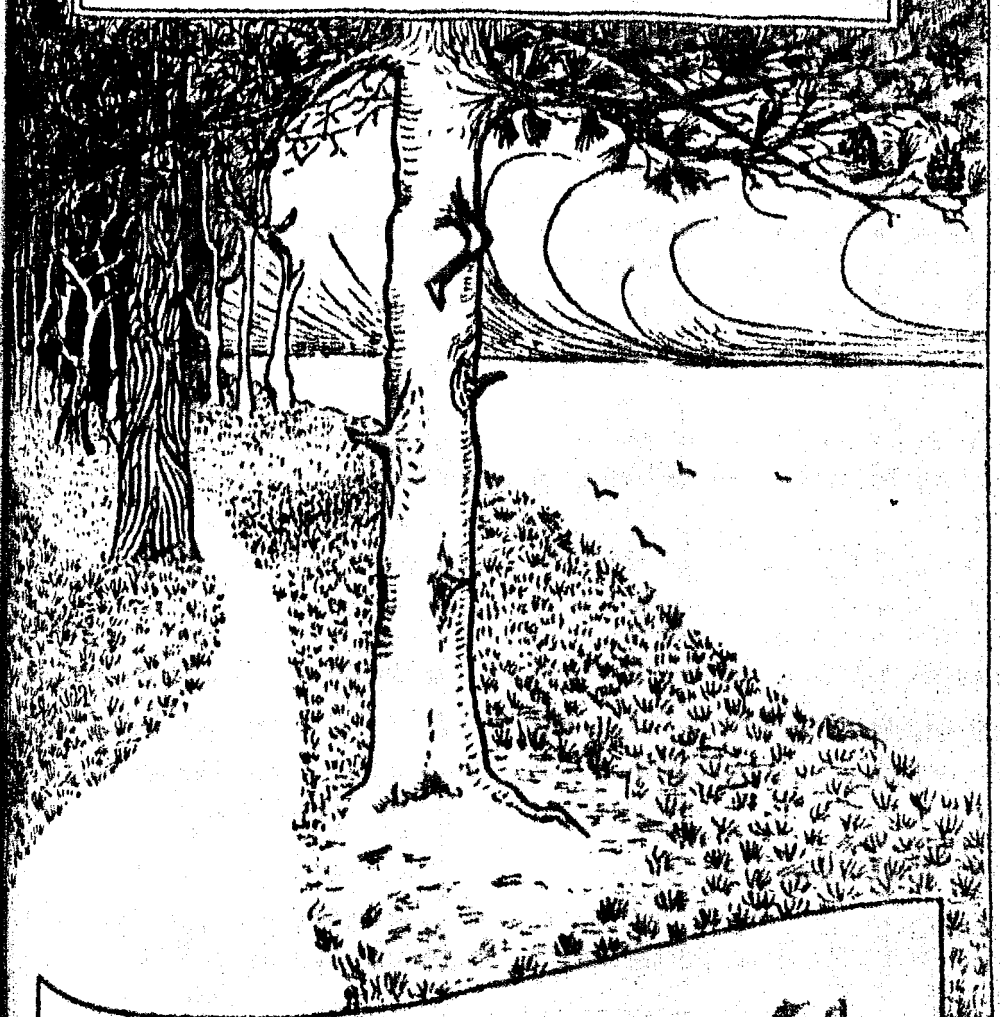


OUT OF THE SILENCE.



Edited by ANUBIS, "The Watcher."

6^d

Volume II., No. 3 — AUGUST, 1903.

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

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

OUT OF THE SILENCE.

Vol. II.

AUGUST, 1903.

No. 3.

“ 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.

FRAGMENT.

BY CHRIS BRUN.

From Chaos came the Order of the Word.
The Cabal, from out the dark and murky cloud.
The Sage, from that, which to the closéd eye
Seems but to be the primal speck.
Now Sound, with Number, pierces thro' a rift
So, “ Out of the Silence ” comes the Word.
For they, who, casting out the feeble number
Will find the First and Hidden Key,
“ Out of the Silence ” see the steady flow
Of gleaming Light, of heatless Fire,
Of vibrant force. “ Out of the Silence, ”
See the knowledge of the Past,
The ideas of the Now,
The comings of the Future
From where—“ The Silence. ”
From whence come we ? “ Out of the Silence. ”
To where go we ? Into the Silence.
Where are we ? Buffeted amid the toil,
The noise, the blare, the clash of discord,
Oh tired seeker of the Eternal Verity,
Oh wearied yearner for Nirvanic Rest,
Oh ye, who are tired of Maya,
With its Shadow of the Real,
Look to the Silence. Listen for THE VOICE.
Search, Aspire, Look towards the ALL.
The ALL that proceeds “ Out of the Silence, ”

Reincarnation and Kindred Subjects.

By G. COLE.

(Continued from page 64.)

(3) In the third place we have already shown how the rational soul and the animal soul in man are totally different beings, each having an entity or atmic *germ of its own. Now, the human animal soul, like the bestial, is eventually absorbed into its atmic germ, so that it can re-incarnate, but before doing so it has to spend a life on the astral plane, in contact, and the closest association with the rational soul; and being divested of the inertia of the physical atoms, it is a far more useful instrument for the rational soul than it can be here in your physical world. Now in case of the rational soul being inverted (evil), or undeveloped (weak), or earth bound, the animal soul is made to reflect these weaknesses or perversions. In case of the rational soul being undeveloped, the animal soul which is now the astral body will appear to clairvoyants, or at seances as an automatic appearance because the rational soul is too weak to control it. This the Theosophists call shell, or elementary. In case of the rational soul being powerful, but wicked intellect, then the animal soul or its astral body will be dark, ugly and fiendish in appearance, hence the doctrine of devils, or the belief in devils. These the occultists call the Qlippoth † (these are perverts native to the astral as well as to the physical plane). In case of good, pure beings, who inhabit the astral plane, their animal souls are lit up with the light of the enlightened rational soul, and they are your spirit friends who labour incessantly for your well-being. The time comes for all spirits, however, when the severance takes place. The rational soul rises completely out of a composite, or natural life, and ascends to the celestial life. He is then what Iamblichus calls a whole, *i.e.* not a composite, and the rational soul or spiritual body invests the Divine Atman or self, as the Buddhi, a body of enlightenment. It draws into its vortex the descending atmic germs, all sheathed with the inspiring thought of beings on still higher planes of life. At the severance, the animal soul, now being apprenticed, so to speak, by being associated so long with a rational soul, has that experience in itself, and when indrawn by its own atmic germ, it treasures that experience in the sheath it thus forms, and when it is re-incarnated, it is no longer as an animal soul of a human being as it was before, but as a rational soul.

* By atmic germ is meant the Divine Self, or Atman, in an involved or unmanifest state.

† The Qlippoth are beings whose pathway descends before it ascends,



Now remember it is not as a rational being it has acquired that experience, but as a perceptive being only, so that in it there are the seeds, so to speak, of both good and evil, as latent possibilities, it does not *know* good and evil until it becomes rational. At first the good and the evil tendencies are only instincts, or impulses in its nature.

PHILALETHES: What about the animal souls of the wicked, is it not hard lines on these souls that they should be yoked so to speak, to an evil Rational soul? Moreover, the good man apparently becomes an angel when it severs its connection with the animal soul, what becomes of the bad man when it severs its connection?

HERMES: Thou hast forestalled us, as we intended to finish our preliminary statement with that before discussing the ideas quoted in the abstract thou didst make. Thy first question will be answered when we have answered the second.

The course and direction of the good man and the evil man are diametrically opposite. The good man in spite of some retrograde lapses marches forward towards a complete oneness of his human self (*Jivatman*) with the Divine self (*Atman*). This is completed when the severance takes place already spoken of. He has then to use Paul's words "attained unto the resurrection from the dead." The evil man in spite of some occasional fits of turning a new leaf, directs his course further and further from the Divine self, until his *jivatman* has sunk into the grave of his animal soul. He identifies himself with his animal soul and the rational soul becomes lost in the animal soul. But this human animal soul as we have shown does not belong to the *atman* that the Rational soul belongs to, but to an *atman* which has not yet realised a rational good, only the animal one in question. It is the law of the *atmans* possessing a soul short of rational to withdraw their soul by the process of absorption so as to continue the process of re-incarnation. The rational soul of an evil nature, by burying itself in its animal soul and by thus cutting off the vital conduit of power connecting it with its own *atman*, becomes starved and it eventually loses consciousness altogether. This is the second death, the death of the prodigal son, and the death referred to by Jesus when he said, what shall it profit a man if he gain the whole world and lose his own soul. But man, however evil, cannot cope with omnipotence, for out of this very death comes salvation. So long as the rational soul was conscious, being rational, it was more powerful, magnetically, than the animal soul, and thus it wrapped itself in the elements of its animal soul with greater and greater intensity the more evil it grew, for it must be remembered that the cause of the evil was not in the animal soul itself, but in the inverted will of the rational soul.

