constitution.

(31) For it is only the sweet complacency of ignorant optimism that causes many noble souls to smile upon the world's darkness and sufferings, and cry "all's well with the world!" The slightest acquaintance with Elohim, the first step in the path of knowledge, will reveal to all who attain to it, that indeed *all is ill and not well*, with this planet, in its present state and constitution. But far more optimistic are the wise and enlightened disciples of the Cross and Serpent. Though appalled by the total evil of the present state, they cry with the exultation of faith and foreknowledge, "*all will be well with the world!*" And that assurance enables them to bear the present ill, to strive after the coming good, and to take their part in the warfare on the side of good.

(To be continued.)

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"Life is a burden, bear it,  
 Life is a duty, dare it,  
 Life is a Thorn Crown, wear it,  
 Though it break your heart in twain,  
 Though the burden crush you down;  
 Close your lips and hide your pain,  
 First the Cross, and then the Crown."

# Through Life's Chromospheres

A NOVEL

BY WILLIAM HEALD.

*Continued from page 379.*

*(All Rights Reserved.)*

## CHAPTER III.

FROM a height of considerably more than 4,000 feet, down to the fertile plain, which lies at the foot of the Jura Range, the road made by Napoleon gives one an exhilarating and exciting drive. The sharp curves which sweep the vehicles round the edges of death-inviting precipices, giving now and again the delightful flashings of parts of the snowy Alps, add to the excitement and pleasure of travelling at an apparently most dangerous pace in zig-zag fashion down the side of mighty Jura.

As our friends and the rest of the party left La Fancille, the weather was simply perfect. The sky a lovely intense deep blue; the atmosphere so clear that even distant Mont Blanc looked but few miles away, and the whole party evidently in the best of spirits, made the drive on the day in question an intensely interesting experience.

Conversation generally flowed freely and somewhat loudly, but two people—Miss Edwards and the young minister—seemed to have lost the power of speech. Evidently the little banter about the colours had upset their equilibrium somewhat, and though the drive back to Geneva was really enjoyed by them, it was enjoyed in a very quiet fashion.

The beauties of the Alps in the fading sunlight were, perhaps, by these two, all the more appreciated as their gaze was free to wander over the lovely scene. Mont Blanc still bathed in coloured glory, the Aiguille Verte, the Argentières, the Dent du Midi, the Oldenhorn, and the Dent d'Oche, all gave back in different tints the bright dying rays of glorious Sol.

A reverie was interfered with somewhat sharply as the horses were pulled up at "Napoleon's Well." The water thereof was used to quench the thirst of thirsty ones and to satisfy others that they could say they had drunk at "Nepo's Fountain." But on this occasion, as on many others, no doubt, the water was freely used to slake the heat of the iron tyres that had got so hot in the quick descent from the height above. Steam rose in volumes as bucketful after bucketful was thrown upon the wheels.

The young minister's face was a perfect study as he gazed upon the scene. His eyes flashed an intelligent appreciation as if some practical application had presented itself to his mind.

Henry Forrest, who had bantered him *re* the mutual perception of colour on the part of Miss Edwards and himself, now saw another opportunity to put in a little pleasantry. "Well, old boy," he said, tapping his friend on the shoulder, "what point in a subsequent discourse will be illustrated by the hot wheels and the seething waters?"

"That's a neat way of putting it," announced the minister, "and I have already grasped an important lesson from the circumstances."

"Teach us the lesson before the horses start" mischievously suggested Forrest.

"You have not time to hear a sermon, but I will give you tersely the lesson derived. In the rush from the heights, from which the promised land may have been seen, down to the lower levels as the soul gets into closer touch with the earth, the fires of passion and of mere naturalism are blended and threaten to be harmful to the nature, but by application of adapted truths (waters that are necessary to serve a purpose) the heat is cooled and the situation saved. Yes, even though it may be one's understanding (horses) which has brought one from the higher heights to those that are lower."

Fortunately this was cut short by an insistent request, "take your seats, please!" Within the hour French soil had been left behind, no stay being made at Gex. Certain associations appeared to hang about Ferney that physically affected the minister as the party drove through. He found himself contemplating the *good* of Voltaire.

He checked himself a little as if it were impious to give the "Arch-Infidel" a kindly thought. His heart, however, was better than his creed, and even though he doubted that Voltaire's spirit was everywhere, he felt convinced that when he was in the neighbourhood of the heart of the "Patriarch of Ferney," the spirit or life of Voltaire was not far distant. "Bah!" he exclaimed to himself, "is not my creed broad enough to embrace the goodness of the man who built up homes in Ferney, giving the town a church, a school, a hospital, a reservoir and money, establishing fairs and markets and draining the marshes of the district? Surely a loving father will not ignore a child of his who could unselfishly feed the inhabitants of a whole town during famine. Dear old Voltaire, I do not like thy faith, but I love thy works!"

Was it the spirit of Voltaire speaking? In fancy the minister heard a voice which said solemnly, "By my works I have shown my faith."

This gave much food for thought to the minister, and he was

surprised when the horses entered the gates leading to the pension, at which the party were to dine and to sleep.

Dinner ended, the party dispersed themselves according to their fancy. Some went to the billiard room, some to the concert room, a few couples started out for their quiet walks on the banks of the Rhine, or by Lake Lemans' waters. Many were satisfied to merely walk in the lovely grounds of the pension.

Miss Edwards and the young minister were again together, and once more alone. The night was lovely, the moon was nearly full, and its pale light was reflected back from the Alpine peaks in the distance. A calm restfulness pervaded the surroundings, and yet the minister looked uncomfortable, and certainly felt very much disturbed.

He wished to discuss the circumstances which occurred in Col De La Fancille, and yet was afraid to broach the subject lest he might be again misunderstood.

A long quiet had prevailed, and he felt that he must say something. At last he gained courage to say, "You will pardon me, Miss Edwards if I refer to the subject that was so unpleasantly brought to an end this afternoon." A little impatience was indicated on the part of his companion, and yet a look approaching curiosity encouraged the young man to proceed.

"Do you know that our seeing *together* the Colours, which were evidently not observed by others who were looking on the same scene convinces me that our minds—I mean yours and mine—saw the light of another sky."

"What in the world do you mean, by the 'light of another sky'?"

"I mean that our psychic sight had, for a purpose, been made active, and from this basis I have worked out certain deductions."

