

# OUT OF THE SILENCE.



Edited by ANUBIS, "The Watcher."

6<sup>d</sup>

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

KVMRY does Horoscopes for inquirers: A sketch in the Arabian method, 10/6, a more careful sketch, with reading and some solar primaries, One Guinea, U.S. 7\$; A finished mathematical horoscope from Two Guinea 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.



# OUT OF THE SILENCE.

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VOL. II.

JULY, 1903.

NO. 2.

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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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## A SONG OF THEOS.

### THE REVEILLE.

Shout ‘ Ave Cæsar, ’ ye about to die ;  
Yet for all this, Eterne is Liberty.  
The Martyr’s tears weave rainbows in the sky,  
Touched by the radiance of Eternity.  
Victims have been enow ;  
Their shadows rise victorious from the sod.  
Orbed in magnificence of might they bow,  
Clasp hands, knit hearts, and vow  
Henceforth allegiance to the Twain-One God ;  
The God of each in all ;  
Rending from Earth its pall ;  
Flesh throbbing with delight ; feet all in battle shod.  
Shout ‘ Ave Cæsar, ’ ye about to die ;  
Yet the Arena <sup>risen</sup> ~~erect~~ against the Throne.  
The People’s God ordains Democracy.  
Trumps of Humanity’s release are blown :  
Lives to God’s Life intone.  
There’s ONE amid to lead us through the sea.  
Lo, the INDWELLER outening to embrace.  
Time wakens to God’s ministry of grace,  
The rush, the river-flow of life in glee !  
As uncontaminated Heaven the Peoples shall be free,  
Trump to the reveille !

May 17th, 1903.

THOMAS LAKE HARRIS,

## The Coming Avatar.

By E. W. BERRIDGE, M.D.

(Continued from page 17.)

(II.) "The New Humanity foreshadowed in my vision of February, 1868, has, since the occurrence of that vision, been repeatedly explained to me by the same supernatural intelligences who made the visitations and revelations reported in my former letter. In these explanations, which were first dimly made in 1869, and again in 1870, but were made unmistakably clear in 1871, it was shown that 'the New Humanity arising out of the Old,' was simply the spiritual development of certain men and women and children who were now living, and of others who would hereafter be born upon the Earth: that this development would be the full and complete unfoldment of the Inner Life, and the consequent spiritualization of the entire organism; whereby all impurities of the flesh would be expunged, and all inequalities of the members, and all irregularities of the functions, and all deprivations of the faculties, and all deformities whatsoever, would be wholly adjusted, even unto the perfection of the human body; thereby enabling the Soul, in full regal right, to reign supreme throughout its kingdom, the organic body; which, in this completeness, would not only be possessed by the aspirations, but would have become fitted to meet the requirements, of the pure and holy Jesus of Nazareth, enunciated in the words, 'Be ye therefore perfect, even as your Father Who is in Heaven is perfect.' And, as that New Humanity would necessarily create new and exalted circumstances for itself, within these new and superior conditions, would that prophetic prayer also become possible of fulfilment, as it never yet has been: "Thy Kingdom come, Thy Will be done on Earth as it is in Heaven.' Startling as must be such announcement, it was revealed to me that all mankind could not attain this New, this Higher Life, also that this Higher Life was not a mere evolution, in the sense of an expanded culture of the moral, or the intellectual, or even the religious life that already exists, which may be called emphatically an external life throughout; but a distinct beginning of a spiritualization, and consequent spiritual life, such as does not exist at present, and of which we have no record as ever having existed on this planet before: the evolution of the Inner Life, no other than the unfoldment into actual life of that spiritual power which Jesus of Nazareth signalled



when He declared, 'Behold the Kingdom of God is within you.' That, like the Adamic life, it would begin with one man and one woman; that also, as at the Adamic period, the Adamic life did not all spring from or through one man and one woman, but was embodied at various points; so, when the regeneration of one man and one woman would have occurred in one part of the world, that glorious event would be followed by the regeneration, that is the spiritualization, of other men and other women, almost synchronally, in other parts of the world: It was shown that the elect, as well as the disqualified, for this the Highest Life on the mundane plane, would be found in all grades of society, from the throne down to the poorest hearth, both inclusive; irrespective of being within or without any known or acknowledged church; that these spiritual regenerations or unfoldments would be severally attended by a congress of potent ministering angels, who would supply all needful chemistries and skilful manipulations whatsoever, for any and all operations that should become necessary for purifying the flesh, for adjusting all inequalities of the members, all irregularities of the functions, all deprivations of the faculties, and all deformities whatsoever, of any part or parts of the body: that the deaf, the dumb, the blind, the halt, and the bed-ridden, would in many cases be taken and made whole, and thence become spiritually exalted: that the dwarf would reach his or her full stature, and that the idiot would be unfolded to full perfection of his or her faculties: that the gates of the dungeon and the lunatic asylum would be thrown open for the outcoming of the multitudes of the men and the women, now socially condemned and mentally benighted,\* there immured: that those of the elect who had advanced to hoary age would be rejuvenated, the dim eye made bright, all wrinkles smoothed away, and the whole body re-quickened in the full potencies of the spirit; the grey hairs remaining indicative of the long sublunary life, but now become radiant as a crown of glory to the righteous. All are the children of God; therefore God, the Father, knowing the heart of all His children, be their respective rank what it may, whether king or queen or subject, whether master or servant, mistress or maid; the one would be left and the other taken, according to his or her ripeness for spiritualization, irrespective of political or social rank; that, within the ranks of the spiritualized, marriage would be a true conjugal union, reverently sought, and known to be necessary, as well as insuring mutual spiritual strength and advancement; that the one woman to the one man would be recognized as the fixed law in the harmony of nature; the man being the lord, and the woman the queen, within the sanctities of

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\* Men and women incarcerated by despotic rulers for seeking their constitutional rights; or by agnostic physicians for possessing psychic gifts.

the family; that the progeny of those spiritual marital unions would be spiritually begotten, starting life with the blissful heritage of the exalted ethical and spiritual proclivities of their parents; that the full and complete equality of the sexes in all political and social respects would become universally acknowledged. It was made clear to me that those spiritual regenerations would begin before the close of the 19th century: that as the effete and corrupt elements presently existing throughout all the nations would rapidly precipitate revolutions and disorganisations; those great spiritual forces would gather to themselves the best of all the elements that were remaining in humanity, focalise its strength, energise its faculties, inform its intelligence by higher insight; and, unconscious as the subjects of this spiritual activity might be, those grand agents would work so rapidly and extensively, that while existing dynasties and governments were falling and crumbling simultaneously, amidst all that political and social disintegration there would be existing, though unknown and unsuspected perhaps, those who had been thus spiritually prepared; who would be found to embody those regenerated forces, and who would indisputably become the first representatives of that New Life, the New Humanity; and who would be found in such numbers that a new and adequate constituency would soon appear, fully fitted to control the surging elements and take possession of the situation; and who, from out the *debris* of nations, would formulate, establish, and maintain a perfected system of political, social, and religious government throughout the various nations of the Earth; first separately, and then eventually unite all nations into One Grand General Government of the Nations.

(III) It was shown that upon the opening of this New Era, human society would be made up of those prime divisions which may be symbolized by the three terms, Democracy, Aristocracy, and Hierocracy. Each of these sections would be more clearly defined than they are now; not in the sense of castes, but in the sense of attributes. The significance of the first two are already sufficiently well known: the other will be discerned as being the power of spiritual attributes belonging to, and distinguishing those who would constitute that section of the organic body-social designated Hierocracy: that in this New Era, life would be prolonged to the spiritually regenerated; yet that, by the law of influences, through the presence of this New Humanity on the Earth, those not so spiritually regenerated, but living the external, moral, and intellectual life, would also, in measure, \*become longer livers; length of life being then, more

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\* Statistics show that of late years the average duration of human life has increased. Centenarians are becoming almost common,

than now, discerned and valued as a pregnant blessing : that the elect, the Hierocracy, being the supreme, would consequently be the governing class ; and that this Hierocracy, by virtue of their spiritual exaltation, would be in direct intellectual communion with the Angels of Heaven, for the common good of all Humanity : that there would be among the spiritually-exalted those who would be capable of transportation ; that is to say, certain of the Hierocracy would have such a preponderance of certain chemistries in their respective make-up, that they would, with comparative ease, become subject to given biological laws, which superior angels, acting in conjunction therewith, could and would so exert upon them ; when, for sufficient purposes, in the exigencies of Heaven, those angels would be commissioned to employ those denizens of this the mundane sphere, as to cause them to appear now in one and then in another part of the Earth, their bodily transit being accomplished with what might well be called electric speed.\* But here a tocsin must be sounded. It was also shown that the spiritually-regenerated would not all excel in purity ; but that the subtle spirit of evil would proclaim its presence in the hearts of numbers of the elect from time to time ; producing fermentations, yea even convulsions, in the body, politic and social : but that this antagonistic and corrosive spirit would not be able to consolidate itself in any organisation, nor predominate to any serious extent. It was also shown that the regenerated were not secure from retrogression : that many would slide back ; and that such could become so corrupt and polluted as even to lose the spiritualisation of their faculties, and thereby lapse and become immersed in the denseness of materiality ; and thence sink to greater depths of darkness, even in this life, than would the perverse amongst those who had never attained spiritualization. But it is not to be understood that by the backsliding of the elect, or the lapsing of any soul, it is meant that they are thereby eternally lost. There is no permanent reprobation in the sense of perpetual or everlasting alienation from God, the Father. Every spirit endowed with the power of an endless life has gone forth from the Father, and can never wholly eradicate or slay the essential nature derived from its paternity. It is the mission, aye, the destiny, of every soul finally to attain exaltation : but ere that glorious end shall have been achieved, the spirit may have risen and fallen back many times : yet, however frequently this fall may occur, whether in the mundane or super-mundane spheres, the deathless †spirit will eventually make its calling and

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\* If this results, it is more likely to be through the evolution of the Adept himself, than by spirit-control.