Now, however, that that inverted will has ceased to be operative

through loss of consciousness, the atman to which its animal soul belongs has a tendency to withdraw the elements of its animal soul more and more, and the evil structures set up by the perverted will of the evil Rational soul disintegrate.

Thou hast read in "Primeval Man" how woman in her interiors gives birth to these sons of Anak. In a structure corresponding in character to the physical womb, every woman conceives and gives birth in the spiritual world. Now when a man is good, and he effects the severance from the animal soul he becomes conjoined to Isis, that is he enters into the state of spiritual marriage, and he is Osiris the husband of Isis. But when he is evil, the evil process envelopes him as a germ in the elements of his animal soul, and in this helpless state he enters the womb of a virgin of heaven by the overshadowing of the Holy Ghost, namely the Divine atman of the lost soul; as the atman of the animal soul withdraws its elements from the enswathement of the Rational soul so the motherly virgin prevents the departure of these elements back to the atman and rebuilds them into the structure of a baby form in which will reincarnate the rational soul of the weaker person, not on the physical, but on the astral plane.

This child will now grow on the astral plane exactly the same as a child born into Earth conditions will grow to maturity on the astral plane after the premature death of the physical body. In this child the divine self functions to the full, that is, he is the child Harpocrates, or Jesus, who is ever with his mother. Now his mother Nephthys, the goddess of the west, or of the sea, or Mary, she is also only another form of Isis the mother of Horus, the stout valiant son of God. Nature is exact and requires a just recompense for all the sins against her. Thus Horus will have to atone for the evils of his earthly life and although now in his new state he knows no sin, yet he will have to bear the burden of reforming work in the Hells, and also to impress his various experiences on the animal soul which is now his astral body and then the severance comes for him as for the good man.

Swedenborg saw these wicked ones in hells where their evils were only confirmed, and hence he thought their state was hopeless. What he saw was right, but what he inferred was wrong.

How true the words of your greatest poet are, "there is the soul of goodness in things evil."

(To be continued.)

A Voice from the Past.

“Ten measures of wisdom came down into the world, of which the land of Israel received nine, and the whole world one.”—*Talmud Treatise Kiddushin.*

THIS dictum of the ancient sage cannot but be endorsed by those finer spirits who turn from our materialistic modern science, and rather seek by occult lore to unravel the inner mysteries of nature. It is to the East, and above all to the Jew, that he who would penetrate deeply into these dark matters must ever turn.

The primitive Gnostics, equally with the alchemists and astrologers of the middle ages are in large measure indebted to Israel for their secret wisdom, indeed, one need but glance through their mystic symbols and formulæ to discern the subtle influence of the Cabala which, although it owes its present form to Moses da Leon in 1300, yet embodies teachings and traditions of immemorial antiquity. The verdict of the ancients is unanimous in favour of the special skill possessed by this people in the manufacture of Talismans and amulets, we will only cite St. Chrysostom (*Hom. adv. Judeos VI, etc.*) who shows that their potent influence was abundantly recognised among Christians. Wherein lies the secret of their pre-eminence in these studies? It is we think to be sought in the fact that their great law-book the Talmud preserved the knowledge first discovered by the mystics in remote times, and gradually increased as it passed from one generation of investigators to another, till at length it was committed to writing (to save the precious heritage from being forgotten) in the third and fourth centuries of our era. In the pages of the Talmud the patient student of the occult will find a field for his researches beside which all others sink into Liliputian proportions. Talismans, amulets, omens, dreams and their meaning, and a thousand kindred subjects all find their place within its ponderous volumes. The form is strange to our western ears, the task of interpretation long and painful, yet we are more than rewarded by the feeling that we are transported into the dim past, and can breathe the very air of the mysterious east. Yet it is here we learn how true is the ancient saying “There is nothing new under the sun.” We hear much to-day of the materializing and dematerializing of bodies, howsoever the ancient adepts can match us in this particular. “Rava once created a man and sent him to Rav. Zera; on finding that the messenger did not possess the power of speech he said to him:” “Thou art a creation of the initiated, return to thy dust.” Rav Chanana and Rav Oshaya used to study the Book of Creation (a portion of the

Cabala) every Sabbath eve. In this way they created a calf and ate it." (*Talmud treatise Sanhedrin.*) It is also becoming known to us what extraordinary powers are wielded by those who possess strong will power, which we cannot but connect with the apprehension universal in former days, that envious persons might exercise them for malevolent purposes, the fear in fact of the "Evil Eye." Thus we may explain the saying of Rav, Chisda: "If the first child be a daughter it is a good omen to the family" because, say some of his commentators, she stands between them and an evil eye, ("Talmud, treatise Bava-bathra,) that is to say no one will be incited by envy to exercise his will power maliciously toward the house, as boys were greatly preferred to girls among the Jews. (Kiddushin: etc.)

For a similar reason it was customary to present brides with a talisman Midrash Peshikta Rabba. The treatise Shabbath and Maimonides (Hilchoth Shabbath) gives us much valuable information as to the nature and efficacy of amulets!

"What is an approved amulet?" "One which has effected three cures. Whether it be one of written characters, or one of roots, whether for a serious or for an ordinary patient; whether the patient had already an attack of epilepsy or whether he only belongs to a family subject to it: such an amulet may be tied on and untied on the Sabbath, even in a public place, provided it be suspended from an ornamental chain and a ring, so that the object in wearing it does not seem to be remedial but ornamental." Thus it appears that these amulets were so valued that their use was allowed to override the ordinary enactment which did not permit medical assistance to be rendered to the sick on the Sabbath, except in certain extraordinary cases, if for example the patient's life was in danger. (*Talmud treatise Yoma.*) Dreams and their interpretations are also dealt with at large. The treatise Berachoth declares all sorts of fowls seen in a dream to be a good omen, except little owls, night owls and cormorants, and further informs us that there were no less than twenty-four interpreters of dreams at Jerusalem, and in this connection records the saying of Rav Chisda "A dream not interpreted is like a letter not read." We would gladly delve deeper into this great storehouse of well-nigh forgotten treasures, and speak of its multitudes of good and evil spirits, its wealth of spells and exorcisms, but space forbids, while to any who may wish to explore its untrodden fields I can only repeat its own words, "Study to-day, delay not."

RABBI.

The world is an Alchemist's Laboratory, and all our work, even the most trivial occupation, consists in transmuting the baser elements into Gold.

The Christian Mystics.

BY OMNIA VINCIT AMOR.

II.—GEORGE FOX: THE ENGLISH QUAKER.

ONE of the greatest Mystics England—the home of the hard headed, dogged, practical, exploiting, non-mystical, yet withal religious Anglo-Saxon—has produced is George Fox, the Founder of the Society of Friends, or, as they are generally called, Quakers. In all her history she has no brighter light than this quiet, peaceful, non-resisting man ; yet one who when truth was assailed stood firm and immovable as a rock ; a man of whom any nation might well feel proud. He was a living witness that at least a remnant of righteousness existed within its borders that had never bowed the knee to Baal.

Although on this earth the dominant power of selfishness and sin has ever crushed the higher aspirations of humanity beneath its weight, still this suppressed virtue has always struggled to manifest itself, breaking forth from time to time, and leavening the whole lump. A movement of this nature took place at the time George Fox lived, quickening the best elements in the nation into life. It found in him its chief exponent, who more than any other voiced its hitherto inarticulate needs.

In every age, and to every nation, God sends His prophet, who gives shape and utterance to the scattered hopes and desires waiting expression. He takes the dust of the earth—the natural humanity—and builds from it a new man fitted for the occasion. He makes him the interpreter, law giver, and ruler of the earth—the natural mankind—from which he himself was fashioned ; at the same time that he is the personal embodiment of the new-born truth.

Great needs create, or bring forth, the man who is to be their form of service ; the form in turn being instrumental in creating those conditions required to satisfy the needs, and towards which they expectantly looked. The characteristics of an age are gathered up into a living personality, who thus becomes their representative, and through whom the race opens to progressive development. George Fox, England's prophet in the seventeenth century, was such a one.

The period of his birth, near the close of the reign of James I., was a winter time of righteousness in England, though this held the

promise of the coming spring. To all appearances vital religion seemed dead, still the breath of a warmer spiritual atmosphere was invisibly operating, causing the sap within the trees to rise. The Sun of Righteousness, though still hidden behind the clouds of men's understanding, was diffusing its warmth, and gradually loosening the ice bands, at the same time quickening into vitality the germs hidden beneath the frozen soil. The pride, extortion, lust and cruelty of the ruling classes were having their foundations sapped by the expanding growth beneath, and which was soon to become visible above ground in the Levellers, Diggers, Puritans, Quakers, and others who were to follow. Dethroned and oppressed national virtue was gathering itself together to resist the usurpation of enthroned vice and evil.