Here followed a little bewitching pause, broken by Miss Edwards exclaiming "this is getting interesting, pray proceed."

The young minister began slowly. "It is now August, and I am positive, in my own mind, that you, Miss Edwards, and those in the country from which you are, will, in about two months' time, have launched upon you possible eventualities that will mean all the horrors of a terribly prolonged war. You start, but please wait until I have presented my deductions and the reasons for them before you express your views."

There was no slowness about the speech now, no hesitating pauses, but a quick almost imperceptive utterance, and the whole man seemed transfigured with some great revealing light.

"Pardon me, but I first thought that the Black Red Rays we saw together were the indication of the activity of some dark passion lying hidden behind our natures, brought into mental activity. Do not be



annoyed, please. The thought was only a flash and was gone. A deeper and a more far-reaching interpretation has dawned upon me since then, and I am convinced that this interpretation is correct. You bring with you the influences of South Africa. Your home is there, your loved ones are there. When the coloured glories of Mont Blanc held your gaze your mind went home, and at once entered into the spheres about that home; back from those spheres came your mind, and as I, for experimental purposes, was at the time endeavouring to read your thoughts from the influence that I *know* Colours have upon mind, I saw the Colour of your thoughts tinted by the spheres about the place your mind had visited.

Our minds were at once *en rapport*, and when you looked again you saw the colours I saw. These Colours were mental, not physical. Had they been physical, those who interrupted us would have seen the Colours likewise, which, as you know, they did not."

Miss Edwards was silent. All traces of annoyance had left her face. A reposeful intentness was marked thereon, and she was evidently deeply interested.

Her companion continued, "From certain Colours I saw at the time, which I did not mention, I deduced that some international forecast was indicated, and as *you* saw Colours which others did not see, I further deduced that this forecast had something to do with your Country and with mine.

"Yes, Miss Edwards, I feel that I am uttering a prophecy when I say 'WITHIN THREE MONTHS FROM TO-DAY WAR WILL BE DECLARED BETWEEN ENGLAND AND SOUTH AFRICA, and a long, tedious, and most troublesome war it will mean. I will now give to you the reasons for so remarkable a deduction being drawn from the mere presentation of a few Colours, apparently to the sight—a distorted sight at that, if the opinion of others have any weight with us."

(To be continued.)

## The Coming Avatar.

By E. W. BERRIDGE, M.D.

(Continued from Vol. I, page 336).

(2)

THE "Spiritual Magazine" contains a similar prediction through Mr. Morse, a trance-medium. "Those who have given utterance to truths of an exalted order, and been conspicuous by the purity of their lives, may not without justice be considered as Avatars or Messengers of God to the nations of the earth. . . . We now make the announcement *that there is at the present time one upon your earth* . . . . We could name him, and describe his locality. . . . That one himself is not, nor will he be fully conscious who and what he is, until he \*crosses the boundary, and until his bones have mingled with the dust of the earth on which he now is; but his power will be felt by the subtle quality of his thoughts and writings" (1876, Sept., p. 416).

(3) A similar prophecy is said to be contained in Cora Tappan's "Discourses," under the heading "The New Messiah," pp. 12-13. As this (later) volume of "Discourses" is not in the British Museum I am unable to refer to it: perhaps some American reader of "Anubis" will supply the quotation.

(4) "Light" contains this communication from "Imperator" to Stainton-Moses, given at a *seance* August 29th, 1873. "The general out-look now for a new revelation, as it was in the days that preceded the coming of the Christ," (1896, xvi, 424.)

(5) In "Human Nature," 1876-7, A.J.R. records the substance of a series of communications which he received "unsought," and "unanticipated"; partly from spirits whom he recognised as his former friends on Earth, and partly from those who told him that they had lived on Earth. These visitations, which commenced in February, 1868, he states were repeated with additions in December, 1869, and May, 1870; from which time to the present he has had visions and revelations continually.

His first article, entitled "The Good Time Coming," is dated October 9th, 1876. "I will at once relate some portions of the much that has been repeatedly, directly, presented to my mind through the channel of audible speech, as well as in vision; and which has been

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\* "Crossing the boundary" need not be physical decease, but rather the attainment of a certain stage of Adeptship.

thus presented, and continues to be thus presented, without any association with so-called Spiritualists, mediums, &c. The chief items I would relate occurred as early as the first week in February, 1868 . . . Never before had such a thing occurred to me, nor had I hitherto given any special thought to such things. . . . Amongst the many things that were revealed, the revolutions and the reformation announced and foreshadowed in 'Hafed' were very elaborately laid before my mind. It was clearly stated that the time was approaching for the fulfilment of those prophecies recorded, not only in the Jewish and Christian Bible, but in other inspired writings, which predict the eventual overthrow of the various effete and inadequate existing governments; and the ultimate reformation and 'assembling,' or rather uniting, of the nations under one grand general government of governments: the United Nations of the Earth under One Supreme Head. That to this end, all nations would be convulsed, and thence revolutionized in every department of their respective political, social, and religious structures. That the Church of Rome would arrogate to her Head the distinction of \*infallibility; and that this assumption would ultimately lead to a schism that would result in the reformation of the Catholic Church; and that, in and through this reformation, this Church would be gradually purged of all its benighting elements, and advanced to complete regeneration and reconstruction. That all Churches and religious sects whatsoever would undergo like purgations and reformations; and as they became purified, and thereby spiritualized, the divine elements of each would gradually blend one with the other, until all would have formulated and established the One Universal Church of God and the Christ of Humanity. On this occasion, accompanying these revelations, I had a very remarkable vision of the past, the present, and the future. . . . The governments of the several nations were entirely reformed. All effete, false, and inadequate systems were crushed out, and every department of the social structures wholly renovated. As this universal regeneration matured, there appeared upon the Earth a New Humanity arising out of the Old, that seemed to emerge from pre-existing stultifying elements, and which gradually formulated a Centralized Government of the nations, by the nations, for the nations; under the reign of a Heaven-ordained Governor, whose spirit seemed to permeate, vitalize, enlighten, and fraternize all peoples. The sovereignty of this Royal Governor

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\* This dogma was promulgated by the (Ecumenical Council at Rome in 1870: and speedily caused the secession of the Old Catholics: then the "Los von Rom" movement commenced in the Tyrol and Switzerland: the Catholics of the United States demanded more liberty of conscience; and in 1902 the "Revolt from Rome" in England commenced,

seemed guaranteed by the individual sovereignty of the entire constituency, the one reciprocally sustaining the other; in like manner to the reciprocal government of the human organism, which we find to be a government of the members, by the members, for the members, under the royal reign of the Soul, the Christ of the Microcosm, the Organism of the Man" (1876, x. 545-8.)