† That is, the inmost seventh principle, the soul-germ, or fay-soul : this is immortal and indestructible, even if the exterior six principles have to be disintegrated in the second death, prior to reconstitution.

election sure. It was to this end God, the Father, constituted the soul an entity, and sent it forth to traffic with matter until it should have perfected itself for a life of perpetual exaltation, returning to Him from Whom it had gone forth; even the Supreme Father and Mother God." (1876, xi, 85-90.)

(To be continued).

## THE UPWARD TENDENCY.

AN IDEA.

A little stone upon the ground  
 That could not breathe or move,  
 Dreamt inwardly :—" Ah would I were  
 A flower—that grows above."  
 The Flower rooted deep in Earth,  
 Immovable—outbreathed  
 Hope's tendency :—" Oh shall I e'er  
 Be bird—with wing unsheathed—"  
 The bird and beast that roam at will  
 And watch man's work and way,  
 Cried yearningly :—" Oh would that we  
 Might human be—some day."  
 And human beings—feeling God  
 Through all His works outshine,  
 With heart and voice for ever pray  
 " Oh ! would we were divine !"

BLANCHE ERYL.

THE legend of St. Jerome takes up the prophecy of the millennium, and foretells, with the Cumæan Sibyl, and with Isaiah, a day when the Fear of Man shall be laid in benediction, not enmity, on inferior beings,—when they shall not hurt nor destroy in all the holy mountain, and the Peace of Earth shall be as far removed from its present sorrow, as the present gloriously animate Universe from the nascent desert, whose deeps were the place of dragons, and its mountains, domes of fire. Of that day knoweth no man; but the Kingdom of God is already come to those who have tamed in their own hearts what was rampant of the lower nature, and have learned to cherish what is lovely and human in the wandering children of the clouds and fields.—RUSKIN. "*Our Fathers have told us.*"



THE SYMBOLS OF  
The Square and Circle,

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

By "LIGHT." (*continued from page 9.*)

32.

THE only semblance of the secrecy attached to the Mysteries, and to the Symbolic Signs, consisted in the fact that the strictest order and sequence were most reverently and diligently observed by the Masters and the Brethren in their inculcation and enforcement. The Truths of the Universe were not indiscriminately or prematurely taught to the Neophytes and Initiates. They followed the universal rules of education, "line upon line, precept upon precept, here a little and there a little"; in the same manner as the higher mathematics, and advanced classics, or sciences, are not taught in the lower schools of our modern colleges of education.

33. The Neophyte required to be carefully educated up to the requisite standard of knowledge and development, and to be tested in each Step and Degree of the Square and Circle, before the stupendous Verities and Powers of the Greater Mysteries could be entrusted in his possession, and he could attain to Adeptship.

34. It is a simple axiom of common life that to place the knowledge of chemistry or dynamics in the hands of young students inexperienced in the hidden powers of the forces these sciences deal with, is as dangerous as to place a box of lucifers in a child's hands as a plaything.

35. Therefore, whilst the general principles of the Mysteries were taught, publicly and unreservedly, in the Schools of the Masters, and to the youngest children, and Neophytes (the Primitive Human Family living *in the spirit of the Mysteries*), none of the attainments and degrees of Power and Capacity, embodied in each Mystery, could be acquired until the Neophyte, or Initiate, had developed, in his nature and constitution, to the threshold of each Degree in its order, and was capacitated to be initiated in that Degree.

36. At a certain Age in the past history of the Evolution of this Planet, there came into existence, in the course of organic and human development, a Family of Beings who were called Adam, or the Nephelim (Cloud-like men). They came forth from the earlier types

of the elementary Human Species, which had evolved in successive stages of development, from the highest species of vertebrate animals, that had ascended the scale of Evolution in slow and gradual stages of development.

37. The Evolution of the Adamic Race was not the work of one generation or epoch of generations. They passed through many transmigrations and transmutations of species, before they attained to the noble and glorious state of Nature that won for them, among the lower races of mankind, the name of Nephelim, and which rendered them worthy of the title that was given them in the Square and Circle, of "The Sons of Elohim"—a title which, as will be explained to the Disciple of the Cross and Serpent, was literally and generically true.

38. Owing to certain scientific reasons, the constitution of the Planet only reached its perfect condition when the Human Race had arrived at the Perfect State of Human Constitution, as the shell of a snail is only perfectly formed when the creature that inhabits it is fully developed. But when the Adamic Race evolved from their progenitive parents, and the Family of Adam, or the Sons of Elohim, rapidly filled the whole Earth, they brought with them all the benign influences and powers of their perfect natures, that produced marked changes in the constitution of the Earth's body.

39. As when a barren country is peopled by a colony of civilized people, the soil is made fertile and productive, and the whole aspect of the country undergoes a beautiful and beneficent change, so, only in an infinitely higher degree, the whole Earth entered upon its highest degree of perfection and fruition when the Adamic Race occupied its surface, and poured into it the divine essence of their Spiritual natures, and exercised the Divine Wisdom that they possessed from their Oneness with the Universe, and with Jehovah, the Supreme Centre of the Universe.

40. The Earth was then the greatest, the noblest, and the chiefest of all the Planetary Spheres, as she originally was, and titularly is, the Mother of the Cosmic Universe.

41. At the time of the Perfect State of the Adamic Race, the conformation of the Earth was more ethereal than it is at the present time, and was greater in volume and magnitude than in its present state of contraction and material corruption.

42. And the first appearance of the Cloud-like Men, or the Sons of Elohim, caused the Earth rapidly to assume the perfect grace of form and texture that raised her once again, in the rolling Aeons, to the title of Queen of Heaven, and made her fit for the habitation of the Race of Adam, the highest Development of the Microcosms in their Evolutionary Ascent to the Constitution of Elohim.

43. In future Books the Writer will reveal the Truth taught in the Cult of the Cross and Serpent, that will give the full scientific account of this subject. The present pamphlet is only to present a brief and concise introduction and statement of the Truth, that will hereafter be more exhaustively treated.

44. In the times of the Adamic Race, the Symbolism of the Square and Circle originated upon the Earth, during the present Aeonial Cycle of the Planet's history. For it should be understood that the Planet which we are accustomed to call the Earth has a history that cannot be computed in numbers of years. The present Cycle of her existence being only one of innumerable Cycles.

45. Concerning the History, Origin, and Constitution of the Planet, her relation to the Universe, and her position among the Planetary and Solar Spheres, the reader is referred to the forthcoming books elucidating fully the Cosmogony of the Universe.

46. Among the many Symbols that were in use in the Adamic Period, and have been handed down to our own time, though shorn for the most part of their original significations, are the two Symbols which it is the purpose of this pamphlet specially to elucidate, the Symbol of the Square and Circle, and the Symbol of the Tau and Circle.

47. It will be seen later that the Symbol of the Cross and Serpent is one of comparatively modern date, though the story of its origin and true signification is entirely lost at the present day.

48. The Symbol of the Square and Circle  $\oplus$  is the Symbol of the Perfect Microcosm. First it represents the Universe, or Macrocosm; secondly, it represents Jehovah, the Central Microcosm and the Father of all Microcosms; thirdly, it represents Elohim or the Sons of Jehovah (the Spirits of Normal Mankind arrived at a state of perfection), and fourthly it represents the Masters of the Square and Circle, who have arrived at the state of Cosmic Perfection and at the Vestibule of the Temple of Elohim.

49. Concerning the nature of the processes by which the Microcosm rises from the Original Embryo to the Constitution of Elohim, the reader is again referred to the books which deal with this important subject, when they shall be published.