At such a time, namely, in July, 1624, George Fox first saw the light at Drayton in Leicestershire. His parents were both pure souls, his father, Christopher, who was a weaver, being called "Righteous Christer," having, as his son says, "a seed of God in him," while his mother, Mary, was equally noted for her piety, being of the family of the Lagos, "of the seed of the martyrs." The laws of heredity thus served Divine purposes, his parents being the human instruments through whom the psyche might become clothed in human form and so made flesh. They were the good ground in which the good seed was sown, which was to bring forth abundant fruit.

God's methods are always co-operative, never arbitrary or despotic. Characters like Fox are fore-ordained to serve earth's needs and become pivot points of righteousness. He stood to the men of his age as a front of God facing the embattled forces of evil; a voice of Divine truth; a prophet among dry bones calling them to unity and life; an ambassador from heaven; in short a king of righteousness, and a prince of peace.

Fox's burden bearing began with his emergence into consciousness. The psyche had become imprisoned in uncongenial soil, amidst unfriendly surroundings. Before it could find its liberty, unfold its life, or know the promise of the possibilities hidden within it, it would have to press forward in the darkness through obstacles thwarting it at every step. The best of flesh is but sinful flesh, and must be transformed into new and divine flesh before it can nourish the free spirit.

From his earliest childhood young George was serious, disliking the company of the irreligious, and so truthful that when once he had said "verily" there was no altering him. Sympathy with the world's grief caused great sorrow of heart, and he began to question things in his mind. The heart in its agony looked to the understanding for help, hoping to find guidance there; but the intellect having usurped

dominion over it, instead of remaining servant to it, had need itself to be enlightened. It must first learn that its right place is to serve the heart, not rule it, the heart ever being wiser than the head.

He turned to his parents and friends, and afterwards to the recognized ministers of religion, but they could neither ease his heartache nor interpret the voice of God within him. He appealed to the righteous to be baptized with their peace; they rather had need to be baptized with his sorrow, that they might lose their individual or sectional life, and so find it in love and service to the race. George judged of his condition from the standpoint of his humility, and from his intense conviction, and present consciousness of sin, revealed to him by virtue of the "inner light"; he measured the sanctity of the professors from their affirmations and assertions.

Through all this period, however, there were seasons of great comfort to his soul. He writes, "as I cannot declare the misery I was in, so great and heavy upon me, so neither can I set forth the mercies of God unto me. Oh, the everlasting love of God to my soul when I was in great anguish."

As he grew up he was apprenticed to the shoemaking trade, an honest and useful calling, like John Bunyan and Jacob Boehme. When God incarnated it was as the Carpenter of Nazareth, thus emphasizing the nobility of labour. Work is always honourable, not degrading. God is ever present in use. The degradation is living on the proceeds of others' labour. Prayer, in its highest and truest sense, is synonymous with work, for apart from loving service, all prayer is useless. By serving others rather than being served by them, we open up the way of communication with the Highest.

Implicitly obeying the "inner light," it gradually dispelled the darkness within, revealing more and more, to Fox, the evils of the self-hood to be overcome. It called the deeds of the flesh and its imaginations into its presence to be judged as to their true quality. When he appealed to those who posed as expositors of righteousness for instruction and assistance, he was told to "take tobacco," "get married," or "go and dance with the girls," so little, with their arrogant assumptions, did they understand the working of God's Spirit within him. Lacking life themselves they were unable to impart it to others. The light was shining in the darkness, but the darkness comprehended it not.

Like all interior souls, Fox had to be taught by God direct. He must have a sense of all conditions, if he would speak to all conditions, consequently he was led by the Spirit into the wilderness, where leaving all earthly voices he could listen to the Lord alone. "The Lord is in His holy temple, let all the earth keep silence before Him."

"O earth, earth, earth, hear the word of the Lord." Alone and in silence he must wait upon God. No longer seeking aid from man, but with his bible under his arm, he walked away by himself into the fields, sitting at times in hollow trees in lonesome places till nightfall; even at night frequently walking about by himself, a man of sorrows and acquainted with grief.

When all hope of obtaining holiness—that is wholeness—by good works, prayer and meditation was gone, he "heard a voice which said, 'there is one, even Christ Jesus, that can speak to thy condition.'" The light broke through and he began to know the Highest for himself, apart from either man or book. He had found the Christ of God; the sheep recognised the Shepherd and knew his voice. It spoke to him with authority, and not as the Scribes and Pharisees, who did so only by report and hearsay. Superior to mere appearances, he was enabled to distinguish between the true and the false. He knew in whom he had believed; he believed and so came to know. Wisdom was justified in her child. The head was now subject to the heart, the rational faculty giving obedient assent and worship to its Lord and Life. Reason, now able to see through the false appearances that serve the ends of evil, could disperse the phantasies.

Fox writes, "the Lord opened unto me that being bred at Oxford or Cambridge does not qualify men to be ministers of Christ," "that God, who made the world, did not dwell in temples made with hands, . . . but that His people were His temple, and He dwelt in them." While a theological training at college may develop the reflective, in no sense whatever does it quicken the spiritual faculties.

At the age of twenty-three George Fox was led by the Spirit to begin his public ministry, and bring people out of dead forms and ceremonies into living union with Christ. Emerging, like his Master, from the desert, where he had spiritually fasted, been tempted of evil, fought the wild beasts of passion, and overcome in the power of the Word made flesh he witnessed for the kingdom of heaven and came forth to smite the forces of evil. He writes that "he had been brought through the very ocean of darkness and death by the eternal power of Christ." Armed with truth for authority, his was no word of theory, no mere formula committed to memory, but the Word of life itself, the expression of his own experience. The divine in Fox spoke to the divine in all men, and was recognized as such, spirit witnessing to spirit. He spoke of that which he felt, saw, and knew.

The basis of all knowledge is God, the process of all true education is from Him. God had revealed to Fox the world of antagonisms embodied in his own nature, a world that denied, enclosed and restricted the growth of the kingdom of heaven within.

The growth of this kingdom involved not only the perception and subjugation of the evil within himself, but also fighting against the foe without, that was destroying the race. From the truth of his own experience, and by virtue of the knowledge he had made his own through entire consecration to God, Fox went forth from his seclusion into a world whose forces combined to resist him, to speak in God's name, to call on and quicken the divine in the least of men, to stand like a rock against whatsoever opposed, to lead captivity captive, and bring many sons to God, the centre of all things; and so reconstruct humanity in the order and service of the kingdom of heaven. The Divine pressed from the inmost of all causes to the outermost effects, operating through Fox, not only to change the spirit of the individual, but also to reconstruct the form of society as a whole, making him a personal form of Theo Socialism.

"Be just, be true, be wholly consecrated
To virgin right; so shall thy soul unchain
The powers that for the perfect man have waited:
Though thought and instinct fail, bear every pain,
Till thy resolving elements are free,
From the dread curse thy fathers cast on thee."

Equipped by God, Fox started on his errand. Dressed in leather not only on account of its simplicity, but also because strong and lasting he was more independent of others, he sallied forth known as "the man in leathern breeches." Some received his message gladly, while others, among them several professors of religion, reviled, their latent evils being stirred into activity.

His first imprisonment took place at Nottingham in 1648. Having entered the church and spoken about the Holy Spirit, by which all opinions must be tried, he was arrested and thrust into a filthy prison, not on account of his disturbing the service or speaking in church, which seems to have been no uncommon thing in those days, but because of the unpalatable truths he set forth.

A second imprisonment soon followed, after which he continued his travels, till, reaching Derby, he was again incarcerated. One of the judges here first nick-named the Friends "Quakers," because Fox told him to tremble or "quake" at the word of the Lord. Towards the end of 1651 he was released, when he visited Leicestershire, Nottingham and Yorkshire.

Fox was so much *en rapport* with the world soul, although unconscious of it, that at times he performed automatic actions through a dumb sympathy within himself. Once, in particular, about this time, walking with bare feet through Lichfield, he cried out continually "Woe to the bloody city!" writing in his journal that "there seemed to him to be a channel of blood running down the streets, and the

market place appeared like a pool of blood." Christians had been martyred there in the old pagan days, and the blood crying from the ground through the wound in the nerve spirit of the earth was the prompting cause of the deed. Red flames are seen streaming from the bosom of the soil where martyrs have offered up their lives when the spirit sight is opened.

At Ulverston he visited Judge Fell, the result of which was that the Judge's wife, Margaret, together with his seven daughters, joined the Friends and became very active in the Lord's service. One day, while here, Fox told them that before that day two weeks, Parliament would be dissolved and the speaker plucked out of his chair. Within a fortnight news came that Cromwell had broken up the Rump Parliament. This is one of the many premonitions in which his biography abounds. After this we find him addressing large gatherings in different parts of Cumberland and Lancashire.

In 1653 Fox was cast into prison at Carlisle as a blasphemer, heretic and seducer, being placed in a loathsome dungeon with murderers and thieves for his companions. The power of God however so restrained them, that, as Fox writes, "they were all made very loving, and subject to him, and some were convinced of sin." At length the magistrates, becoming alarmed at illegally detaining him, and fearing the intervention of Parliament, set him at liberty, whereupon he continued his missionary work.