His second article, entitled "The New Humanity," is dated December 25th, 1876. "Since my letter addressed to you on the 9th of October last has gone to the world, I have thought it might be well to submit the following concurrent particulars to be placed and considered with the prophetic statements embraced in that letter. . . .

(I) During each of the several supernatural visitations and revelations to which I have alluded in my former letter, as having occurred first in 1868, next in 1869, and then again in 1870, it was clearly shown: that many of Heaven's ministers, chosen for the inauguration and maintenance of the political, social, and spiritual regeneration of mankind, and thereafter of the reformation of the governments of the nations of the Earth, were then abiding in the flesh as men, women, and children; but that none of them had yet been made wholly conscious of their respective peculiar mission: that others would be born, and reared, and cultured, remaining until the moment arrived, perhaps, wholly unconscious of that New Life upon which they were destined to enter, to meet the unfolding and advancing exigencies of the planet on which we live: that of those, the first Great Leader would be a man peculiarly and wonderfully gifted, and who would be peculiarly spiritually unfolded, so that his \*marvellous gifts would be made manifest to the world; and who in order to obtain perfect harmony, essential to his highest social qualifications, would be spiritually conjoined to a woman alike gifted and spiritually unfolded: that this Great Leader would become generally publicly known to the nations of the Earth during the last quarter of the 19th century: that this man, though born of humble parentage, without moneyed worth or moneyed influence, after the commencement of his proper spiritual unfoldment, would, through legitimate enterprise, rapidly accumulate money; and thence, singularly, speedily obtain great wealth: but that that wealth he was not to regard as his own, but as wholly entrusted to him for the common good of Humanity. In visions I had, the first in 1869, the next in 1870, and the next in 1871, I saw situated in a prominent street, in a well-known great political and commercial centre, a large and beautiful building of glistening white marble. Over the main entrance of that building, raised in large golden letters,

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\* Compare the expression of Paracelsus *magnale*, in Anubis I. 270.

were the words, 'The Bank of the Messiah.' Looking into that building through one of the large glass windows in front, (the door then being closed), I saw, seated in an elevated chair, a Man whose physiognomy I shall never forget, and which I should certainly recognise again, should I live until the fulfilment of those prophecies to behold it; and as I stood contemplating the face of that Man, an angel, as I then understood it to be, said: 'Behold, that is the accredited Messenger who it was foretold to you would come. Know that you are not to be astonished when you shall hereafter see that Man controlling and operating in the busy marts and other grand centres of men. That great Monetary Organisation which you there behold, is an indispensable part of the machinery of governments, and will exist as the necessary Axis of conjunction between the political and the great normal powers of the nations, represented by Industry and Commerce. At the appointed time that Messenger will use the authority deputed to him to establish that Bank; and he will select his stewards, and put them in charge thereof; and he will go in and out, from time to time, regulating its affairs; and he will extend the institution throughout the length and breadth of the land; thence, eventually, establishing a universal currency adopted and guaranteed by the nations of the Earth. As Jupiter of old was represented as holding the thunderbolts in his hand, so shall that Man, whom you there see, hold in his hand, as shafts of power, the material potencies of wealth for the speedy amelioration, advancement, and exaltation of the families and nations of men through the legitimate activities of life. But his prime mission will not be that of a magnate financier, save in that he will be the Trustee of the Lord. Other work is assigned him, and it embraces all departments of the social structures of Humanity.' It was also foreshown, that ere the close of the 19th\* century, that Great Leader would have attained the Zenith of power in his own land; and would, from that national centre outward, wield a potent influence for good throughout all nations; that his own country, under his administration, would become the nucleus around which would be formed the United Nations of the Earth; that this Universal Government would be an indissoluble Union of the several nations of the Earth; the national political rights of the respective nations being permanently secured within the Union of Nations.

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\* This prediction has not yet been fulfilled outwardly; but it may have been so on the spiritual plane. It is not always possible to calculate the time at which impending events on the higher planes can be ultimated in the lower.

(To be continued.)

## Out of the Silence.

SPRING has come! From whence? Out of the silence. All growth, all real development, all illumination, all everything that is worthy comes out of the silence.

LIFE! LIFE!! in all its varied forms of manifestation evolves itself quietly, silently.

You cannot hear the flowers grow, the woods and the forests are filled silently—depleted noisily.

Noise has its uses but it is exoteric, it is manifestation. The living, whispering silence that breathes forth its influences may ultimate itself in a mighty volume of sound and the strength of the silence, unseen, may be gauged just a little by the sense-force of the sound produced but the sound is not the silence.

“Out of the silence” everything comes. God in His Esse is silence in His Existere is “everything that is, is made.”

Love broods silently over the conceived germ, life in manifestation is the outcome.

Mind thinks silently over the waves of truth that lap its shores, and intelligence in manifestation springs into being.

All love, all thought, all emotion, aye, all life, are “out of the Silence.”

When the soul, gliding slow, came to the gate of heaven, “the angels all were silent.” When the same soul would not, by request, enter heaven because others loved were not there but elsewhere, “the angels all were silent.” When the Lord and Saviour of humanity had decided that he was “tired of all this glory too in heaven above,” and declared himself to be ready to go to seek and save the lost because “all are dear;” Well, “the angels all were silent.” Such redeeming loving life comes out of the silence.

While the angels, the Gods, were silent, “Anubis” the watcher, who saw it all, was silent too.

Nevertheless, “Anubis, the watcher,” will “out of the silence” bring forth such things as the silence gives.

Breathings of intense human love clothe the woman with the *sun*, silent flashings of the light of living truth establish the *moon*-foundation upon which the woman's feet may rest. The secretly imbibed knowledges of good and truth form the *corona of twelve stars* which flash from the woman's head. Hence from the stars, from the moon and from the sun with all its flashing but silent colours will “Anubis, the watcher” bring “out of the silence” to readers the thoughts, the ideas, the emotions, the lives, the knowledges received and developed by them who LOVE THE SILENCE.