50. The signification of the Square and Circle is the simplest and most sublime of all Symbols, yet there is no end to its depth of meaning, to the profound philosophy and scientific wisdom that underlie this simple Emblem.

51. It is composed of Two Figures, distinct, but indissoluble;—the Square + and the Circle  $\odot$

52. The Circle, with the Point in the Centre, represents Jehovah, the Centre and Source of all Microcosms, or Cosmic Beings, from the Universe, as a Whole Microcosm (otherwise the Macrocosm), to the

simple homogeneous Cell of Ether, that is the first Embryo of a Microcosm.

53. The Square within the Circle— $\oplus$  represents the Microcosm in its perfect state of Cosmic Development, raised to such by the Degrees of the Square and Circle—the final Course of Development following upon the long course of Evolutionary Development that lifted the Cell upward, from Stage to Stage in the Ascent of Evolution.

54. The Square is a figure that consists of Four Right Angles, whose sides proceed from the Centre of the Circle, and form two diameters of the Circle, bisecting one another, N,S,E, and W.

55. This Figure represents the Perfect Union of the Four-fold Nature of Man with the Centre and with the Circle, by which union Man derives his Being, his Life, his Constitution.

56. It represents also the Perfect Equilibrium of the Four Natures of Man, and their Perfect Harmony with one another, in their individual and collective Union with Jehovah and the Universe.

57. This Figure has many significations, and relates to the Cosmogony of the Universe, the Sciences of Astronomy, of Physiology, of Psychology, and of every other Science that deals with Life and Being.

58. The Symbol of the Square and Circle is applicable only to the Perfect Man, or a Master of the Square and Circle. Only in the case of a Master are the Four Natures perfectly equilibrated, and in perfect correlation with the Centre, and with the Universe.

59. In the Adamic Days, the Adamic Race were a Species distinct and separated from all Races belonging to the Human Family. They were forbidden to intermarry with any of the inferior species.

60. The Children of the Adamic Race were, pre-natally, born of Elohim, and terrestrially of Adamic Parentage. They were educated in the Truth of the Universe from their earliest infancy, following the course of Discipline and Training in the Divine Order of the Square and Circle.

61. Gradually they were trained and developed, and were initiated as they grew up, in the Wisdom of Jehovah, in the Mysteries that appertained to the Degrees of the Square and Circle in their order.

(To be continued.)

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[“Light” writes on page 6, “The very term ‘Mystery’ signifies a *Matter revealed*,” though now “its general use is to convey the *exact opposite of its true etymological and original meaning*.” According to Liddell and Scott’s Lexicon, *musterion* signifies a secret doctrine; *mustes* is an initiate, and *muco* means to initiate into the mysteries. All these words are derived from the root *muo*, which signifies to close or be shut. The statement of “Light” seems hardly in accord with philology. Furthermore, on page 9, he calls our earth “the mother of the cosmic universe.” The doctrine of scientists, to say nothing of occultists, is that the Sun evolved the earth and other planets of our solar system. Will “Light” kindly explain? Perhaps I have misunderstood him. E. W. BERRINGER, M.D.]

## A Brief Sketch of Behaism.

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“ Watchman, what of the night ?  
The dawn is at hand.”

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**M**ANY believe that we of this century are witnessing the Dawn of a new Spiritual Epoch, or Era. This is in harmony and accordance with the teaching of the New Prophet of the East—Abdul-Beha, the Master—as he is called by his followers, known to the outside world as Abbas Effendi.

The Light of the Spirit is once again shining forth from that land which may in the highest and deepest sense be called the Holy Land—for have not its holy fields been trodden by the feet of those Great Ones inspired of God, from the time of Abraham, Elijah, and Jesus of Nazareth, until now, once more, in this century of ours, “ those that sit in darkness have seen a great light.”

A prisoner, confined within the walls of Akka (or Acre, to use the name most familiar to the people of the West), by the order of the Ottoman Government, dwells this great Teacher—by birth a Persian, but now a subject and prisoner under the Turkish Government on account of his religious views, which are considered to be subversive of, and antagonistic to, the Mohammedan Faith.

In order to make these statements intelligible to those of my readers who have not before heard of this great religious movement which is flooding the Eastern Countries with new light and life, it will be necessary for me to give a slight sketch of its history.

In 1819 in the town of Shiraz, in Persia, a child was born named Mirza Mohammad Ali.

His father, who was a woollen merchant, died while the child was yet an infant, and he was brought up by his maternal Uncle, Hadji Mirza Seyed-Ali, of Shiraz. The boy was given the ordinary education of a Persian youth in his position, but from childhood, M. Ali-Mohammed was renowned for his piety and virtue, his courteous manners, and the beauty of his person.

When this young man attained the age of twenty-four, he announced to some of the principal men of learning and virtue, that he had been chosen by God as His Messenger—and from that time he assumed the title of “ Bab ” or door—by which name he became generally known, and he is now universally referred to as the Bab.

He became the forerunner and first founder of a great religious movement, which we believe is destined eventually to revolutionize the Western World, as it is now reforming the East.

From the moment of his announcement of his mission he obtained a hearing, and in a short while a very large following, both amongst the most cultivated and learned of his countrymen, as well as amongst the common people.

The rapid spread of his teachings began to seriously alarm the more fanatical portion of the Persian Mohammedan teachers and priests, and through their instigation and intrigues he was at last seized and thrown into prison, and finally shot at Tabriz in July, 1850, A.D., just six years after he had declared himself.

The Mullahs were determined, if possible, to utterly stamp out what they considered to be a dangerous heresy, and therefore they imprisoned and executed all of the leading Babis as they were called, upon whom they could lay their hands.

The Bab's doctrines were simple; he taught a pure faith in the One God, inculcated a high morality, and declared that women were to be considered the equals of men, this last being a point of vital importance to the East.

He appointed eighteen chief followers or disciples, one of whom was a woman—the far-famed and beautiful Kurru t'ul Ayn—the Joan of Arc of her age and country—who finally suffered martyrdom for her faith about a year after the Bab's death. He called these disciples "Letters of the Living," he himself forming the nineteenth of this sacred hierarchy:—for throughout the writings of the Bab the number 19 is considered to be especially sacred.

I must not omit to say that the greater part of the writings and teachings of the Bab referred to a coming Great One, "He whom God would manifest," who, he prophesied, would declare himself nineteen years after his own mission. He constantly exhorted his followers not to reject this Great One when he should appear, as has been the custom of former religions on the advent of a New Prophet.

Two years after the Bab's death in 1852, a young fanatical Babi, —of whom it is sometimes stated that his mind had become unbalanced owing to his Master, a Babi, being executed for his faith—shot at the Shah with a fowling piece loaded with buck shot. He was at once seized and put to death with horrible tortures, but his unfortunate act gave the Mullahs a pretext for their reiterated statements that the Bab's teachings were not really religious, but political and dangerous to the government.

All the leading Babis were seized, imprisoned, and many of them put to death, and then commenced that terrible time of persecution,

torture and martyrdom of the Babis, of which there can scarcely be found a parallel in history.

The number of these martyrs for their faith is estimated at from 30,000 to 50,000 souls—men, women and children. Among the leading Babis then seized upon was one whom the government regarded as a chief leader of the movement. He was a wealthy Persian Noble called, on account of his benevolence and goodness, “The Father of the Poor in Teheran.” He became afterwards universally known by his title of Beha-Ullah (*i.e.* “The Glory of God.”)

Beha Ullah was confined in a dungeon with a thick chain about his neck, attached to five or six other prominent Babis, for a period of four months. The government, at the end of this time, being entirely unable to substantiate any charge against him, released him, after having confiscated most of his property, and banished him with his family and a few followers to Baghdad, outside the borders of Persia, and under the Sultan’s Government. In that neighbourhood he remained for about twelve years—until the Mullahs again becoming alarmed at the amazing spread of the Babi Faith, through their intrigues and misrepresentations, persuaded the Sultan’s Government to summon him to Constantinople. He set out for that city with his family and some of his immediate followers in April, 1862.

Before starting, Beha Ullah encamped for twelve days in the garden of Najib Pasha, at a short distance from Baghdad; and there he announced to his eldest son, the Master Abdul Beha, (*i.e.* Servant of God), and four of his chief followers, that He was the Manifestation, the Coming One, of whom the Bab had prophesied. On comparing the dates, his followers found that he had made this declaration on the last day of the nineteenth Mohammedan year after the Bab had declared his mission. After Beha Ullah and his family and companions had resided for some months in Constantinople, the Ottoman Government banished them to Adrianople, this city being selected chiefly on account of its remoteness from Persia.