During the year 1654 George Fox had his first interview with Oliver Cromwell. At the close Cromwell took him by the hand and with tears in his eyes said, "if thou and I were but an hour a day together we should be nearer to one another."

Towards the end of the following year Fox visited Cornwall with his friend Edward Pyot, where they were both arrested and sent to Launceston Castle, under escort of a guard of soldiers. When brought up for trial, seeing the jurymen and others being sworn Fox gave forth a paper against disobeying Christ's command "Swear not at all," which the Judge termed a seditious document.

Not paying the fine imposed, Fox was cast "into a nasty stinking place called Doomsdale, where they used to put murderers so noisome that few that went in ever came out again in health." While here he was nearly starved to death. The Friends however wrote to Cromwell, who intervened on his behalf and he was set free.

(To be continued.)

Notes on Re-incarnation.

BY E. W. BERRIDGE M.D.

No. 2.

THE chief argument of re-incarnationists is their supposed recollections of past lives; and these resolve themselves into two divisions; those of the present day which can be more or less analysed, and those depending on past records, which cannot.

In the latter category, the Buddha stands out pre-eminently. He is alleged to have regained the memory of all his past incarnations. But such traditions fall far short of the evidential certainty which the importance of the problem demands. They are not without their value as links in the chain; but they are links that may snap, and the strength of a chain is always acknowledged to be that of its weakest part. The Buddha is no longer with us to be cross-examined; and he left no written documents. It is therefore, impossible to decide, apart from esoteric guidance, how far the legends which have accreted around his personality are veracious. I am well aware that this argument may also be urged against the authenticity of the teachings attributed to the Christ. This is, unfortunately, but too true: in every instance we must examine them in the light of reason, and ask ourselves whether they accord with our highest ideals, and are worthy of the Master. But the "Christian" Church,—not the Brotherhood which Jesus endeavoured to establish, but the rival ecclesiasticisms of Peter and Paul,—may not have been the only political-theological organisation which has issued forgeries *ad majorem gloriam—Diaboli*.

Some Theosophists have recently asserted that they have recalled some of their past incarnations: but as they have given no particulars of the steps taken in the research, or of the results of the investigation, nothing is thereby proved in the manner which science demands. Their *bona fides* is, of course, not questioned; but their *ipse dixit* cannot be accepted.

The most explicit statements which I have ever met with concerning re-incarnationary experience, are contained in Edward Maitland's "Life of Anna Kingsford:" it is there declared (I 19, 350, 353-4, 367; II 133, 218-21, 418), that he had been Mordecai, the Prophet Daniel, the Apostle John, and the Emperor Marcus Aurelius; while she had been Queen Esther, Mary Magdalene, the Empress Faustina, Jeanne d'Arc, Anne Boleyn, and Ninon de l'Enclos. This list of celebrities recalls to mind T. J. Hudson's withering sarcasm in

"Scientific Demonstration of the Future Life," where he says: "Socrates, at the present moment, inhabits some thousands of different modern earthly tabernacles. George Washington is also very generously distributed among the American people: and so of other great men. Three very obvious deductions seem inevitable. The first is, that no common man is ever re-incarnated; second, that the capacity of great men for minute subdivision is illimitable; and third, that re-incarnation does not improve the mental capacity of the re-incarnated." A Parisian occultist once proposed giving a Cleopatra *soiree*; fortunately it was postponed *sine die*: it might have ended in a cat-fight, and if the traditional asp had also undergone a multiplex re-incarnation, the consequences might have been serious!

On analysing these alleged reminiscences, we are at once confronted with serious difficulties. John died about A.D., 90; Aurelius was born A.D., 121. Assuming the hypothesis, we might admit that Maitland had been Aurelius, for they were both very sententious, not to say prosy: but how did Aurelius forget, in the short space of some thirty years, all that his Master had taught him as John? Why, also, did not Maitland decide, once and for all, the *vexata quæstio* of the authorship of the Apocalypse? A similar, and equally unaccountable, lapse of memory is shown in a letter written by Anna Kingsford, Aug. 20th, 1887: "I therefore gave up troubling myself to know anything about Jesus of Nazareth in the flesh, or whether indeed such a person ever existed; not only because no certainty in regard to these matters is intellectually possible; but because spiritually, they did not concern me any longer" (II, 305): though here, Maitland had the advantage, for he alludes to "my strong feelings of personal acquaintance with, and attachment to, Jesus" (II, 416). The sphere of the astral plane certainly seems prejudicial to the faculty of recollection!

Again, had Anna Kingsford identified herself with Hypatia,—the beautiful philosopher of the 5th century, barbarously murdered by the baptised "Christians" of Alexandria, Cyril, consecrated bishop, and afterwards canonized saint, being at the least an accessory after the fact,—we might, assuming the hypothesis, have accepted her conclusions; for there were many points of resemblance between the two. But her biography adduces no proof that she ever made such a claim; though she believed that she had been several other women, who equally possessed the "fatal gift of beauty," but without her intellect.

Again, if Anna Kingsford had been Mary Magdalene, out of

whom the Christ cast seven * devils, how account for the *facilis descensus Averni* of her re-incarnation as Faustina, who, *teste* Swinburne, seems to have been possessed by seventy-times seven? The exorcism by the Christ could not have proved such an ultimate failure.

But this is not all. We read that she received a visit from Mary Magdalene, "who announced herself as the patron of souls of her order, and bade her join the Roman communion" (I, 15), which she obediently did forthwith. Also that "as the least unworthy of her past incarnations, Joan had been permitted to act a guardian angel to her in her present life" (II, 133): that she had seen Joan of Arc (I, 237): that "the allusion to Joan of Arc, as acting as guardian to us, was similarly in accordance with our experience" (II, 24-5): and that through her own automatic writing she had received a message from Anne Boleyn, expressed in old English and old French, "God is very good to me, and I am learning" (I, 3). Furthermore, a spirit speaking through her declared that "her former selves . . . have tried to force her to suicide . . . none of them lived beyond †40. They cannot understand her doing so, and are determined she shall not live longer" (II, 261-2). Finally, "Clothed with the Sun," asserts that "John represents the dual messenger to come, and by a metempsychosis, . . . the spirit of John will instruct the angel of the New Avatar" (1889 p. 142).

In the same work Maitland writes "Mary [A.K.] had been recognised by the mysterious chiefs of the Theosophical Society as 'the greatest natural mystic of the present day, and countless ages in advance of the great majority of mankind; the foremost of whom belong to the last race of the fourth round, while she belongs to the first race of the fifth round'" (II, 82). It is self-evident that no mere

* In the Greek, *daimonion*. This word, with its cognate *daimon*, is derived from *daēmōn*, knowing. It originally signified the Divine Essence, then a lesser god, then a tutelary genius. It is only in the later times, when the Ancient Mysteries had been partly lost and partly corrupted, that these words were used to denote an evil spirit. Mary Magdalene was a woman of noble character, but obsessed by a certain class of elementals, good in their proper and regulated sphere, but in this case unbalanced and therefore hurtful: being freed from their overwhelming force, she regained her rightful status.

† Ninon de l'Enclos lived to an advanced age, in the perfection of youthful beauty almost to the last; this too without the aid of Christian Science! Anna Kingsford died in 1888 at the age of 42. Yet in the same work we read: "My Genius . . . says he sees no prospect of an early death for me; but on the contrary, a very long-continued youth, and an age beyond the ordinary span" (I, 413); while later, she stated that she had an interview with a [spirit] person, who told her that she would die on August 15th, which was not fulfilled. (II, 301). Of this "Genius" we are told that he admitted that he was "angry, proud, and jealous, and proud of his jealousy" (I, 359, 405-6) *Tantane animis celestibus ira?*

"astral shell" could either guide or injure one so advanced; and indeed it is her former "selves," not "shells" who are referred to: therefore these communications must have proceeded from the real spirits of the departed worthies. But spirits who can, at one and the same time, be both disincarnate and re-incarnate, and also the guardian angels and inciters to suicide of themselves, are undoubtedly *rarae aves in terris*: and in the presence of such a phenomenon, the well-known matrimonial complication by which a man is shown to have become his own grandfather, sinks into insignificance. Such self-contradictions from such remarkable seers throw grave doubt, not indeed on their experiences, but on their conclusions derived therefrom, and therefore upon the whole system of their "Gospel of Interpretation," which, however beautiful in much of its symbolism, must be taken *cum maximo grano salis*. Truly we may say, *non tali auxilio nec defensoribus istis, tempus eget*.

On the teachings of these two seers, Theosophists, undismayed by Mahatmic endorsement, have written severe criticisms. In "Lucifer" G. R. S. Mead writes: "We . . . cannot but think that Mrs. Kingsford too readily identified herself with her imaginations . . . , we decline emphatically to connect the writer of the autobiography under review with John" (1896, XVIII, 8). And in the "Vahan" he makes this most suggestive admission: "We modern students of Theosophy do not know the last word on the mysteries of re-incarnation: I doubt if we even know the first" (1898, Oct. p. 7). Most true: but are not Theosophists, who imagine that they remember their past incarnations, also liable to err? *Mutato nomine, de te fabula narratur*.