SILENTIO,

## Causerie Cymru.

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“And he putteth his hand to the plough, and looketh not back, . . .  
and the serpent’s head shall be bruised.”

MARK TWAIN has observed that we are all lightning shod Mercuries nowadays: but Edison thinks that John Bull ought to be excepted as somewhat slow-witted and notoriously unfriendly to new inventions and ideas: witness, and many other examples could be given, the motor car industry in which France long anticipated the present fashionable craze in England. Astrology is of course not a new idea, it is indeed the oldest in the world, but for various reasons which cannot be discussed now, it has suffered an eclipse in England and Europe generally, for over two hundred years. Its revival in the face of a dead weight of malevolent and contemptuous prejudice is not an easy matter. It demands many virtues in its apostles,—energy, perseverance, patience, hope and cheerfulness, the heart of a lion and the skin of a rhinoceros. No weak shoulders are capable of the burden.

The present writer, unsuspecting of coming troubles, began the subject with great enthusiasm in the Autumn of 1893, after a curious symbolic dream on the morning of Saturday, the 26th August, and the purchase, a fortnight later of a remarkable book on Nostradamus, the famous French astrologer, by Charles A. Ward published by Field and Tuer. Saturn was then in trine aspect to Uranus on the meridian of his horoscope in sextile to the ruling planet Mercury in Leo. ‘We poets,’ wrote Wordsworth, who had an uphill task to conquer some small degree of public recognition, ‘in our youth begin in gladness, but thereof cometh in the end despondency and madness.’ I have my hours of despondency, but am not going mad, for it is not shown in my horoscope, but *success* after difficulties, and that at the end of this year I believe, when I have a splendid primary, Moon trine Uranus converse, and early in the following year Saturn again trines the same point with a friendly Jupiter, and other good influences. In that hope I continue to labor at the extremely thankless task to which Providence called me with a sign and later a vision, the memory of which buoy me up in hours of depression.

Astrology, as I understand, is not an occult science; its roots indeed, as with many other phenomena, are plunged in mystery, but its fruit and foliage are obvious enough to the most materialistic intellect which will examine the subject patiently and without prejudice.

I labor now, I confess, not to interest 'occultists,' who have hardly helped me at all, but to conquer if possible the intellectual public outside, and *practical people* if I can get at them: these latter, as several good astrologers have told me, are the only people who will pay for first-class work. Fashionable society, engrossed in Grand Realities of a sensual kind, grudges the very crumbs from its table, to the Lazarus of the Ancient Wisdom, and official Science ignorantly despises and rejects the Corner Stone of revealed Wisdom.

It was not always thus! In every age the greatest minds have revered and studied the Astro Logos; Dante, for example (who is now to the fore in spectacular melodrama), in the Convito, has a long passage in its praise, in which he calls it a *divine* science 'wisest and best and without defect.' The great astronomers Pythagoras, Ptolemy, Kepler, Brahé, Newton, and Flamsteed the first Astronomer Royal, were all astrologers, though the fact, being suppressed, is but little known. All the great poets, Homer, Shakespeare, Milton, overflow with allusions to it. In our own day Kipling's 'Children of the Zodiac' and poem 'The Answer' are purely astrologic. Men of action have also been believers: Richelieu, a statesman of the first order, and Wallenstein, a great soldier, never did anything without consulting the science. Nearer our own time, Goethe was a believer. 'Dante was of us, and Goethe was for us; let the bagmen sneer!'

It is true that Cockney Journalism, the obsequious ape of a Gradgrind Materialism, sees in the Astro Logos nothing but matter for ribald jesting. "Fie on Jenny's case, never mention her!" but to the inner circle Urania is the Wisdom of Solomon 'more precious than rubies,' a *divine* science, first revealed, says Josephus, by the Creator to Adam, the Alpha and Omega of created wisdom. The Journalist knows *nothing* of the future, and ridicules the idea of any mortal being wiser than himself. But the fact remains that there is a Psychic Mirror, in which reflected it is true as in a glass darkly, the seer is at times privileged to see, like Daniel at the feast of Belshazzar, the Hand of God moving on the Tapestry of Mortality. This is not an idle boast, but a sublime truth, as the prediction of the French Revolution in its year 1789 by Albumazar the Arab astronomer, in his *De Magnis Conjunctionibus*, nearly a thousand years before the event, proves. The historical and dated predictions of Nostradamus, too numerous to repeat here, are quite as wonderful.

I had intended to explain the predictions alluded to in the coupon, but as it interested no one, practically, except the Printer (credulous and generous soul), I will confine myself to saying that I can prove every word of it. One detail, however, requires explanation. I did predict the end of the Boer war in June, 1902, about September in the



previous year, to a client, a Mr. George Hunt, whose congratulatory letter I possess. I did it by the progressed Moon trine Venus in my theory horoscope of Kitchener, which I still believe to be correct, and may publish later. Hypnotized, however, by the newspapers, I made another incorrect prediction later to a well-known astrologer, who if he read my advertisement, has possibly an unflattering opinion of my veracity. But the above facts I can prove and so leave them.

'Men needs must love the highest when they see it' sings the poet; but this remark certainly does not apply to prices and the way in which most people spend their money. Mr. George Moore, in a cynical mood, has observed that 'the public is a foul cur, loving offal!' On this we reserve our opinion, but certainly believe that where the object to be invested in is of an intellectual kind, the public resembles John Gilpin's wife, who to her partner's joy, 'although on pleasure bent, was of a frugal mind.' As Ruskin has pointed out, a man may spend vast sums on what he eats or drinks, or in vulgar ostentation, but let him buy *books* with anything but a studied parsimony, and we call him a *biblio maniac*! Having learned this lesson in the school of experience, I started early in the year, a new circular at popular prices, *pour passer le temps* until in the appointed hour, the Sun comes out again and brings me clients who pay in his own generous standard, and not in the depreciated one of the Moon. This circular, however, contained what I believe is an absolute original feature, certainly a courageous one, in a page of predictions extending year by year from the present Summer to the end of 1929. I have just circularized it with manuscript additions and a typed letter to a hundred newspapers of the world—there is safety in numbers, *uno avulso non deficit alter*. I here print the predictions and additions, but in a more reticent form of course: the dates given will be conspicuous to the people named for good and bad, or what is conventionally called bad: it would be invidious now to differentiate them further. When the names are printed in italics, the birth hour is not known to me: occasionally, however, they represent very laborious theory horoscopes in which I have considerable confidence. In two or three cases, as with Leo XIII, and Chamberlain, I disbelieve in the alleged or rival birth hours. One very important prediction in regard to the Emperor of Austria has appeared elsewhere, but I can prove that I had already given it in writing, to several people, including the *Review of Reviews* in January 1902.