There they lived for three or four years—the faith and teaching constantly spreading—until in 1868 A.D., they were once more banished, and this time to Akka. The immediate cause of their removal was on account of disturbances which had been created amongst the believers, by Sub-i-Ezel, a half-brother of Beha Ullah, who endeavoured to claim the leadership of the Faith, and to displace Beha.\* Akka was chosen as the place of exile because it was a

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\* It has been frequently stated in the writings of Prof. E. Browne, that Sub-i-Ezel was the fourth of the Bab’s ‘Letters of the Living’—but this was not the case. The mistake arose through his being called the 4th Mirror or Power of one of the Letters of the Living.—E.J.R.

fortress, and the chief military station in the Northern part of Palestine, and it was the prison to which all political suspects and criminals of the worst type were sent.

It was extremely unhealthy, and no doubt the authorities hoped that these poor exiles would not long survive their confinement within its walls.

For two years after their arrival in Akka, these poor sufferers were confined in *two rooms* in the Barracks—being about 75 persons, men, women and children. The charge to the Governor of Akka stated that they were murderers, anarchists and thieves—and that they must be allowed no liberty or concessions of any sort. After incredible hardships, and the death of the Master's younger brother, Beha-Ullah, with his family, was at last permitted to occupy a house in the town of Akka. There he was confined in one room for nine years. Finally, through the beauty and nobility of their lives, they won the respect and sympathy of the successive Governors of Akka, and were gradually allowed to become, as it were, prisoners on parole, and to reside anywhere within a radius of about eighteen miles.

After this, Beha-Ullah lived part of the time in a house situated within a short distance of Akka, called Beh-je—and he also frequently stayed on Mount Carmel close to Elijah's cave, as well as residing for some months in Haifa.

He departed this life in 1892, at the age of 76, in full possession of all his faculties and powers.

Before his death he told his followers both by word and in writing, that after his departure they must turn their faces towards the "Centre of the Covenant," the Greatest Branch—his eldest son, Abdul Beha—who was one with Himself.

At the end of January, 1901, it was my great privilege to visit the Master, who was then living at Haifa,\* superintending the construction of the building upon Mount Carmel, commonly known as the "Tomb of the Bab"—but which is destined to become the resting-place of the Body of the manifestation, Beha-Ullah, as well as that of the Master himself—and to be a Temple and Meeting-place for the followers of this faith.

It is impossible for me now to attempt to give any detailed account of the teachings of these Great Prophets.

The only point I am able to touch upon is the primary object and aim of the present Manifestation of the Light of the Spirit. It is (as was constantly stated by the Manifestation Himself) to reconcile

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\* Some three months after my visit he was again confined within the walls of Akka, by order of the Ottoman Government, as I have before stated,



and join into one, all the peoples and religions of the World. The Foundation of the teaching is that all the Prophets are Manifestations of the One Divine Light, the One Holy Spirit of God—and are therefore *one* in Essence—though their teachings may appear to differ in detail, owing to the varied state of advancement of the peoples and nations to whom they were sent.

The Master constantly compares the Great World-Prophets to pure and perfect Mirrors—capable of reflecting nothing but the Attributes and Glorious Perfections of the One True Unity—the Divine Sun of Suns.

Our watchword may be considered to be Unity Brotherhood and Love.

I will close this short article by quoting a few beautiful words from a recent utterance of the Master Abdul-Beha.

“If the hearts of the people become void of the Divine Grace—THE LOVE OF GOD—they wander in the desert of ignorance, descend to the depths of ruin, and fall to the abyss of despair where there is no refuge.

“Let the beloved of God . . . agree with and love one another, nay, rather let them love all the people, and be willing to sacrifice even their lives for one another.

This is the Path of El-Beha.

This is the Religion of El-Beha.

This is the Law of El-Beha.

He who has not this, has no portion with El-Beha.”

ETHEL T. ROSENBERG.

Time was we stoned the prophets age on age,  
When men were strong to save—the world hath slain them,  
People are wiser now—they waste no rage,  
The prophets entertain them!  
In this our world.

(CHARLOTTE P. STETSON, Boston, 1898.)

Let who will labour and agonize for the sake of a new truth, or a newer and purer form of an old one, there will always be those who will stand aside, and coldly regard if they cannot crush, the struggle and the heart-break of the pioneers, and then will enter into the fruit of their labours, and complacently point in later years to the advance of thought in their time, which they have done nothing to advance, but to which when sanctioned by time and custom, and the populace, they will *adhere*,

MARY CHOLMONDELY,

# Through Life's Chromospheres

A NOVEL

By WILLIAM HEALD.

*Continued from page 131.*

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"YOU had a remarkable inspirational moment as we stood gazing upon Mont Blanc, which gave utterance in equally remarkable words, Miss Edwards."

"What do you refer to, Mr. Sphaera? I had an inspirational or an animal instinctive annoyance I remember." "Cannot you recall your description of the colours and the changes?"

"Not particularly. I am afraid the subsequent annoyance which caused me to leave you so abruptly dulled my perceptions of the moment before and I do not, as yet, appear able to re-produce the imagery that had been presented to me."

"Your remarks, Miss Edwards, were so striking that each expression possessed my mind so strongly that I am not likely to forget. You exclaimed—it was an inspirational exclamation—"Note particularly that while the other colours appear to undergo distinctive changes, the Dark Red and the Black Angles appear to remain stationary." These words had scarcely escaped your lips, when a striking change took place even with the Dark Red and Black. A change which you described thus, "Look! Did you notice that effect? It appeared to me as if the Black Angles turned to a Light Brown—somewhat Buff, rather,—and they seemed to become phalanxes of soldiers."

"As I," resumed the minister, "also saw the same effects, and the others who were present did not, I have deduced that herein we have the key to the situation, the solution of the problem."

"Excuse me," the minister's companion chimed in, "what you are saying is deeply interesting, but, at present, I am not so wrapped up in the subject that it, as a kind of covering, keeps out the cold. I am feeling a little chilly and we had better go indoors to resume the investigation there."

"Please pardon my thoughtlessness, Miss Edwards,"—a slight disappointing ring in his tones—"I was oblivious to sense effects and had, in a certain way, even forgotten you, but certainly, any physical needs of either of us not once entered my thoughts. Do you not think, though, it will be better to pace the grounds and continue the subject out of doors? The opportunity to do so indoors might not be ours."

"As you will, I am certainly interested enough to have no wish for the subject to be postponed for another day."

Side by side they walked the garden paths round and round, scarcely noting others who sat on the different seats they passed and re-passed. Miss Edwards remained absolutely quiet; and "Will Sphaera," as his friend had called him, explained his theories of the phenomena of the Colours with an earnestness which proved that he believed every word he uttered.

"As already implied," he resumed, "I am convinced that WAR is forecasted by the phenomena.

As *you* saw the change to "Buff" and "phalanxes of soldiers" first, and my mind only responded to your mind and saw plainly your mental picture, the country where the contest will be will be yours and not mine. That my country will be the aggressor is suggested to me by the annoyance caused to you immediately on your exclamation by a personal friend and fellow countryman of my own.

That the war will be declared within three months' time was deduced from the threefoldness—broken—of the Black Angles, and at the moment of my noticing this feature I saw the moon hanging in the heavens 'like a washed-out rag.' Hence, within three months. Afterwards the threefoldness became more complete and the phalanxes of soldiers were in THREES, from which I deduce that the war will last three years within about three months, and the terrible destruction thus suggested assures me that it will be a war carried on under difficult conditions, as if much of the fighting will be of guerilla nature, and thus I picture mountain passes, kopjes, and feel the war will be a "Transvaal War." I do not see that your home at Port Elizabeth is likely to be affected much in a direct way by the war, but I deduce that indirectly the home will be greatly affected. From colours I now observe, an unhealthy looking dark green with three rows of double-striped black running horizontally to each other—two in your family will be considerably involved by the war, and some astounding experiences will come into the lives of these two." The young man here ceased talking, and a troubled feeling took possession of his whole nature. Miss Edwards looked up at him in surprise, and instinctively they both stopped, and by some strange, occult fascination, looked fixedly into each other's eyes.

The light of the moon fell directly upon the eyes of the lady, and the young minister started back, passed his hand over his forehead and said solemnly, "Miss Edwards, your father, yourself and I will have some exciting experiences connected with the scenes of carnage, either together or apart, and the solution of some great problem will, in the approaching Transvaal war, be discovered. Excuse me saying it, Miss Edwards, I saw this in your eyes."

The subject seemed to be brought suddenly to an end. Neither the young minister nor his companion felt inclined to say another word thereon, but each felt instinctively that the prophecy would be fulfilled.

"It is getting late, Miss Edwards, and I must apologise for monopolizing your interest, time and presence for so long." They had now entered the hotel together, and in the hall they bade each other "good night."

*(To be continued.)*

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## Need we grow Old?

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BY MRS. HEIGHAM. *(continued from page 27.)*

WE breathe in the air every instant: and feel that we should die if we did not do so, but very few of us know why we breathe, and what it is in the invisible air that sustains the life and warmth of the body.