Maitland records also another supposed incarnation which falls under a different category. "This description exactly fitted a sister, who had died several years before Mary was born; and who their mother, who was no believer in spiritualism, and had never heard of re-incarnation, used to say was so like Mary in appearance and characteristics as to make her think that she had come back as Mary," (II, 25). But this phenomenon proves nothing: persons living on earth at the same time can sometimes be with difficulty distinguished from each other.

Another experience, belonging to Anna Kingsford's days of childhood, is recorded; "She would associate with the flowers on even terms, holding converse with them as sentient beings, and putting into their petals tiny notes addressed to the fairies, with whom her fancy tenanted them Indeed, in these early days she used to declare that she was really one of them, of fairy and not of human lineage; and to cherish a secret persuasion that only by adoption was

she the child of her parents, her true home being in fairyland. It was with descriptions of the beautiful landscapes and palaces, which seemed to be clear in her recollection, that her first verses were chiefly occupied. She could even recall, she believed, her last interview with the Queen of that lovely country, the prayers with which she had sought permission to visit the earth, and the solemn warnings she had received of the suffering and toil she would undergo by assuming a human body; which in her case, she was assured, would greatly exceed those ordinarily allotted to mortals. But she had persisted in coming, being impelled by an overpowering impression of some great and necessary work, on behalf both of herself and of others, which she alone could perform, to be accomplished by her. And her coming had not separated her from her fellow fairies, for they were wont to visit her in dreams: and so real were they for her that, when taken for the first time to see a pantomime, the sight of the fairies in their airy costumes and floral abodes, was the signal for her to declare aloud that they were her proper people, and she belonged to them, and to cry and struggle so vehemently to get to them, that it was necessary to remove her from the theatre," (I, 2).

As bearing on the hypothesis of human re-incarnation, this last reminiscence is of the utmost value. It cannot be ignored as a baseless fancy, seeing that the warning was fulfilled; for though she possessed a magnificent intellect, she inherited a feeble physique, culminating in premature decease; again, if any of her alleged recollections were reliable, it would surely be this one, being the most recent in actual occurrence. The narrative itself speaks of her "assuming," not "re-assuming" a human body; and the warnings pre-supposed that she had had no past human experience, else they would have been needless. Furthermore, the account describes her recent pre-human existence as a fairy, one of the many elemental races: if, therefore, she had repeatedly re-incarnated on the human plane, how came it that just previous to her last human incarnation she had descended to the elemental plane. This stage of evolution, higher than the animal, but lower than the human, does not seem to be mentioned in Theosophical literature. T. L. Harris, however, describes it in the "Wisdom of the Adepts," 1884, par. 94; and in "Conversation in Heaven," 1894, canto 99, and "In Dawnrise," 1896, canto 41, he describes his own immediately pre-human existence. Here we have an important side-light thrown on the problem, which will be more fully discussed at a later stage of the argument. If the evolving spirit passes through this pre-human phase, it is reasonable to conclude that illustrations of the future earth-life would be given for the purpose of warning and example: these instructions might

under certain conditions, be dimly recollected, and so erroneously identified with past human experiences.

Anna Kingsford's assertion that she had difficulty in obtaining permission to incarnate as a human, has been since strongly substantiated in the "Vahan" by A.A.W. "What has been told us of souls drawn into renewed earth-life by desire to meet others, may suggest the possibility of something like a premature attempt to return; a desire sometimes granted by the Lords of Fate and sometimes refused" (1901, August p. 7). It is conceivable that every monad, before it enters upon a new pilgrimage, is instructed as to the possibility that it may, in the present disorderly condition of this world, meet with forces that are beyond its control; so resulting in failure, or even in catastrophe. Hence it may have the faculty of free choice given it: whether to run the risk for the sake of evolving on a higher plane; or to wait until the world has further advanced, when it may re-incarnate without the martyr's cross, though at the same time without the victor's crown. This is at least as good a working hypothesis as that of Theosophy, and is not liable to the same objections: for however unfortunate the monad's selection may be, it at least re-incarnates in a higher organism, and on a constantly ascending scale, till the human stage is attained.

(To be continued.)

THE ROSE.

A SIMILE.

A rose encased within its sheath—
 What knows it of the Sun,
 Or the beauties that are spun
 By light and air the earth beneath?
 Or power hidden in each part—
 Whereby it can unfold,
 The world's glory to behold
 From glowing depths of scented heart?
 Released—the glad surprise it greets
 With rapture! thus to find
 The perfection of God's mind
 Fulfilled in multitudes it meets!
 The story of the rose is ours.
 Within our souls we fold
 The perfections we shall hold
 When, sheaf-released—our God-life flowers!

July 6th, 1903.

BLANCHE ERYL.

Through Life's Chromospheres

A NOVEL

BY WILLIAM HEALD.

CHAPTER IV.

*Continued from page 131.**(All Rights Reserved.)*

"Ah me! for aught that ever I could read,
 Could ever hear by tale or history,
 The course of true love never did run smooth;
 But either it was different in blood,
 Or else misgrated in respect of years,
 Or else it stood upon the choice of friends;
 Or, if there were a sympathy in choice,
 War, death, or sickness did lay siege to it,
 Making it momentary as a sound,
 Swift as a shadow, short as any dream;
 Brief as the lightning in the collied night,
 That in a spleen, unfolds both heaven and earth,
 And ere a man hath power to say 'Behold!'
 The jaws of darkness do devour it up;
 So quick bright things do come to confusion."

"So, Will, old boy, I see you have got your Shakespeare this morning and I'll be bound that after the experiences of yesterday you are reading all the love passages you can find."

"Now, Harry, surely you are above all that, when, interested as I have been and still am in Miss Edwards, you know that ideas of love between us cannot be entertained for a single moment. Still you are quite right in surmising that I was reading a passage that had decided bearing upon Life's Master Passion—LOVE."

"'The course of true love never did run smooth, etc' I'll undertake to say, formed part of the passage you've been interested in."

Harry Forrest uttered these words in a slightly sarcastic tone, but his friend ignored the fact and resumed, "Right again, Harry, it was the very passage. There seems something uncanny about your deductions this morning. Nevertheless, it was not that particular line which moved my feelings, but my mind was dwelling upon the words,

"Or, if there were a sympathy in choice,
 War, death, or sickness did lay siege to it,
 Making it momentary as a sound,
 Swift as a shadow, short as any dream,
 Brief as the lightning
 And ere a man hath power to say 'Behold!'
 The jaws of darkness do devour it up;
 So quick bright things do come to confusion."

Will Sphaera put so much feeling into these words as he quoted

them that his friend hesitated to retaliate in his usual manner and asked seriously, "Is there not more behind these words than you have yet told me, Will?"

"I have had a letter, Harry, and I shall have to return to England a little earlier than I had intended, as a tragedy has occurred and I feel that I shall have some part to play in working out the solution of a great Mystery."

"A tragedy; What do you mean? Who is concerned in it? When did——"

"My dear Harry, please give me opportunity to deal with one point at a time. Yes, there has been a tragedy, and my old college chum, Claude Solern, seems to be the one chiefly concerned, as from my cousin's letter I learn that Cyril Standring has been murdered, Sir Ewart has gone mad and Claude Solern has altogether disappeared."

"This is terrible news, certainly, but what is the mystery?" "Mystery enough, read the letter," said Will Sphaera as he handed a letter to his friend.

Harry Forrest read carefully through the several closely written pages, which contained the full story of the murder of Cyril Standring with all its tragic associations, and finished with these words,

"Although my dream points to the idea that Claude had something to do with the murder, perhaps that he was the murderer himself, yet, I feel in my heart of hearts that such could not be the case, but, where, oh where, can he have gone? I want you, Will, to find Claude, if possible; You loved him as a friend and thought there was no one in the world like him, and I know you must be interested in his movements, and then your wonderful Colour discovery will surely help you to a satisfactory solution of the mystery, for mystery there is. Please work out what you call Claude's Chromoscope and tell me AT ONCE, does Chromoscopy, as well as my dream's circumstantial evidence accuse Claude of the murder? I do not know how it is, but I feel that your answer will lift a terrible load from my mind and send a gleam of light into my, at present, very dark life. I know you will not put me in a fool's paradise, but you will tell me exactly what you see for him, for me; aye, for both.

I hope to see you on your return, but, please do not wait until you get back before you send me some word, as I am far from well,—I have told no one else of my strange vision, as I know I should only be misunderstood—and I do so want to know what you get through your Colour System. I want your thoughts on the matter, especially as to Claude, and a letter from you would tend to cheer, just a little, your heart-torn and much worried cousin, Stetta Iris." Forrest handed back the letter with the remark, "Well, Will, your cousin Stetta

certainly has some strong belief in your colours,—more than I have—with all due respect to you, old boy, and she evidently means to put her belief in you to the test. It's a strange affair and I certainly do not know how you will set about the mission entrusted to you by your cousin."