I claim to have scored the first prediction given, for on April 13th, at Montrose, John Morley attacked the Government for adding £47,000,000 a year to the national expenditure since the Liberals were in power.

1903. April 13? May, Autumn, and Dec., Mr. *Balfour* in trouble. About now or in Nov. 1905 a National Change. June, Count Mourning. June 27, Mr. *Chamberlain*. Autumn, Armageddon, or the Czar dies. Russia-France attack England-Japan? latter victors. July 11, 16, Isabella, Spain. July 24, Lady B. *Coutts*. August 31, *Empress Eugenie*. Nov.-Dec., Mrs. *Cragie*. May, Duke *Rutland*. Nov., Duke *Buccleugh*. Oct. 11, Nov. 7, *Leo XII*. dies. October 21, King of Denmark. June, *Roosevelt* martial trouble, Oct., also trouble. Aug., Dec., Apr., Aug., 1904, *Kitchener*. Aug., Oct., Jan., Apr, Gen. *Booth*. July, King Portugal. Summer, Victor Napoleon bad, and Oct., 1904. Winter, evil to King Spain, and Queen Holland. Dec., to London.

1904. Jan., evil Emperor *China*. March, Peace with honours: exit Tory government? About now exit *Abdul* and the King of Belgium. Year of change, Russia, France, Turkey and Spain? *Don Carlos*, King of Spain in Spring? April, evil to U.S.A. June, *Phil May*. July, Aug., Irving. Oct., *Macallum More*. Nov., exit *Roosevelt* from power. Nov., King Portugal. May, *Hall Caine*, and March, 1905.

1905. Feb., Emperor of Austria sleeps with his fathers. Feb.. Lord C. *Beresford*. March, Lord *Curzon* of K. June, *Don Carlos*. Aug., Lords *Salisbury* and *Wolsely*, November, Court Mourning. Aug. and Winter, evil to German Emperor.

1906. July, South Africa rises, a bad year follows for King George and Mr. *Chamberlain*. Feb, exit, M. Loubet, *alive*. July, Aug., Mrs. *Langtry*. July, Dec., Duke *Portland*.

1907. June, July, China rises, beware the Dragon's wrath. Nov., *Sarah Bernhardt* (and Oct. 1903.) Aug., Nov., *H. G. Wells*, and March, 1908. April, Lord *Curzon* of K.

1908. Nov., Mark *Twain* tries a joke on Charon. July, Queen Holland. Sept., *Rockefeller*.

1909. June, Lord *Rosebery*. July, A. R. *Wallace*. Nov., M. Loubet. Dec, King of Greece. Oct., Jan. 1910, *Swinburne*.

1910. Aug., Sept., exit German Emperor. Prince Edward. Jan., *Cantuar*. May, *Pierpont Morgan*. Nov., Sir Henry Irving.

1911. July, a National Change. Prince Albert. Jan., King of Spain. Feb., Mr. *Chamberlain*.

1912. July, Duke of *Devonshire*. Dec., King of Italy.

1913. May, Apotheosis of *Whistler*, 'Ut puto deus fio?' Feb., *Marconi*. Jan, March, King of Italy.

1914. March, Reforms in Russia. Nov., Court Mourning.

1915. Aug., Duc d'Orleans. June, Mr. Stead and April, 1916.

1916. Feb., Court Mourning. Spring, King Spain. Jan., July, Mr. *Balfour*.

1921. June, *Rudyard Kipling*. Aug., the *Mikado*.

1926. Aug., Republic in England, in all the Royal horoscopes.

1928. Dec., the passing of a prophet. Psalm xxxix. 4, xc. 12

1929. May, Home Rule Ireland. Dec., *Lord Roberts* meets Nelson. The Rev. W. Baxter dates the end of the world this year, but I don't guarantee this, birth not known!

La Rochefoucauld has observed that in the misfortunes of our friends there is often something that is *not altogether displeasing to us!* I hope therefore, I shall not be suspected of undue cynicism when I confess that I was not much distressed or surprised at the disaster to the Shamrock, though I regret the vicarious victim of superstitious ignorance who was drowned. At the time of the launch the tenth degree of Leo rose on the eastern horizon or Ascendant: the ruling planet is therefore the Sun, who in the ninth house (journeys by sea) is in violent square to Uranus in Sagittarius the ninth house sign, Saturn has just set in baleful opposition to the Ascendant, and Mars retrograde in his fall Libra is applying to the opposition of the Meridian, or angle of honor, not to mention the evil Moon I have already explained. I have never seen a worse horoscope: with a child it would be speedy or immediate death. The first Shamrock had the Moon in the evil eighth house in close application to the opposition of Saturn. The second Shamrock had the Moon near the Head of Medusa in square to Mars rising in the Ascendant; but this last is the worst of all, notwithstanding the flattering auguries made by the aristocratic people who launched it, "on the third week, of the third month of the third year of the century," apparently to court a *third failure!* In this case, Sir Thomas Lipton, in my opinion, deserves his fate, for on the 25th May, 1901, just after the squall which nearly wrecked his yacht, with the King on board, he received from me the horoscopes of Shamrock I and II, with an explanatory essay in which I said I regretted that the horoscope was not one of *success*, indeed so violent in character that I rather expected *a tragic event might entirely stop the race!* Mackinley's death did delay the race for a fortnight. I said I should be delighted to advise him to the best of my ability, for the honor, on a good day for launching any future Shamrock. My laborious compliment was not even acknowledged by his secretary.

Sir Thomas was born at Glasgow in 1850, day not known to me, but Jupiter was then in his *fall* Virgo: an excellent position no doubt for selling jam and bacon, and groceries governed by this sign, but not good for matters ruled by Sagittarius the real dignity of Jupiter, or foresight, prophecy and long journeys by sea or land. I recommend Sir Thomas to stick to his ledger, and not like the *Bourgeois Gentilhomme* attempt graces denied him by nature. *Ne sutor ultra crepidam!* In time he may arrive at a perception of the fact that as Daniel told King Nebuchadnezzar *the heavens do rule*, and that as Solomon said, "there is a time for everything under the Sun," even for launching a boat!