What would become of us if it depended upon ourselves to direct all these movements within us?

If the heart waited for us to make it beat?

If the lungs ceased to breathe or we forgot to stretch them wide to receive the air?

Try and move your arm backwards without stopping as fast as your heart beats—70 times a minute! and see how soon it will begin to ache and grow tired and you will be obliged to leave off; and yet the heart, although it is made of the same kind of substance as the muscle that moves the arm, never tires day or night.

It is left to ourselves to move our limbs as we please, because life does not depend upon their motions; but if we had to guide the motions of those parts on which life does depend, would life itself have any value for us?

Could we turn our thoughts for a moment to anything else? Could we help one another; or do the work which it is our duty to do, or enjoy the blessings that are given us to enjoy?

And yet what is the wonderful hidden power which keeps all in motion?

We call it life but We cannot tell what life is; we only know that it is a gift from God, and that "in Him we live and move and have our being."

It has not been left to ourselves to make this living machine go, any more than the watchmaker leaves it to the owner of the watch to turn each wheel and move each spring that makes the watch go : but just as a man must take care of his watch, wind it up regularly, and have it well cleaned, and kept in order ; so God has given into our own care and keeping this machine. . . . the body—and whether it goes well or ill depends very much upon the care we take of it. The care of health is one of our duties.

We ought all to try to keep ourselves in good health as far as we are able, that we may fulfil well the duties of life, and that we may rightly use and enjoy the blessings around us, and that we may be useful to others instead of being burdens to them.

Few people can be very happy or very useful if they are sickly and depressed or diseased.

Everybody has some work to do in the world ; no one is made to be idle. Some have to work with their hands, others have to work with their heads ; but no kind of work can be done well unless the body and mind are healthy.

Our bodies will not keep healthy of themselves any more than they will keep themselves alive.

We know that to keep ourselves alive we must take two things into our bodies . . . food and air ; but to keep ourselves healthy the food must be the right sort of food ; the air must be pure air ; we must be cleanly and temperate ; we must have plenty of exercise in the day-time, and plenty of sleep at night.

We cannot prevent all sickness and disease ; but it is found that a great deal may be prevented when people learn to take care of their health in the right way.

Even children may learn and understand something of the wonderful structure of their bodies.

When they grow older they can learn more ; and the more they learn the more they will see of the goodness of Him who made us what we are ; and the more they will feel that it is our duty to preserve and make the right use of HIS GIFT OF LIFE.

Gaining a knowledge of oneself gives one a knowledge of what the conditions are.

That is, we learn how to analyze ourselves and our conditions, and this knowledge results in a great access of hope . . . hope based upon reason and understanding, as well as upon faith.

We learn that any disorder is only a condition, and that we are not our conditions, but can surmount and control them, and that all disordered conditions must pass, while we must remain as we eternally were. And so all things which we used to fear have now no power over us to make us discouraged or hopeless,

As hope increases, gets stronger, comes oftener, and stays longer, faith grows and all things become possible.

Our breathing apparatus is like a child's untrained fingers, full of infinite capacity for the expression of beauty, harmony and power.

But like the child's fingers, our breathing apparatus needs training to work steadily, and intelligently, even if the brain does get flighty or lazy.

Just as the child's individual fingers have to learn how to do each its own work without responding to the impulsion sent to its mates, so the breathing apparatus must be taught to keep coolly at work, no matter what is going on above in the brain, or outside the body.

This can be accomplished by persistent practice.

Rhythmical action of the breathing machinery will keep the body full of power and prepare 'a heart for any fate.'

Whatever breathing practices you don't use, remember to straighten up and take a few full slow breaths, whenever you think of it, no matter where you are or what you are doing. There is life in it and joy.

If you cannot sleep, don't take medicine, try a plain nutritious diet ; two meals a day and a conscience void of offence.

Cultivate the habit of quietude in the latter part of the day.

Woo sleep by gentle natural means.

I strongly advise a drink of hot water before each meal, and on retiring to rest, as a certain cure for insomnia.

If you fancy you are too stout, and wish to reduce your weight, eat only lean and white meats. . . .

To turn night into day is simply an impossibility. . . . it is in the attempt to do this that we become ill, suffer and die. . . .

We are all striving in some way or other to remove these results, as far as possible. . . . We shrink naturally from the contemplation of them.

WHY? Because pain and suffering are quite unnatural.

Sleep is the temporary suspension of our bodily powers; death, a means by which we lay down the tabernacle of our spirits and cease to be in the bodily tenement.

None will deny that a continued enjoyment of life is the natural order of our being.

By "natural," we mean life as it should be; as the God of Nature intended it to be, not as it is.

The lungs should never be forced to hold air . . . not for one instant. The lungs are a pair of bellows, which fill as the muscular walls are expanded.

It is not the forcing of air inward that expands the chest walls. Expanding the chest and abdominal muscles draws in the air.

making no more of a pressure inside the body than there is on the outside. This allows a free circulation of both air and blood, and permits perfect oxygenation. It is not the lungs that need training to breathe. They always receive all the air that the muscles will give them room for. And they remain expanded and free just as long as the MUSCLES will permit.

Correct breathing is correct muscling. Breathing practices should be muscle practices, with the trap door open from start to finish. When you practice breathing, never mind the breath. Just see how far and evenly you can expand your chest and abdominal muscles straight outward; how long you can hold them steadily there, without pressure, against the epiglottis and how very slowly, evenly and softly, you can contract those muscles again. Put your WILL into your muscles, where it belongs, put your attention into them and you will get the knack of correct breathing. Breathe always through the nostrils! don't try too hard, if you have to puff and blow after a long breath you evidently made the divisions of that breath (inhaling holding, and exhaling) too long, and you shut the trap door. Try again! breathe easily! aimless breathing practices are like any other aimless efforts. WILL your breath-generated power in a chosen direction. AIM with it, and see that you aim high and steadily. Breathe rhythmically. A rhythmical heart beat makes a powerful body. Rhythmical breathing communicates rhythm to the heart and brain and gives the entire man a good time. Breathing regularly and deeply brings the whole body, brain, soul, and spirit, into harmony of action. Harmony is health. Health is power!

There are breathers and breathers, breaths and breaths, and if you happen to be one kind of a breather, you might take a good many thousand breaths without doing yourself very much good. All because you force one poor little bit of a muscle to do the work of a great many larger muscles. Perhaps you do not know that you have in your throat the neatest little trap door ever seen. You might not know it was there, and you may never have heard its name, but you have experienced several very unpleasant sensations in your day, from having left this little trap door open at the wrong instant. And you have probably missed a great many more enjoyable sensations by closing it up at unseasonable moments. This neat little trap door, that works so smoothly you hardly knew you had it, is intended for just one purpose in ordinary life. The purpose of keeping anything more dense than ozone, from getting into the air passage to the lungs. A man can no more breathe without thinking than he can think without breathing. A thinking exercise is a breathing exercise; a breathing exercise is a thinking exercise, or any other kind of exercise is a think-

ing exercise. An exercise well done is one in which is put all thought it can contain; an exercise half done is one unwillingly, unintelligently done. The former is correct thinking; the latter is slovenly half-thinking. Therefore, I say unto you, all men and women, but especially women, **BREATHE!** and keep on breathing until you establish the habit of full free breathing. You people, who have been trying to think yourselves into the free kingdom, and who wonder why you seem to make so little progress, just set to work and breathe for dear life. That will help you as nothing else will. Just the very kind of thought we call breathing, is the thought which frees from fear. The weak, timid, and sick people are the breathless ones. Asthmatics, consumptives and nervous folks need nothing but breath, and plenty of it, to heal them completely. The question is asked so many times, "How long does it take to effect a cure? It all depends upon the person himself; some are convinced of the truth very quickly, and begin to act upon it and from it at once. Others spend weeks, months, and sometimes years arguing the point, and are left behind; while those who have begun at once to practise as much as they do know and believe, speedily gain in health, happiness and understanding.

Here is an extract taken from "Chambers' Journal." It is stated that one out of every four New Yorkers between the ages of fifteen and sixty-five, die of consumption. Now, whatever may be the sources of the bacilli of consumption, it must be clear that the bacilli can get no hold upon the body unless they find a soil ready for them to live upon, and a great deal of this soil comes in with the breath.

If the nasal passages of all the people in New York were examined it would be found that the persons having both nasal passages freely open were most rare exceptions. The result of this closing of the nasal passage is that people breathe through the mouth, the cold air is not warmed as it would be, if it passed through the nasal passage; and, further, the air inhaled by the mouth is impure, whereas the nasal passage would stop the impurities on the way.