"Poor Stetta; she was so happy. Claude is simply delightful, and, from my personal knowledge of his character and of his life I am satisfied that he could have nothing to do with the murder. Nevertheless it is a strange psychic experience that Stetta had. It would be an easy matter to conclude that it was a mental hallucination caused, psychically, by the events that were happening—and this may eventually be the solution of that part of the mystery—but, it is the actual disappearance of Claude which is the ground for the more serious thought. I must do something."

Harry Forrest noted that these words were not at all addressed to him, and as he felt that he could say nothing that would be helpful he quietly walked away from his friend and left him to his strange soliloquy.

A short time afterwards, as Harry Forrest was seated thinking seriously—a strange, new experience to him—his reveries were interrupted by, "Mr. Forrest, whatever in the world is the matter with your friend Sphaera this morning? He has just passed us without the slightest recognition, we are not aware that we have done anything to cause such treatment from him."

The speaker was Miss Wood, and her friend Miss Edwards was with her.

Harry looked up and answered solemnly, "You must really forgive him ladies, as I do not think he would be at all likely to see you. This morning he has had terrible news from England, and has been entrusted with a mission, which I consider almost enough to turn a man's brain. Had he not dabbled so much in what he calls Colour Prognostications, he would have been saved from a task that I would not like to undertake. I beg your pardon, ladies, I believe I am wandering somewhat, expressing my own thoughts rather than giving attention to you. Please ignore what I have just expressed, only the part in which I said my friend was too absorbed, too troubled to see you, as it is not in his nature to be rude to those he thinks much about." He could not help looking rather slyly at Miss Edwards as he said these words, and she detecting the look, thought, "Well, Sphaera's friend can be a little rude even in his mischievousness," but she did not say so, though a perceptibly annoyed look prevented further remarks in that direction.

"We are sorry to hear that your friend is in trouble, and trust he

will soon see clear skies again. We will take for granted that you said more than you intended and will not refer to the matter in his presence." So saying, Harry Forrest was again left to his own musings.

"Bother it. I do not know what has taken possession of me, but I feel that something strange is going to happen to-day. I must keep an eye on that friend of mine, or he may be doing something rash. He is as right as a trivet in most matters, but just a little cranky on that Colour Scheme of his, and it is rather ominous that this very crankiness is appealed to in one of the most trying, and most critical experiences of his life. He doats on that cousin of his, and Claude Solern was his bosom companion. If anyone ought to know whether Solern was capable of such an act or not it is Sphaera, and I must confess I do not like the business at all. Bah; here I, who pride myself upon my calm, logical, almost cynical philosophy, am fuming about the unknown, as if it were something that existed. It makes me feel quite miserable, and I hate to feel miserable when I do not know what I am miserable about. Something seems to have got hold of my inside and is tossing and turning it about, and I really do not know where I am mentally. Perhaps, if I go and see where that Colour Maniac friend of mine is physically I shall find out where I am. Bother it all; I shall do something desperate, if I don't do something sensible." And to the surprise of Misses Wood and Edwards they were again "cut," but this time by Sphaera's friend.

Their looks said plainly, "surely two men have gone a little dotty this morning," though neither expressed their thoughts in words.

(to be continued.)

THE CRAFT ALPHABET.

$1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 15$									
A	B	C	D	E	F	G	H	I	
10	20	30	40	50	60	70	80	90	
J	K	L	M	N	O	P	Q	R	
100	200	300	400	500	600	700	800	900	
S	T	U	V	W	X	Y	Z	&	
111	222	333	444	555	666	777	888	999	
45	+	KEY	725	=	770	=	PY	=	JOY

M.S. FROM GORIAS.

Who is she that singeth the gold
 Of the City of Gorias,
 And her women that were of old,
 And her Kings?
 We have slumbered, none brake our rest ;
 But a dream is come from the West,
 From the City of Murias,
 That speaketh of ancient things.—
 A voice as the voice of a Maid
 Who wandereth unafraid
 In the tomb where a queen was laid,
 And treadeth where none might tread
 The Treasure house of the Dead.
 How hath she come to its gate ?
 How hath she passed the bar ?
 How hath she tethered the threefold shape
 The Dog, that barketh in hate ?
 She hath hurried afar,
 Ere the lips of a Maid might break
 The Peace of thy Queen,
 Whom the Western Star
 Hath watched since our sleep began.
 Is it time to open our eyes ?
 Is it time that Gorias rise,
 And the SWORD leap forth in war ?
 Do they know—do our brethren know
 This song which our slumbers hear ?
 Shall the Craftsman arise who long ago
 In Findias forged the Spear?
 Yea ! surely the Hour is near ! !
 Murias, Murias whisper us low,
 Yea O our sister Murias.
 Surely our hearts have longed for thee
 Where thou liest below the sea,
 Say if she cometh within,
 Hath she seen thy Levite clothed in white,
 And that which shimmereth through thy might
 With faint golden gleam !

Are her eyes washed clear of their Sin
 In the living stream
 That floweth above thy dome?
 Tell us, tell us again,
 Is there chance that all win home?
 And the Symbol smite till it cleave in twain
 As it shatters the Stone of Rome?
 And the voice of our Father Faul
 Be heard from the northern shore
 Bidding his sons pass o'er,
 Not as aforetime they came
 In battle, pillage and flame,
 But as birds that come in the Spring
 With songs and blitheness of wing,
 Restoring the Temples of Ancient Fame,
 Restoring the ancient King
 Made strong in the Might of the One True Name,
 Made glad in the threefold Ray
 When the dawn of joy is athwart the skies
 And the wonders that wrought of old arise
 At thy Maiden's cry for before her eyes
 The Womb of thy Night is Day.

THE REAL EASTERN QUESTION.

"If I were a powerful English statesman," Mr. Justin McCarthy once wrote in a magazine, "I should like to start an Eastern Question all my own. It should be the question that concerns the vast population in the East end of London, and therefore what I may be allowed to call, by a stretch of the phrase, the condition of the poorer class all over England, Ireland, Scotland and Wales. . . . I have heard it said that the State can do nothing substantial or lasting in the way of relieving distress and finding employment for the unemployed. I can only answer that in England at all events, the State has never tried. . . . has never really, seriously and perseveringly made any effort in that direction. . . . I think the evils of pauperism and lack of employment ought to strike more terror into the heart of England than any alarm about a foreign invasion. . . . Any subject is allowed to engross our attention rather than that of the condition of our own people."—*Daily News*, 10th July, 1903.

The Servian Tragedy.

"WHO takes the sword shall perish by the sword.' Nearly a century ago the first Obrenovitch began the sanguinary series of Royal murders in Servia, by assassinating his rival liberator Kara George, and now that the Obrenovitch dynasty has been finally extinguished in blood, it is to the descendant of his rival that Fortune has handed the gory and ill-omened crown of Servia. Savage as the retribution has been, the revolt was the inevitable result of a foolish, tactless and brutal despotism. The late King's conduct to his parents alienated the sympathies of all who regard filial feelings as a creditable feature in human nature. By his indifference to human life and contempt for justice, his reckless juggling with ministers and parties, and the perpetual *coups d'etat* which culminated in April in an unusually preposterous attempt at suppressing public opinion, he schooled his people in the Anarchy which at length proved his own destruction. While recognising therefore the violent infraction of a divine law, we should refrain from an unduly Pharisaic attitude in a case in which the provocation was unusually severe and prolonged.