May 2nd, London.

KYMRV.

## Need We Grow Old?

BY MRS. HEIGHAM.

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WE talk much and loudly of the progress of civilization in the twentieth century, as if this were the period of great moral ideas, and we had outstripped all preceding nationalities in the fulness of human development. We plume ourselves as if nothing was, or ever could have been better in the past.

The mind is the source of strength, health, and longevity. People die from lack of force, of hope, and energy, quite as often as from disease and accident.

I observe that not only the pulpit, but the press is careful to punctuate age! No sooner has a man or woman reached the glory of white hair, than he or she is pronounced venerable, even though in full possession of every faculty. Much of this might be avoided, were men and women obstinate in their refusal to grow old. The Greeks regarded man as being in his prime and first manhood at sixty, and a man at a hundred was by no means old, but had reached the period when he could best serve his country by his superior wisdom and intelligence. Old Cornaro at a hundred and three years of age wrote his own memoirs in a style that makes them an *Idyll*, in praise of temperance and manly virtues. The exclamation of the *Marechal d'Estrees* on hearing of the death of the *Duc de Treames*, is in fine keeping with the ground we take. The *Marechal* had reached the ripe age of a hundred and three, while the *Duc* died at the boyish age of eighty three. "I am very sorry for it!" said the former, "but I am not surprised—he was a poor worn out creature, and I always said he would die young."

Many other similar instances I could mention, but this is simply to tell you that our lives are in our own hands, or rather what I mean to say is this, that though our lives belong to God, still with care and attention we can prolong them.

*Flourens* thinks that the natural length of a man's life should be two hundred years—as indicating the period of maturity and completeness, and he divides the several periods of life as follows (which though very well is accepting the period of age rather early): The first ten years of life is infancy, the second ten is the period of childhood, from twenty to thirty is the first youth, from thirty to forty, the second. The first manhood is from forty to fifty five, the second from fifty five to seventy. This period of manhood is the age of strength—the manly

period of human life. From seventy to eighty five is the first period of age, at eighty five the second age begins. These periods all shade insensibly into one another, so that in actual life we can hardly tell where the one ends and the other commences.

Women are far more disposed to accept the idea of growing old than men. Instead of regarding themselves as past enjoyment, because the passage of half a century has perfected their womanhood, they should feel that their second youth has opened upon them.

Work of some kind is an absolute necessity to the strength and intelligence of us all. There is no agent that acts so beneficially on the external surface as exercise of the body, and that kind of exercise which brings into play the varied muscles is undoubtedly the best. The body must be kept healthy, the heart must feel kindly, and the mind must be educated. It is remarkable, yet a well-known fact, that every occupation of the mind affects the body. Indifference robs the face of expression, and gives a dull and glassy look to the eyes, anger marks the forehead with wrinkles, envy contracts the whole face, and sloth renders the movements of the body awkward and ungraceful.

In ancient Greece beauty and goodness meant one and the same thing, and one word sufficed to express both. All nature is clothed in beauty. The modest little daisies that grow in the woodland, the pure white lilies that grow by the lake side, the murmuring brook running ever onward, the snow covered mountain tops, the beautiful green trees in the forest, I ask you are not they clothed in beauty? but greatest of all beauty comes only to woman, and God has intended it so. Has he not given to woman more power than to all other beautiful things?

Our purest, sweetest thoughts are of wives and mothers, sisters and sweethearts. Women make home sacred, lighten many heavy hearts, and cheer many desolate homes. There is a glory of the sun, one of the moon, many of the stars, but only one of woman! Then, woman, why not preserve your beauty? Care for it! Do not destroy it!!! Much human ugliness is caused by an ugly mind, which wrinkles the face with envy, malice, and uncharitableness, and gives a yellow bilious hue to the skin. Noble, generous thoughts, on the contrary, cover the face with beauty, while they elevate the soul above mere mortal clay. Let us cultivate our hearts and minds if we would please those around us. One reminder, however: never try to imitate your neighbours in anything.

Whatever you are, be yourself and yourself only. You cannot be so plain but that you must have some good point. CULTIVATE that one good point until it predominates and covers all the defects you may have. You cannot, also, be so hopelessly, morally defective, but

you must have some redeeming quality. Cultivate that one quality, that one talent, and you will soon reap your reward by feeling that you please those whom you wish to please.

Health is much more easily preserved than regained. Indigestion or *Dyspepsia* is one of the commonest diseases of the human body, and at the same time one of the most difficult to treat. In many cases it is due to a luxurious style of living; the stomach is compelled to receive a very large amount of food, which it is unable to digest, and from being kept in a constant state of excitement is rendered incapable of performing its function. We eat and satisfy our hunger, and think no more about it; and thousands and thousands of people eat and are nourished without even knowing how it is that the food feeds them. They little think of the manufactory inside them that is necessary to make blood out of food—far more curious than the manufactory that makes gas from coal, paper from rags, or sugar from the juice of a plant. They little think that their lives, and the health and comfort of each moment, depend upon the little door of the *Epiglottis* which prevents the food from going down the wrong way; upon the door-keeper of the stomach which prevents the undigested food from going into the intestines, upon the valves in the heart and veins which keep the blood in its right course, and prevent it flowing back.

When the stomach gets weak, we ought to give it less to do! Happily we need less food, as we have less power of digestion. A wise man finds out by careful experiments how much he needs, and takes no more; one ounce more involves a waste of life. The more fruit we eat, and the less we take of any kind of stimulant, the purer will be our blood, and the better our health. The moral salvation of the world depends largely upon its eating and drinking. That is why gluttony and drunkenness are called deadly sins. Intemperance in eating and drinking leads to all kinds of disease. Men and women do well who keep a clear skin, a clean conscience.

Our daily food should be selected and prepared, avoiding any which has entered upon the first stages of decay. The senses of taste, smell, instinct, and appetite are given us as guides in choosing suitable nourishment; nevertheless we err in some degree in every respect, particularly in the taking of food and drink.