These impurities include particles of dust, which irritate the lungs and become the soil for bacilli. An occasional breath of extra pure air through the mouth may be good, but in cars and most offices and rooms nose-breathing is essential.

Well! there is salvation . . . a new habit of thought. Practice breathing half as diligently as you have practiced not breathing and you work out the salvation that is within you.

Now I will tell you how to begin and just how to keep at it until you have made full breathing a habit of thought. You will be a new creature; sorrows and melancholy, fears and fighting will have ceased for ever.



Energy, ambition, power and joy will have grown up in their place ; your eyes will be bright and steady, and able to look kindly into every other pair of eyes ; your mouth will be straight instead of drooping at the corners as in the old wailing days, your skin will be fresh and clear and your voice will ring out, like bells over quiet waters, instead of being smothered in your throat ; in short, you will be a new being, born of the 'spirit' and ready to live and love and do.

The first lesson is just to breathe in a measured way, in and out. That will harmonise the system. When you have practised this for some time, you will do well to join some word to it, and let the word flow in and out with the breath, rhythmically, harmoniously, and you will find the whole body is becoming rhythmical. Then you will learn what the rest is. When you wake in the morning throw everything wide open ; lie flat on your back with outstretched arms without pillows. Relax from head to foot ; close your mouth, take quietly a deep slow breath, filling the lungs as evenly as possible all the way down ; hold the breath as long as you can without straining ; then see how very slowly and smoothly you can let the breath out. Repeat this five or seven times. Take about four seconds to inhale, eight seconds for holding and as many as you can for exhaling. Possibly you cannot hold the breath so long at first ; remember not to strain. Smooth, easy, steady—these are the first essentials. Practice will lengthen the breath.

After retiring at night, practice again, and then command yourself to go to sleep quietly, breathe fully, and wake refreshed at the usual hour. Take, if stout, your exercise outside.

Above all things take your exercise at the open window. Throw your shoulders back, turn your eyes towards heaven and all that is good, and breathe.

Take two or three breaths at each exercise. Exercise several times a day, in a standing position if you prefer. If you have a special pursuit in which you desire success, remember it when you are taking these exercises. Whilst you are inhaling a breath, you are negative, receptive ; whilst you are holding the breath you are poised, ready ; whilst you are exhaling, you are positive, radiant.

After practising this breathing for a few days, you take up a higher one. Slowly fill the lungs with breath through the left nostril, and at the same time concentrate the mind on the nerve current. You are, as it were, sending the nerve current down the spinal cord.

Then hold the current there for some time. Imagine that you are slowly drawing that nerve current with the breath through one side, then slowly throw it out with the other. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the breath through the left.

Then close both nostrils with the thumb and forefinger, and imagine you are sending that current down, then take the thumb off, and let the breath out through the right nostril. Next slowly inhale through the nostril, keeping the other closed by the forefinger, then close both as before.

The next breathing exercise is slowly drawing the breath in, and then immediately throwing it out slowly, and then stopping the breath out, using the same numbers. The only difference is that, in the first place the breath was held in, and in the second, held out. This last is the easiest one.

The breathing in which you hold the breath in the lungs must not be practised too much. Do it only four times in the morning, and four times in the evening. Then you can slowly increase the time and the number. You will find that you have the power to do so, and that you will take a pleasure in it. So, very carefully and cautiously you increase as you feel you have the power, to six instead of four. It may injure you if you practise it irregularly.

Of the three processes, for the purification of the nerves, the retaining the breath inside, the keeping the breath outside, the first and last are neither difficult nor dangerous. The more you practise the first, the calmer you will be. Never mind if the heart thumps a bit at first attempting any breathing exercise. It would thump just the same after any new and vigorous employment. Just be quiet and persevere. Very shortly your heart will enter into the new general enjoyment, and keep as quiet as a summer morn, no matter how vigorously you force the breath up or down.

This exercise properly persisted in will completely cure any functional or even organic heart disease, as well as all diseases of the lungs and throat. In fact, there is no disease in the human frame which cannot be cured in this way, if the practice be kept up daily or oftener, for a long enough period.

By proper exercise of the whole breathing apparatus you may gain such control of the solar plexus that anger, resentment, resistance, blues, discouragement and fear will be as foreign to you as are the awkward motions you used to make when you were first learning to walk. All these unpleasant emotions are due to cramping the solar plexus.

**SIT UPRIGHT. THE BODY MUST BE KEPT STRAIGHT!!**

The spinal column, although it is in the inside of the vertebral column, is not attached to it. If you sit crookedly you disturb the spinal cord, so let it be free. Any time you sit crookedly and try to meditate you are doing yourself an injury. The three parts of the body must always be held straight, the chest, the neck, the head, in

one line. You will find by a little practice this will come to you just as breathing.

Until you get a firm seat you cannot practise breathing and other exercises. The seat being firm means that you do not feel the body at all; then alone it has become firm. But, in the ordinary way, you will find that as soon as you sit a few minutes all sorts of disturbances come. I can only say again, belief and faith must be built by changing one's untrue thinking little by little, until true thinking shall rule.

WHAT IS THE PRACTICE? Checking and changing every affirmation thought makes against. "I am Justice, Mercy, Gentleness, Strength, Understanding, Endurance, Patience, Forbearance and Tolerance."

WHAT IS ONE TO DO THEN? Simply go on believing, affirming, and doing, and if the belief be very great, and the determination be very strong, the change will soon be manifest!!

Another thing, we must not let any number of (apparent) failures make us think, "I can't understand this, I can't make this practical; others may with better constitutions and less hereditary taint, but I can't." Every affirmation has done its little work, although not visible at the moment; always, it must be recognised that all shortcomings of whatever kind are due to thought and belief, and not to the substance of Love, Life, Wisdom, and Power, which one is.

If we had the faith and the belief necessary, the healing would be a thing accomplished. That the healing is not yet done, is a sure proof that the faith and belief are incomplete, and insufficient for the work. Therefore, finding through the proof that the belief is not as thorough as it might be, one proceeds to build it hour by hour. HOW? By thought; by thinking truly instead of untruly. And thinking truly means an amount of work, of monotonous work, which people are not ready to do; they want some way that is easier, you can grow friends, surroundings, money, loving thoughts, wisdom—anything you WILL, by this practice. When a man is angry, we speak of him as losing control of himself—we say that he is no longer himself while he is in a passion, and while he breathes superficially and shortly. We might conclude that with deep and long breathing a man would be more likely to keep control of himself—to be his true dear self.

LIVED 207 YEARS.—In an old newspaper, dated 1791, is a paragraph stating that Thomas Cain, according to the parish register of St. Leonard, Shoreditch, died January 20th, 1588, aged 207 years. The entry in the register, says a Liverpool contemporary, is set out thus:—"Burials: Thomas Cain was buried 22nd inst of Januarye aged 207 years. George Garrow, parish clerk, 1588." It would thus appear, if this entry is correct, that Cain was born in the year 1381, in the fourth year of the reign of Richard II.—*Sun*, Dec. 20th, 1902.

## Astrology in the Nursery.

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“The Ram, the Bull, the Heavenly Twins,  
 And next the Crab, the Lion shines,  
 The Virgin and the Scales,  
 The Scorpion, Archer, and the Goat,  
 The Man that bears the watering-pot,  
 And Fish with glittering tails.”

FROM the earliest times the stars have been distributed into groups called constellations, each constellation being named after some object, usually an animal, hence the name Signs of the Zodiac (from the Greek *zôon*, an Animal.) There are twelve such signs and each is said to occupy a HOUSE, or twelfth portion of the Heavens. The names of the signs are often supposed to have been given on account of the popular fancy that the groups of stars resembled the forms whose names they bear, but there is a deeper reason than this. “The Heavens declare the Glory of God” meant a great deal more to the Psalmist than it does to the average Bible student. In the Heavens we may read the whole history of Man from his Creation to his final Destiny. The Book of Nature is the real Bible and in it the Logos has recorded His works and His will.

To return to the names of the signs. Before the reconstitution of the Calendar the year was reckoned to begin in March, and in March the Sun enters Aries, the Ram, the first sign of the Zodiac. The first Babylonian month was called Nisan (Sacrifice) and this is fitly typified by the Ram which has been the symbol of sacrifice from time immemorial. Abraham offered a Ram as a substitute for his son, and at Eastertide or during the first month of the year the Paschal Lamb foreshadowed the sacrifice of the Lamb of God.

As the Sun reaches the northern limit of the Ecliptic and apparently turns back in his course, his motion is fitly represented by the retrograde motion of Cancer the Crab, the sign which the Sun enters at midsummer. Following Cancer is Leo, the Lion, symbol of fire, the culmination of the solar heat.

But there is still another meaning, or as Swedenborg would call it, correspondence, to these signs. Science concedes to the Moon's influence the powerful action of the tides, but scoffs when it is suggested that the Stars too exert an influence over us, or that any other portion of matter, save the ocean can be affected by the rays of Sun or Moon.