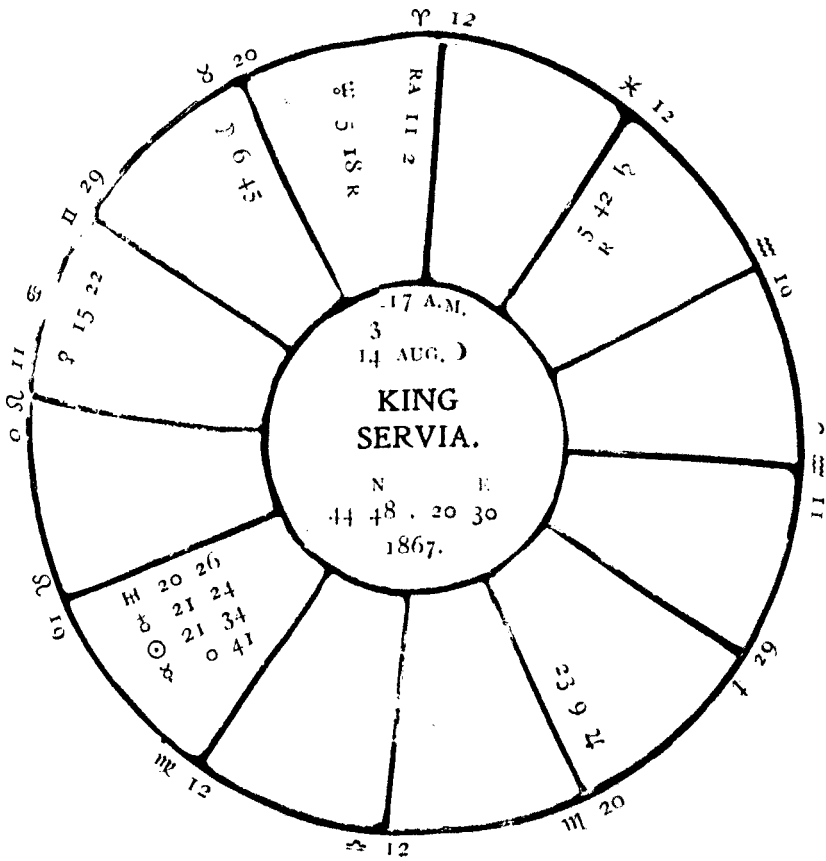
"In the meantime," says the *Daily Telegraph*, "though there be much of madness, and more of sin and horror, the soul of the plot" in the Belgrade revolution there is no mystery. King Alexander's fate has been the consequence of events apparently disconnected, perhaps, but in reality bound together by a chain of destiny—his wretched childhood, his premature succession, his luckless marriage, and his suppression of the Constitution two months ago. The dissensions between King Milan and Queen Natalie poisoned his youth. . . . He grew up with a fitful strain of his father's wayward talent, but without a particle of Milan's daring efficiency in palace conspiracy and bold intrigue. An unbalanced and unrestrained character, he was capable before his marriage of losing his head for a second-rate ballet dancer. In his marriage with Queen Draga he deserved much more sympathy than he has ever received from Western opinion. The atmosphere of scandal which had gathered like a miasma round the Konak of Belgrade under his father's régime made it difficult for him to obtain in time a suitable alliance. The blood of Draga, daughter of Lunjevitza, lieutenant of Milosh the swineherd, was as good as his own, in spite of the fact that she had been his mother's waiting-woman. Though ten years his senior she was a very beautiful and

attractive person. But the romance of Cophetua and the beggar-maid is apt to be fatal when Cophetua's Queen has no offspring, and strongly recommends her relations to the favour of her complaisant lord. . . The unpopularity of the King and his Consort became universal and dangerous." The land was honeycombed with disaffection and conspiracy, the moral atmosphere heavy with the oppression of the coming storm, which burst suddenly in the early morning of 11th September, in the fearful tragedy that for nine days was the wonder and scandal of Europe.

Alexander Obrenovitch, the only child of his parents, and the last of his line, was born at Belgrade on Monday, the 14th of August, *in the morning*. We believe by a process of deduction and measurements that the time of birth must have been exactly that given in the accompanying horoscope. There is no solar direction to account for the death, while if we direct Mars the shedder of blood to the Ascendant for the violent death, we have a figure which does correspond to all that we know of the man; and directions to the angles are given for the few important landmarks in so short a life. He became King by his father's abdication on March 6, 1889, arc $12^{\circ} 33'$ ASC \odot ♀ $12^{\circ} 15'$ CON MUN. P ASC $10^{\circ} 9'$ P 24 D.D. ♃ * ASC $13^{\circ} 7'$ CON MUN. He married Draga Maschin a widow on August 5, 1900, ARC $23^{\circ} 58' \frac{1}{2}$ (her growing ascendancy for nearly two years before agreed with 'MC \odot ♁ * $\frac{1}{2}$) the meridian converse was approaching the trine of Venus in the unfortunate twelfth house $24^{\circ} 30'$.

His father died 11 Feb. 1901, rather suddenly, arc $24^{\circ} 30'$, Asc P ♁ . In April 1903 he engineered the last of the numerous *coups d'état*, (♃ * MC $26^{\circ} 40'$) which Europe regarded as Comic Opera highly diverting to the outsider; but Uranus (who at birth was in conjunction with Mars and the Sun, a terrible portent) was already overshadowing his throne, and with him was the red planet, the adversary and destroyer. The *Daily News* correspondent writes "dynamite smashed the oak door, and stopped a clock exactly at 2-7 a.m., add two minutes, not more or rather less, and you can tell almost to a second when Alexander and Draga ceased to live." Besides the primary which we gave as the pivot of our scheme, the progressed Moon in the first degree of Gemini was exactly square to the radical Mercury much afflicted at birth, and the new Moon of June in five degrees of Gemini, only two degrees from the radical Moon square Mercury and Saturn, excited and inflamed the malignant nature of those unfortunate aspects.

"We do not think that he could in any case have lived to a good age, with the terrible affliction of both Sun and Moon, and that we have read was the verdict of the Viennese doctors whom his father



TAN LAT. 9°9'697

	LAT.	DEC.	R.A.	S.A.	M.D.	P. LOG.
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♄	1 9	S 15 32	144 1	73 59	47 1	38614
♅	0 46	S 17 49	230 57	108 37	39 55	21938
♆	1 50	N 11 8	338 14	78 44	32 48	35911
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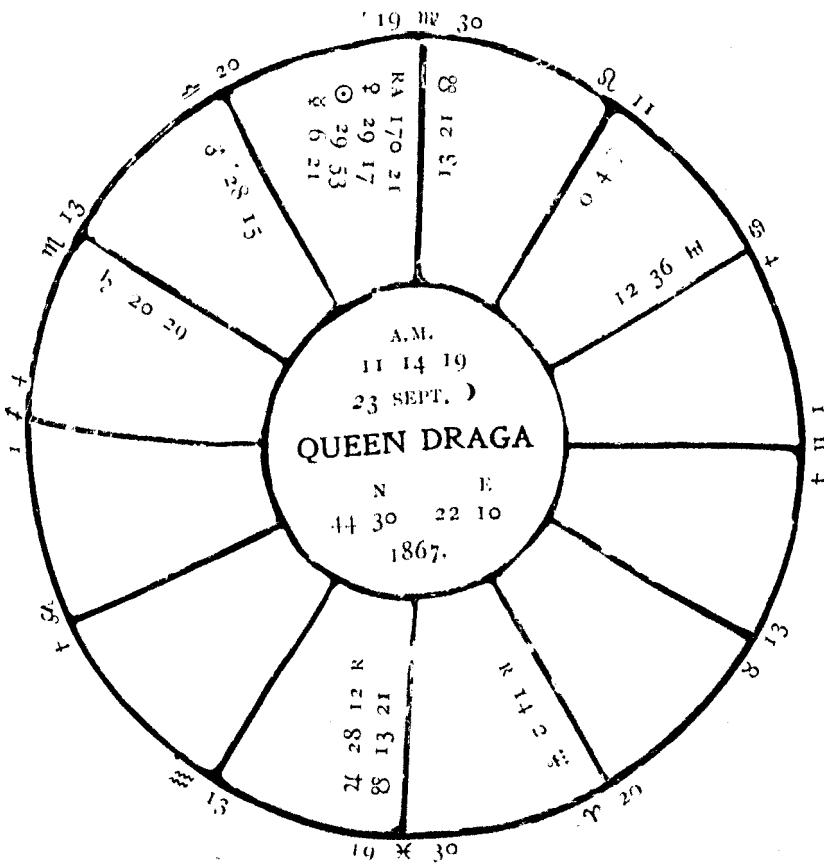
consulted in August, 1898, about certain symptoms which usually precede cerebro-spinal disease. The Sun in Leo afflicted of course caused these symptoms; as also the abnormal thickness of the skull, which as revealed by the post-mortem (Saturn governs the bone growth) was eleven millimètres, six being the average.

He was certainly a *degenerate*, and looked it: very shortsighted, almost blind—Sun and Moon both afflicted—stupid, not at all clever, but trying to make up for it by low cunning, obstinate as often with weak characters, by general account a vindictive, cruel and unscrupulous egoist. M. Bonnat, the French artist, thought him dull-witted and 'malclevé'; so awkward that he often tumbled down with his partners when dancing. Saturn afflicting Mercury caused this and the following trait. One day the artist found him writing, and he got along so badly that he exclaimed apologetically, "I used to be left-handed. I was compelled to use my right hand, and now I cannot do anything well with either."

Mars rules the tenth or house of rulership, and Neptune retrograde therein and square to the Ascendant adds humbug or delusion to the brutality of the other planet. The Moon and Mercury afflicted deny children. That his wife would be his ruin is shown in many ways. The Moon square Saturn in the eighth (both in double signs, death together by treachery) Venus disposed of by the Moon in the twelfth the hatred of the common people, and Uranus ruling the seventh or house of marriage, and being also the planet to which the Moon 'applies' first. The late King is said, when his wife expressed fears as to the extreme danger of their position, to have expressed an inalterable confidence in the Star of the Obrenvitches. It was perhaps as well for his personal happiness that he did, but a very slight knowledge of Astrology would have shown him that he was indeed, as his wife thought, living upon a volcano which was to obliterate everything but his name from the face of the earth.

Before closing our remarks we must quote Charubel's clairvoyant symbol for the first degree of Leo, that on the Ascendant—"An obelisk. Denotes one who will suffer great and many trials, reverses of fortune, etc., but will or may leave behind him a name on the pages of history . . . a life much involved in the life of the nation among whom he may live."