We err in quantity. . . . We consume altogether too much. We impair the capability of the stomach properly to dispose of its contents, by excessively overburdening it.

To gorge the system with masses of animal food, or with food which is indigestible, and innutritious, impairs the operations of the mind and the vigour of the whole frame as much as if the quantity of food were deficient.

Beware of indulgence in excess of food, it cramps the energies and enfeebles the mind, the attention wanders uncontrolled, the memory becomes weak and elusive, the imagination dull and spiritless, the judgment erring and feeble. We err generally also in the time of taking food. The brute creation eat when they are hungry, we, when business, pleasure, or mandate of fashion allows, hence arises a fruitful source of that troublesome complaint: Chronic Indigestion. More people shorten their lives by over-eating than by starving, and an unnecessary excess of animal food not only leads to physical disorders but to an irritable frame of mind. Any disturbance in the stomach, such as may result from over-loading or indigestible food, causes irritation which is reflected thence to the brain producing irritation or stimulation of the vessels.

Live with gluttony and brevity.

Live with temperance and longevity.

(To be continued.)

44, Holland Road, Kensington, W.

[The next section of this paper will deal with the beneficial effects of correct breathing.]

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## CORRESPONDENCE.

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### THE NEED OF A NEW OCCULT SOCIETY.

IT is encouraging to find that this idea is taking root. This month I would offer some further suggestions. As an old investigator into Spiritualism I regret to see the amount of fraud in the movement. Where mediumship is sold the temptation is too strong. Many physical mediums have been convicted of fraud, and I fear that many clairvoyants and trance speakers are equally guilty, only it is more difficult to expose them.

Ordinary people are helpless before the expert conjurer. The S.P.R. has, however, shown up many of the methods of tricksters. Yet we know that most of the spiritual phenomena do occur. If our new society is to succeed we must eliminate *money*. We do not want those who *sell* their mediumship, or who want to make it a profession and a *living*. Let us have less of it and let it be genuine. In this mercenary age, when everything is bought and sold, the only thing to do in occultism is to eliminate this element altogether. Another difficulty is, that when we get members of all phases of thought, it is hard to get them to work together. The human mind is essentially narrow, and the more earnest and sensitive the individual the more likely he or she will join *not* to discover truth, but rather feeling that it is already discovered, such persons will want to dogmatise and teach,

As the diplomatist once said "Above all then let us have no zeal." If the society is to live, however we may feel convinced of the truth of our notions individually, we must meet not to dogmatise but to exchange ideas, experiment and compare. The scientific method must be brought into occultism.

Now there is, I believe, another essential, England is "in excelsis" the home of hypocrisy and puritanism. I have heard much of brotherhood and have suffered ostracism from the disciples of the same. It is the good old tale of the Pharisees over again. Let us beware of this, we may copy the Freemasons with advantage. No member should be expelled unless he turns against the laws of the Society. We will not spy into private life. Occult development sometimes produces strange aberrations. As of old the sinner is sometimes nearer the Divine than the Pharisee. The true occultist knows what delusive props are the laws of Society, and the moralities of the Rev. Stiggins; he seeks a deeper law, knowing the awful misery around him. It will also be necessary to keep some of our experiments and conclusions *secret*. The executive must determine this. Though in this age everything is divulged to the man in the street and made "good copy" for newspapers, this is impossible in occultism.

Now I propose to hold a drawing room meeting before the summer vacation, to practically put our ideas into shape. All who will help or attend please address me as below :

DR. TINDALL, A.T.C.L.

63, Biddulph Mansions, Elgin Avenue, W.

[NOTE.—Mr. Arthur Lovell writes that the PSYCHOLOGICAL SOCIETY, 67, George Street, Portman Square, London, W., is already working on the lines indicated by Dr. Tindall. The objects of the Society are :—

1.—To enquire into and foster the study of all matters pertaining to the soul and spirit of man.

2.—To develop the powers latent in man.

3.—To hold meetings, and promote lectures for these purposes.

The Secretary attends on Thursdays from 5 p.m. to 7 p.m. to meet enquirers. I believe the Society has only recently been formed.

N.B.—A meeting to discuss the above proposition will be held on June 22nd, for further particulars see cover.

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### "THE COMING AVATAR."

DEAR MADAM,

I have, to my regret, only this month seen your March issue of "Anubis," or would have sent you these few lines before, I am much



struck by some quotations made in Dr. Berridge's short article headed "The Coming Avatar," in which the purported inspirers of *Hafed* make certain declarations regarding a New Teacher destined to arise in the world during our time. Dr. Berridge says "That a New Teacher has appeared on earth is the opinion of many. Who is he and where has he arisen?" Those who have been brought into touch with the latest spiritual movement in Persia called 'Babism' or 'Behaism' will probably say that the answers to both those questions have been found, for the New Teacher is none other than Abdul-Beha, born in 1844 in Teheran, and on whom the Messianic mantle descended when "His Holiness" Beha Ullah died in 1892. The followers of Beha and his teachings are more generally known to the outside Western World as 'Babists.' The Bab or Gate, born in Shiraz, 1819, appears to have been a remarkable character in everyway, and constituted the Prophet, whose mission it was to prepare the way and proclaim that a specially ordained instrument in the person of a man was about to appear, and give to the world fresh revelations from God. The great Bab was murdered by the Persian Government after having declared the Divinely Inspired one to be Beha Ullah. The present expounder and directly inspired teacher is it is claimed Abdul Beha, a former pupil and follower of the greater Beha Ullah. He lives at Akka, to which frontier town he and his disciples were expelled by the Persian authorities.

The history and details of this extraordinarily interesting community and their religious teachings are well worth studying, and should be noticed by all occultists, for the claim has been made by these three "Great Ones" that the revelations given them by God for mankind will ultimately restore, revivify, and advance all the present existing religious truths, drawing them by the light of this last dispensation into unity and harmony. The claim is certainly a great one, but we are watching the dawning hours, and when one knows that in less than a century there are already several million Mahommedan, Jewish, and Christian followers of Behaism, it would be rash on the part of emancipated minds to give any opinion as to the possibility of final results.

There is a lady in London, Miss Rosenberg, of 27, Albany Street, Regent's Park, who is able and pleased to give any information on this Teacher, as she has resided in Akka and allied herself to the Behai faith. Speaking personally as one who claims to belong to no one particular school of thought exclusively, I can cordially recommend Dr. Berridge to read and hear something of this wonderful religious teaching, while the history of the movement is full of deep interest.