Yet this has been believed by prominent thinkers in all ages and in our own Scriptures we have abundant evidence of a belief in Astrology.

It is obvious that as the Earth takes twelve months to revolve around the Sun it will take just one month to pass from the beginning of one sign or house to the next, therefore in a general way the influence of each sign will be felt for one month.

But the earth has also a diurnal motion on its Axis, and so any particular spot on the earth's surface will be directly opposite to each of the signs once every day, taking about two hours to pass through each sign.

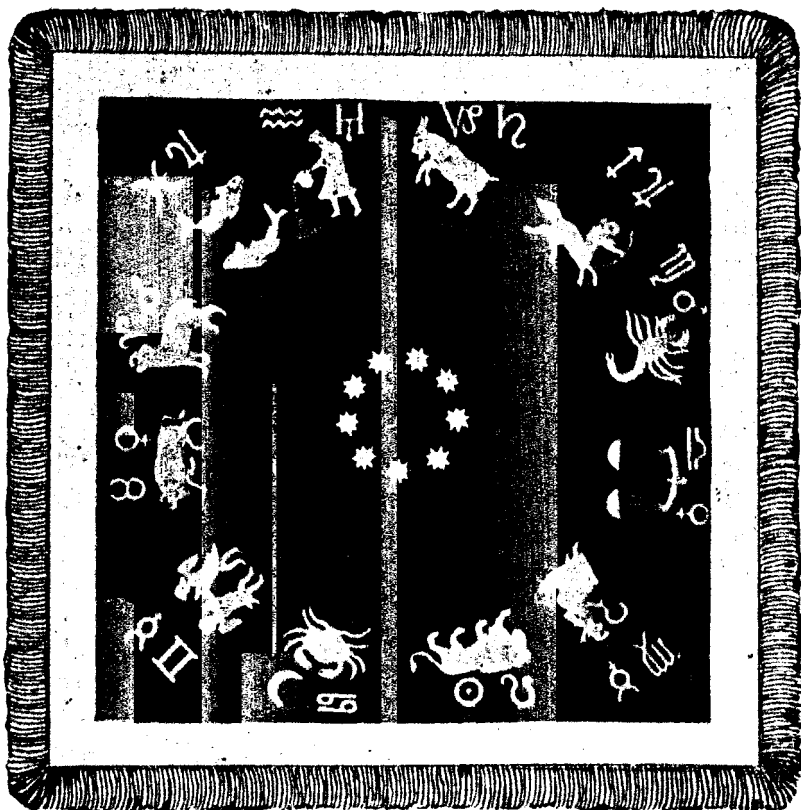
It is claimed by Astrologers that a child born during the operation of any given sign will take on the special characteristics of that sign, hence a knowledge of its temperament and most suitable career can be gained at the outset and much trouble saved in its subsequent training.

In a general way all children born, say, between the 21st October and 21st November in any year, when the Earth is in Scorpio, will have the Scorpio characteristics. But the sign which is just above the horizon at the actual moment of birth will have the more powerful effect on the life; e.g., a child might be born during the month when the earth is in Scorpio but at an hour of the day when Libra was rising. Then although that child would have a strong Scorpio element in its composition its predominating characteristics would be indicated by Libra.

In addition to the so-called fixed stars, there are nine (known) which, on account of the fact that they are constantly travelling, like the earth around our Sun, are called Planets. These, too, exert an influence similar to that of the fixed stars and so must be taken into account in judging a horoscope, or map of the heavens for a particular moment.

As the Planets, including the Earth, all travel at very different rates, their relative positions in the various Houses will produce a large series of combinations, and thus a horoscope in its entirety becomes a very complicated affair. The general appearance and characteristics of the Native are however indicated by the sign rising on the eastern horizon and the planet therein. This sign is called the first House and with the aid of a small manual it is a very simple matter to construct a figure showing this.

Each Planet is most powerful when situated in a particular sign called ITS HOUSE.



Aries	♈	the Ram	is the House of	♂	Mars
Taurus	♉	the Bull	„	♀	Venus
Gemini	♊	the Twins	„	☿	Mercury
Cancer	♋	the Crab	„	☾	Moon
Leo	♌	the Lion	„	☉	Sun
Virgo	♍	the Virgin	„	☿	Mercury
Libra	♎	the Balance	„	♀	Venus
Scorpio	♏	the Scorpion	„	♂	Mars
Sagittarius	♐	the Archer	„	♃	Jupiter
Capricorn	♑	the Goat	„	♄	Saturn
Aquarius	♒	the Waterman	„	♅	Uranus
Pisces	♓	the Fishes	„	♃	Jupiter

[The above diagram was designed by Miss E. S. Windsor for a nursery Crawling Rug, and has appeared in the pages of *Modern Astrology*.]

To describe the various characteristics of the Signs and Planets in anything like an adequate manner would require a small volume, I will therefore content myself with saying that the Names are again some indication of the meaning, e.g. the Lion, Scorpion, Balance, and Bull all suggest typical characters. Then again consider the "red planet Mars," giving its name to the God of War, Jupiter the beneficent, Sol the magnificent, generous giver of Life to all without respect of persons. For a more complete description the reader is referred to two excellent little books: "Our Places in the Universal Zodiac" by W. J. Colville, and "The influence of the Zodiac on Human Life" by Eleanor Kirk.

It may be asked why should the influences in operation *at birth* be more important than later ones? Two answers to this question are suggested. When the individual is born it comes into existence as a *tabula rasa*, and, like a photographic plate, takes on immediately the impressions to which it is exposed.

Later impressions can of course only overlie these, and will always be tinged by them, and so the native is specially influenced only when the stars are in such a position as to form "Aspects" to their position at birth. It is on this that the predictive side of Astrology is based.

The believer in Re-incarnation would say that the sum total of characteristics acquired and experiences gained in a former life causes the ego to incarnate at the exact moment when the influences are such as to exactly correspond with its actual condition and afford it the opportunities it needs for its further evolution.

In India the Horoscope of every child is cast by a competent Astrologer, and the much abused, because little understood, child marriages are arranged on that basis. Horoscopes are compared and only suitable natures are betrothed, hence much of the proverbial "Matrimonial Bliss" is obviated. Imagine if you can the dire consequences of a union between a Cancer (watery) and an Aries (fiery) nature! The result of the union of fire and water is well known. Nevertheless, "The wise man rules his stars." ASTER.

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KEPLER, one of the giants of the human intellect, a third part of whose published works is purely astrologic, averred that 'a most unfailling experience of the excitement of sub-lunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief.'

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INDIAN ASTROLOGY.—"Idle as it appears to a western mind the respect paid to these papers of the 'Joshi' is very deep in India, and over and over again astonishing instances have occurred of correct predictions and timely warnings resulting from them."—SIR EDWIN ARNOLD,

## Reincarnation and Kindred Subjects.

By G. COLE.

PHILALETHES: I have been reading an article by C. C. Massey in *Light* (Jan. 17th, 1903), on "Elementaries and the Human Constitution." He quotes the view of 'Papus,' that the misunderstanding between spiritists (and spiritualists) and occultists in regard to 'Elementaries' arises on the spiritist identification of the total human individual with the conscious 'Me' (Moi) of our incarnation. The spiritist does not recognise as the immortal part of us, principles not yet consciously identified with the self. In his view the whole human being is incarnate, *i.e.* is brought within the sphere of self-consciousness in the incarnate state. Conscious survival of physical death is therefore equivalent for him to immortality, and naturally he calls this surviving intelligence a 'spirit' Again, as therein stated, thus the occultist whilst conceding to the spiritist (spiritualist), "all the latter contends for as directly proved by experience," gives the "term spirit or spiritual Ego," an altogether distinct signification. According to the occultist, the real or immortal human being "is now transferred to principles of consciousness in course of disengagement from the earthly self-determination, from the attractions of physical sense, and from all the material relatedness in which our identity is, for most of us, inextricably involved during our life here."

These interests immediately after death monopolise consciousness, but as they cease to be fed by 'organic relation,' "they must either sink into oblivion, or if essential revive with a deeper inwardness of apprehension, that is, in another 'principle.'" If the external has satisfied us and the spiritual aspiration and penetration is quite undeveloped, consciousness has no point of attachment or attraction to a higher principle of self-realisation, and we have no evidence, and not the slightest reason to suppose that another sphere, another 'world' of external relation, such as the one supplied, is provided. Our 'astral' body, bearer of post-mortem consciousness, is an ethereal impression of the personality as already determined only more subtly characteristic than the physical body, and *does not relate* us to a progressive world, but merely to the same semblance as itself is of things and persons here. It is just a 'survival' and nothing more, and then arguing that re-determination can only take place through de-determination, that the nominative and subjective 'I' can only realise a new



objective sphere of consciousness through the dissolution or break up of the old, the writer comes to the conclusion that the astral body which is a fixed expression in relation to the earthly life, belonging to this world and not to any other must undergo dissolution slow or speedy, as the nominative Ego detaches itself for re-expression in a more ideal content (which it thus realises) or in default of such, simply indraws the vital energy which sustained the old expression. Death results (sooner or later) either from failure of supply, or failure of assimilative energy, starvation or indigestion.