The beautiful but unfortunate Queen Draga was born, according to the impeccable Almanach de Golgotha, at Gornji, Milanovatz, on Monday 23 Sept. 1867. She was one of a fairly large family—it is possible that her mother may be still living, or there may be a birth certificate in which as in France the birth-hour is given—but the figure given is a *theory*, which however we can support deductively by many



☉	0	3	N
☽	16	30	N
♃	1	41	S
♄	1	33	N
♅	10	48	S

♆	13	0	S
♇	15	58	S
♁	23	11	N
♂	4	2	N

reasons. Our first reason was the transit of Jupiter at her marriage to the King on August 5, 1900 when the "greater fortune" ($24^{\circ} 10' 6''$ D $3^{\circ} 10'$ G.M.T.) with the Moon was transiting the second degree of Sagittarius his greatest dignity, which we assume to have been the degree Ascendant at birth. We have repeatedly found that at periods of great elevation or prosperity Jupiter was transiting the Ascendant or most important angle. It was so when Edward VII. became King, and with the late King Humbert, and at the marriage of the late Empress of Austria.

Having found this theoretical starting point, let us test it without at present launching out on the immense labor involved in a mathematical horoscope. The marriage arc is $32^{\circ} 52'$ which gives a progressed Ascendant $28^{\circ} 7'$ \star R 24 . The arc for the tragic death is $35^{\circ} 43'$ which gives a progressed meridian $28^{\circ} 4'$ \sphericalangle or Mars practically culminating, and now become the most powerful evil influence in the horoscope, because in square to the Moon at birth in the eighth or house of death. The secondary Lunar directions are unusually significant, the Moon was thus placed on the first of May and June— D 22 19M δ ρ δ 22 55M — 23 22M δ ρ δ 24 7M . It is this which has made us accept the birthdate given as absolutely correct. She was a tall, graceful, and beautiful woman, with raven black hair and extraordinary, really hypnotic eyes, the Moon trine Ascendant and Sun with Venus; she knew her power, and used it, for she was very ambitious and by no means scrupulous, with the Moon in square to Mars. This horoscope will explain the remarkable fascination she exercised over her husband; for behold her Moon in Leo the love sign, is in the exact degree of his Ascendant, and her Ascendant is in trine to his from the fifth or house of love. Neither the Sun nor Moon, or Mars or Venus, the usual factors, in this case explains the mutual attraction, but grant this horoscope and the magnetic pull is at once revealed.

The Moon in the house of death in square to Mars, and Uranus also in the eighth in similar aspect to both Mercury and Neptune, explain her cruel death and her childlessness, which certainly contributed to that disaster. The powerful position of the Sun with Venus practically in Libra near the meridian, gave her a splendid position by marriage, after a first failure with an engineer who committed suicide. The Moon by her trine aspect to the Ascendant certainly contributed to the elevation, but the pale inconstant goddess by her evil aspect to Mars was also accessory to the final tragedy.

That she could be kind to some people, especially to her own family, we know (and see in the aspects of the Sun and Moon to Venus) but even these were injurious to her—note Jupiter in the house of brothers

and sisters in close square to the Ascendant. But it is certain that with the Moon's aspect to Mars she could be and was hard to some people: thus she had a dislike for her first husband's brother, which she was not magnanimous enough to repress when she acquired the power to injure him seriously—hence the ugly fact that he actually led the band of assassins on the fatal night. *Black and White* says that when Queen Natalie dismissed her she went to a celebrated palmist who was then in the town, 'Madame,' he told her, 'if you pursue your present course of action you will die a violent death.' 'I shall do that in any case,' she answered, 'how could such a woman as I do otherwise?' Two days before the end she wrote to a friend in Vienna presentiments of a violent death; apparently she had had a dream or vision of some such former royal tragedy in Servia. But it was too late. Death was looking over her shoulder as she wrote, just waiting for the last sands in the hour glass to run out, before admitting the conspirators who were to put out the lights, and mark in splashes of blood on the palace walls the end of a dynasty. *Finis Obrenovitch.*

KYMRY.

Books and Magazines.

THE SONG OF THE CROSS is an inspirational prose poem, by James Macbeth. On the cover is the symbol of the Cross, surrounded by the Sun, typifying, as the author tells us, the fact that as man must suffer in his upward course, so the Sun arises as the issue of the Cross. Such books as this, while they somewhat emphasize the sorrowful side of life, are yet encouraging and optimistic in tone, because they endeavour to explain the meaning of life's mysteries, and to point the way from the Cross to the Sun.

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An index would be a valuable addition. [Theosophical Publishing Company, 3, Langham Place, London, W. Price 3/6.]

THE ELLIS FAMILY have brought out another of their admirable series of sixpenny manuals. The latest is the PHRENOLOGICAL TEXT BOOK, copiously illustrated. [Promenade, Blackpool.]

STRAY THOUGHTS IN RHYME, by Christina Albers, includes "A Tribute to H. P. Blavatsky; "Sacrifice," "The Path," "Life's Desires." They are very suggestive.

THE COMING MAN is still another new monthly. It is filled with fresh, suggestive, thoughts and will therefore create a demand for itself. The "Coming Man" is of course the Christ Man, who will settle the Labour question and establish a true Fraternity. [Frank M. Chapman, 209, San Juan Street, Trinidad, Colo., U.S.A.]

THE SPIRITUAL QUARTERLY MAGAZINE is a valuable addition to current literature. Number 3 contains interesting articles on Spinoza's Conception of God, and the Relation of Herbert Spencer to Modern Thought. [Price 4d., "Two Worlds" Publishing Co., 18, Corporation Street, Manchester.]

THE CHRIST THAT IS TO BE, post free 1½d., by Philip Snowden, published by the Independent Labour Party, 10, Red Lion Court, Fleet Street, E.C.

A DREAM OF REALMS BEYOND US, by Adair Welcker. Fifth edition, price 40/- for signed copies, but anyone may make M.S. or type written copies for sale at their own price. [331, Pine Street San Francisco.]

THE JOURNAL OF BIO-CHEMISTRY is edited by Dr. George Carey, whose system is based on Solar energy or electricity. The April number has an interesting article on the Philosophy of Epictetus [No. 14, Dresden Circle, West Somerville, Mass.]

THE FLAMING SWORD is the organ of the Koreshan Unity, and the exponent of the Cellular Cosmogony, published by the Guiding Star Publishing Co., Chicago, \$ 1.00 per annum.

THE TOLSTOYAN, 3d., monthly, edited by F. E. Worland, and published by C. W. Daniel, 5, Water Lane, Ludgate Hill, E.C.

FRANCIS OF ASSISI, the first of the series of Christian Mystics, by W. P. Swainson (Omnia Vincit Amor), is now ready. It forms an attractive little booklet, suitable for enclosing in letters. Price 3d., C. W. Daniel, 5, Water Lane, Ludgate Hill, E.C.

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BLACK BEAUTY, by Anna Sewell, is the autobiography of a Horse. It is charmingly written and the delight of every lover of animals, old and young. It should be in the hands of every child who can read, and of every cabman, carter, or driver in the land. It is so full of instruction and withal so well written that it has been adopted as a standard reading book in the schools in the United States.

Black Beauty himself made a good start in life, having been born on a farm whose master loved and understood horses, but he describes how some colts are made to suffer by ignorant or hardhearted grooms, particularly during the breaking-in process. Every part of the horse's care and education is graphically described, but always in an entertaining way.

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REINCARNATION.

DEAR MADAM,

In "Anubis" for May there is the following note on a statement in "Notes on Re-incarnation," by E. W. Berridge, M.D. :—

"Then according to Theosophy the Christ Himself must have been a monster of iniquity in previous incarnations, an idea which is almost too blasphemous to write even as an hypothesis." This objection has no meaning when we remember that the 'Christ' manifestation is the manifestation of the Self through perfected sheaths or instruments (bodies). Even in the case of the most sinful and degraded man, the fault is not in the Spirit but in its *reflector*. I am using dualistic terms for convenience of expression. It is indeed true that as the result of this imperfection the individualized Self is deluded and in darkness : therefore our Lord speaks of Himself as being, in certain cases 'sick,' 'naked,' 'in prison,' but the iniquity (inequality or want of harmony) is in the temporary vehicles of expression, not in the Self or Christ.—Yours truly,

E. B. HILL.

NOTE.

The Inaugural Lecture of the PROGRESSIVE OCCULT SOCIETY was delivered as announced at 44, Holland Road, Kensington, on the 22nd June. There was a large audience and the Society has now been got into working order. About the end of September, dates, etc. to be announced later, Dr. Tindall proposes to commence a Course of Lectures on "Spiritual Christianity revealed by Occultism."

For all particulars of the work of the Society, apply to the SECRETARY, 63, Biddulph Mansions, Elgin Avenue, W.

ERRATA.—July number. In "Song of Theos," line 14, for "cries against," read "rises 'gainst."

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