The quotations Dr. Berridge makes from *Hafed*, in which some

of the characteristics are drawn, destined to reveal the new Heavenly Messenger and his surroundings, appear, as far as I can judge, to fit most accurately the circumstances which have surrounded and attended both Beha Ullah and the present master Abdul Beha.

There are a great many points of peculiar significance I should like to outline in regard to some of their religious philosophy, but feel it is more advisable to let all those who desire knowledge seek it from more direct sources. Observations from what I have heard and read incline me to the belief that there exists to-day in Persia a human being who is under direct inspiration from the loftier spheres of the Heavenly World, and that, in the years to come this will be generally known and acknowledged.

J. STANNARD.

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## New Books.

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THE MASTER CHRISTIAN SERIES, by S. A. West, Rock Port, Mo., U.S.A. Price \$5 in currency or service.

"It is not enough simply to talk ; practice is proof, and we should be able to demonstrate our religion and its advantages as we are to demonstrate that  $2 \times 2 = 4$ ."

The series consists of two little books full of helpful suggestions, the chapter on Auto-Suggestion being especially valuable.

The Magnetic Will, and Healing through the laying on of hands are well treated.

The author is bringing out a little monthly magazine called "The Christ."

Many in these days are claiming to be 'The Christ,' but the Master said : "If any man shall say unto you, Lo, here is Christ, or there, believe him not. . . For as the lightning cometh out of the east, and shineth even into the west, so shall the coming of the Son of Man be."

Does not this point to a widespread spiritual illumination rather than to the raising up of a particular individual teacher? In the meantime there must be teachers, and we should gladly accept what they have to give us while avoiding the danger of attributing to them overmuch authority. There are many Christs, and all may become Christs.

THE TALISMAN, a monthly magazine of Practical Idealism, price 4d. post free (see advert). Yearly subscribers may have a hextographed copy of a Talisman each month. Breathing exercises for each month are given.

WHY I DO NOT GO TO CHURCH. C. W. Daniel, 5, Water Lane, Ludgate Hill, E.C. One Penny.

The answer in brief is because the attitude of the churches towards social life, government and war is totally at variance with the teachings of Jesus, on which the Church is supposed to be based.

LIFE CULTURE for March, 1336, Calumet Avenue, Los Angeles, California (10 cents).

Has excellent articles on Physical Immortality and Fasting. Of the latter we are told that those who feast aright will never need to fast. Some people have a tendency to swing from one extreme to the other; and some fasters are, under ordinary circumstances, excessive eaters. The subject is to be continued and promises to constitute a valuable series of articles.

BREATHINGS OF THE ANGELS' LOVE, by James Macbeth; Kegan Paul, Trench, Trübner & Co., Ltd. 2/-.

A book of beautiful inspirations. Every incarnate soul, we are told, has attached to it a guardian Spirit or ministering angel. The author gives us a few communings with his own guardian Angel. Here are a few extracts:

"Thou hast taught me ever to give love without thought of receiving it again. While, therefore, the gift is in thy hands and the love in thy heart, give freely, give largely; for the Lord loveth a cheerful giver."

"Bless the Lord, O my soul, if thou art found worthy to bear the cup of life to a thirsty child; and thou who dwellest within me, bless the Holy name if any of Love's little ones look unto us for their food."

The second part of the book consists of "Stories from Angel Life." Specially worthy of notice are "The Unclothing of the Flesh" and "Let your Light shine before men."

The former is an account of the passing of a soul into the Higher Life, and the latter is a pointed sermon disguised as an allegory on the text which forms its title. A woman stands in the midst of a beautiful landscape, wrapping closely round her a thick dark mantle, all unconscious of the fact that beneath it is a magnificent jewelled robe. A venerable sage draws near and rebuking her, pulls away the ugly cloak. But from force of habit and self-consciousness she draws it on again. Then he sternly says: "Remember, O daughter, my words, and harken to my counsels; for unless thou obeyest the voice of this my strong admonition, in less than a month thou wilt find to thy eternal sorrow that thou hast indeed retained the mantle, but thou wilt have lost the dress." The book is exquisitely got up and breathes throughout the loftiest sentiments of a true mystic.

CONCERNING THE CHURCH OF CHRIST, by James Macheth (Williams and Norgate, price 2d.)

Sets forth in a few brief words a brave, true statement of the false claims of sacerdotalism and reminds us that the Church of Christ is

world-wide, and includes within its fold every human soul wherein pure love dwells, be that soul called Agnostic or Calvinist, Buddhist or Baptist, Methodist or Mahommedan.

ARS VIVENDI, or The Art of acquiring Mental and Bodily Vigour, by Arthur Lovell, 5, Portman Street, Portman Square, W. 2/3 post free.

Ars Vivendi has reached its fourth edition, and now comes out with five new, important chapters on Breathing, Physical Culture, Suggestion, Vril and Symbology. The book forms the first volume of a valuable series on self-development. It is clear and practical and to anyone carrying out its suggestions faithfully worth many times its cost, while even the casual reader cannot fail to gather useful hints.

THE COLOUR CURE, by A. Osborne Eaves (1/6). Philip Welby, 6, Henrietta Street, W.C.

The use of Colour in the treatment of disease and for the preservation of health, is now so general that a treatise on the subject scarcely needs any introduction. This little work is based mainly on the methods of Dr. Babbitt, and well merits perusal. Arrangements have been made with the publishers to supply suitable coloured glasses for experiment. Useful chapters on the influence of mind over matter and on will power are added.

CONCENTRATION, by Arthur Lovell, 5, Portman Street, Portman Square, W. 2/3 post free.

Second edition, enlarged by the addition of a chapter on "Matter and Force," which Mr. Lovell defines as the negative and positive poles of the same thing, entirely refuting the erroneous statement "there is no matter." Objective and Subjective Concentration are defined and distinguished, the need for concentration is insisted on, and one chapter is devoted to the Aphorisms of Patanjali. The volume forms a valuable addition to the Ars Vivendi series.

THEORETICAL ASTROLOGY, by H. S. Green, is the third of a shilling series of manuals being issued from "Modern Astrology" Office, 9, Lyncroft Gardens, West Hampstead.

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