"Now," continues the writer, "as regards the body of survival, the first failure ensues immediately, unless supply of interest is maintained in a disorderly way through mediumistic organisms. But dissolution is not therefore immediate, for the supply of interest in the past life, accumulated memorially, will feed the assimilative appetite, and thus sustain self-consciousness in its accusative case, as long as the appetite remains, that is so long as the 'I' cleaves to its old objectivity or character, and fails to identify itself with its ideal germs more or less developed, of higher relation (and this process of new-relating is, of course, retarded by every stimulation of old interests through a mediated external *rapport* with them.) But by degrees this supply will fail, just as in our incarnate state, we find the mind cannot long feed on itself, so far as its content is related exclusively to external things when these are withdrawn from sensible apprehension.

Sleep is a detachment from waking interests, so the *post mortem* survival is a mode of detachment from earthly pre-occupations. But the term of the astral body is coincident only with that of the state or interests of which it is the expression. Its period of disintegration is thus measurable by that of the subjective process, so far at least as we consider it the bearer of a human consciousness.

*Hermes.*—Before proceeding further with thy abstract from the article in question, we should like to animadvert on several points already raised by it. We are glad that thou hast fixed upon such an able statement of a great problem and it will facilitate greatly our discussion of some matters we have had in our mind to introduce before thee.

We have already touched upon some points which ought to help thee to form clear ideas on our views on these questions discussed by the able writer. We shall very briefly restate the position we took and to which we now refer.

(1) The state of an animal's soul after dissolution of its body.

Our view was that an irrational animal does not possess an inner objective, or what is generally called a subjective world of ideas except in a very rudimentary form.

(2) An animal, however, possesses a sense-perception form of consciousness, *i.e.* it has a consciousness that is an awareness of impressions exerted on it from its environment, its consciousness is the knowing of its relatedness to environment. A hypnotised subject presents an analogous case, only the human animal consciousness is more intelligent and advanced than any animal in the physical plane, as it can understand language, and use language and obey suggestions in a more perfect manner than the most trained dog or horse, or monkey. In both cases, however, the power of initiative or reasoning is only rudimentary.

Now, if an animal, or a human animal form of consciousness enters the astral plane, that is the plane where thoughts clothed in astral forms of matter are things, he will be divested of the old fixed environment and will be out of *rapport* with an external world, because his power of realising ideas are too rudimentary to be impressed or affected by an astral environment, the one as well as the other therefore will be indrawn by the atmic germ to which it belongs and the animal soul whether human or bestial will form a sheathlike envelope round the germ. This will determine its affinity and consequent development, when by re-incarnation it once more enters the physical plane.

There are, however, certain temporary causes which arrest this process of absorption of its animal soul by the atmic germ. In the case of the inferior animals the absorption is very rapid, usually instantaneous, except in high mammals and some of the aves, and insects when the soul has some tenacity and tendency to fixity owing to its higher development. In their case, however, it is not long before the absorption is complete, and the atmic germ finds its place once more in the germinal layer of an animal to which it naturally belongs. In the case of domestic animals, the influence of man considerably retards the process of absorption, and a strong tie of affection may prolong the animal's soul in companionship with the human being that loved it on earth. Eventually, however, in every case the atmic germ claims its own.

The love of human beings for animals is in this way a great advantage to them, as it enriches the experience with which the atmic germ starts its new career when it again re-incarnates.

(*To be continued.*)

## Causerie Cymru.

'Had Zimri peace who slew his master?' 2 Kings, ix, 31.

THE appalling tragedy at Belgrade, recalling in its ferocity and completeness the famous massacre of the Janissaries, shows how thin is the crust that separates what we call civilisation in these Balkan races, from the primal savagery of the stone Age. The late King of Servia was not a good king, and unless by comparison with his ignoble father, he was not a very admirable man; but he had the virtue, rare in his order, of being able to love *one* woman with a strong and loyal devotion, which by a curious irony was the very cause of his destruction: but whatever his faults may have been, and however intolerable his rule, men are we and must grieve, at the terror and pity of such a passing!

Alexander Obrenovitch, the last of his line, was born at Belgrade, on the 14th August, 1876, in the morning. It was an exceedingly evil day, the sun and moon were both horribly afflicted. The present writer, though he has only just learned the approximate birth hour, has long believed by the mere birth-date that this king could escape a violent death only by the grace of God. He expressed this belief on a 4to page of manuscript predictions which he sent to the editor of the *St. James Gazette*, in the Autumn of last year, and gave October last as very dangerous. The conspiracy which has flowered in so ghastly a manner, is said to have begun about then. We greatly regret not having consulted the *Times* and *Morning Post* for the birth-hour before. Our theory horoscope, not very carefully studied, was about twelve hours incorrect, a mistake which has happened to us at least twice before—for opposite signs are of course affected by transits, etc., in the same way: thus in the true horoscope the primary direction that caused *death* was Ascendant conjunction Mars direct; in our theory, but slightly altered it would have been Ascendant opposition the same planet, direct. We purpose publishing the horoscope with that, a theory, of his illstarred partner in the next number. For the present we merely observe how no facts or evidence seem able to dispel an affection, or rooted prejudice: unabashed by the recent butchery which he attributes to Russian intrigue, Mr. Herbert Vivian, who is an authority on Servia, does not hesitate to describe its people as *a most lovable race*, incapable of any brutality, in fact the beau ideal of Byron's pirate "the mildest mannered man that ever cut a throat!" Not unlike the ancient Gauls, whom Tacitus described as of a quite playful ferocity, *populos levitate feroces*.

The prospective king for whom this revolution has been engineered is not a man to be envied: some would almost prefer

"Luke's iron crown, and Damien's bed of steel," to royal quarters in such a shambles as the Palace of Belgrade! In the elegant words of the *Daily Telegraph*, always master of an obsequious pathos about any trifle in our own Royal family, but capable of a playful humor when discussing tragedies among 'the lesser breeds without the law.' "If we were Prince Peter, we should "sit tight" upon the picturesque shores of the Lake of Geneva, in determined indifference to the sacred claims of history, and the volatile transports of the loving people who have chased and stabbed the Karageorvgeitches before, and are certain to do it again."

There was a most interesting article illustrated in the *Pall Mall Magazine* for February 1902, called 'Hunting for a planet.' By a certain deductive process from the known paths of comets it appears that the various planets can be correctly located. After showing the working of the rule as applied to the familiar planets the writer proceeds to locate in the same way the planet beyond Neptune: for which they are now searching with the unerring eye of the camera, in the portion of the heavens pointed out by the theory. It appears that the new planet is now in about the first degree of Libra, and moves one degree in three years. From this any student can roughly locate the interesting stranger in his own horoscope: in our own it is the only planet in the Ascendant in sextile to the Sun in Cancer, Uranus is just past the Meridian, and Neptune is in conjunction with the Moon in the western angle, which no doubt will explain our profound lack of sympathy for Mr. Kipling's 'God of things as they are!'

Our space is limited this month, so the predictive notes must be brief: we predicted the coming winter as bad to the Queen of Holland with the Sun opposition Saturn: the papers report the doctors as now alarmed at her showing signs of Consumption, which is of course a Saturnian complaint. The 22nd July is a good day in some way to Mr. Balfour: the new Moons of 22nd August and 21st September are evil to him, in our theory horoscope his influences are then violent or warlike, if he dissolves Parliament, the re-action will be tremendous. The new Moon of 25th June is good to Mr. Chamberlain: we have already printed 27th June as extremely favourable to him, with possible elevation to the Premiership.

Guided by a hint of Nostradamus, we have recently excogitated a very important prediction for which we can give solid reasons another time: the Duke of Orleans will we believe, be King of France in April 1908, but from the essentially *egalitaire* character of the French, we do not think that the Crown of Louis Philippe's grandson will be a very comfortable one!

15th June.

KYMRV



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
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MADAME LOUMI IRIS (by permission of Mr. W. Heald) supplies Chromoscopy's Life Chromo-Types at FIVE SHILLINGS each. Three Questions may be asked. Replies thereto, and all the important Colours and their influences will be promptly painted and forwarded. DATA required: Name in FULL, maiden name of married lady. Date (time, if possible) and Year of Birth. Send these particulars and 5/- Postal Order to Madame Loumi Iris, 44, Holland Road, Kensington, London, W.

