

OUT OF THE SILENCE.



Edited by ANUBIS, "The Watcher."

6^d

Volume II., No. 4—SEPTEMBER 1903.

Copyright, Entered at Stationers' Hall.

CONTENTS.

	PAGE
Sacred Prophecy a Measure of Time	101
The Uses of Prophecy	103
Prophecy a Measure of Time	104
The Christian Mystics :	
II. George Fox (Cont.)	112
The Prophecies of St. Malachy (by Kymry)	119
Sacred Prophecy Neglected	122
Hell	124
The Unwritten sayings of Christ	127
Through Life's Chromospheres (continued)	129
A Sceptic on Astrology	134
Symposium	136
A Cloud of Witnesses	139

ANNUAL SUBSCRIPTION, 6/-;

FOREIGN, 6/6.

SINGLE COPIES, 7d. post free.

PUBLISHED BY

FLORENCE L. J. VOISIN,

ST. LAWRENCE, JERSEY, ENGLAND.

On Sale at L. N. FOWLER & Co., 7, Imperial Arcade, E.C.

W. FOULSHAM & Co., 4, Pilgrim Street, E.C. ;

J. M. WATKINS, 53, St. Martin's Lane, W.C.

And may be ordered from W. H. Smith's Railway Stalls
and all Booksellers.

" 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.



OUT OF THE SILENCE.

VOL. II.

SEPTEMBER, 1903.

No. 4.

The heavens declare the glory of God; and the firmament sheweth His handiwork.
Day unto day uttereth speech, and night unto night sheweth knowledge.
There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their word to the end of the world.

Psalms xix.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Joel ii., 28.

Sacred Prophecy a Measure of Time.

By measure hath He measured the times, and by number hath He numbered the times; and He doth not move, nor stir them, until the said measure be fulfilled.

Esdras, iv., 37.

THOSE interested in the relation of sacred Prophecy to measure of time, should read the Rev. Grattan Guinness' *Approaching End of the Age* (Hodder and Stoughton), in which there is a most interesting chapter, p. 399, on the cyclical character of the prophetic writings of Daniel and the Apocalypse, from which (by permission of the publishers) we extract a few passages:—

“About the middle of the last century a remarkable fact was discovered by a Swiss astronomer, M. de Cheseaux, a fact which is of the deepest interest to the Christian mind, and which has never received, either at the hands of the Church or of the world, the attention that it merits. The prophetic periods of 1,260 years and 2,300, assigned in the Book of Daniel and in the Apocalypse, as the duration of certain predicted events, are such *sol-lunar cycles*, cycles of remarkable perfection and accuracy, but whose existence was entirely unknown to astronomers until, guided by Scripture, M. de Cheseaux discovered and demonstrated them to be such. And further, the difference between these two periods, which is 1040 years, is the largest accurate *sol-lunar cycle known*. . . .”

Such were M. de Cheseaux's discoveries; and they are of the deepest interest and importance, as manifesting in a new light, the wisdom and glory of God, in connection with His Holy Word. That the ancient prophet Daniel, twenty-five centuries ago, and “the disciple whom Jesus loved,” eighteen centuries ago, should both have incorporated in their mysterious books of symbolic prophecy, as the

chronological limits of certain most important events, periods of time, which the accurate researches of modern science have proved to be cycles formed by vast, complex, long-enduring movements of the heavenly bodies, seems a marvellous fact, a fact to be accounted for only by the Divine inspiration under which these holy men of old wrote. For it is certain, and none can dispute it, that these periods are accurate celestial cycles; it is equally certain that neither Daniel nor John, the fisherman of Galilee, was able to calculate these cycles, or was even aware of their existence. Had they been in intercourse with the first astronomers of their day, or even had they been themselves astronomers of the highest attainments, it would have been impossible for them, in the then state of astronomic science, to have observed the cyclical character of these periods. There was no such exact knowledge of either the true length of the solar year, or lunar month, as would have made the discovery of these cycles *possible*. In Daniel's day, even the Metonic, or lunar cycle, was unknown, and these larger but similar cycles were, as a matter of fact, discovered only in the last century.

It was, therefore, certainly not as moved by their own intelligence, that the sacred writers selected these periods; and if they were not moved by Divine inspiration, how is the fact of their using them to be explained? Could it be by chance—by accident—that to certain supremely important series of events were assigned as the period of their duration these cyclical periods? Nothing but an unwillingness to admit the miracle of inspiration could lead to its being suggested as an alternative. It would be an unsatisfactory account of the matter had there been one cycle only so employed, and the fact that there are three makes it wholly inadmissible. But there are more and even many proofs, of the use in Scripture by writers ignorant of astronomy, of periods marked out distinctly as cycles, by the less obvious revolutions of the heavenly bodies. This fact, which we believe has never before been demonstrated, is of such importance as enhancing the evidence of the inspiration of Scripture, as to deserve the most careful consideration."

In another volume of still greater value and interest to the practical student, *Creation centred in Christ*, or *Tables of Vernal Equinoxes and New Moons*, for 3,555 years, from B.C. 1622 to A.D. 1934, Hodder and Stoughton, 1896, p. viii., a letter is printed from an astronomer, in which, after alluding to the remarkable coincidence of Daniel's 2,300 days with the soli-lunar cycle of 2,300 years, he continues, "that Daniel's periods were not derived from his understanding science, and being in possession of 'the learning of the Chaldeans,' is plain from the statement that he had to ask for the meaning of the vision including the times mentioned."



The Uses of Prophecy.

THE late Bishop of Peterborough, Dr. Magee, in the above work writes: "Old creeds are dying out: a new faith slowly and dimly growing up: social or national change advancing or impending. In the midst of the wreck of the past, the prophetic, the prophetic soul that is in man re-awakens, revealing itself, questionably enough it may be in the song of Shelley, and the rhythmical utterance of Emerson and Lammennais: or less exceptionably, perhaps as in the musical prose of Goethe. Thus the hope that had so definite and so circumscribed a horizon for the Hebrew race, but which its political position and theological belief fostered into such unexampled strength and intensity, was not the ethical appanage of that people alone. The heart of humanity trembles and sets to the future, when the 'sun of righteousness shall arise with healing in his wings.' In the words of a modern poet, 'We live by hope, and breathe the sweet air of futurity.' And again Wordsworth's 'August anticipations, symbols, types, of a dim splendor ever on before.' . . . If I am asked for one clear irresistible proof to Christian men, that these Hebrew prophecies are true predictions, and mainly predictions of Christ, my answer is, *Christ claims them as such*. It is a fact, as certain as any fact recorded in this life, as certain as that there was such a person as Jesus of Nazareth, that He did, over and over again, quote the Old Testament prophecies as predictions, in the strictest sense of the word: that He records His belief in the mission of Jonah, in the prophecies of Daniel, and of Isaiah: that He claims to be He whom the prophets foretold, and claims to be the Messiah, expressly because in Him their predictions were fulfilled. Now to us as Christians, who believe Him to be *the Truth*, as well as the Way and the Life, it is enough to know that He does so claim them. Our Lord has spoken—we believe."

WHEN a certain astronomer, who was present, asked the Lord Jesus whether he had studied astronomy, the Lord Jesus replied and told him the number of the spheres and heavenly bodies, as also their triangular, square and sextile aspect: their progression and retrograde motion: their size and several prognostications; and other things which the reason of man had never discovered.—Apocryphal New Testament. Gospel of Infancy, ch. xxi., 9-10.

Prophecy a Measure of Time.

“Produce your causes, . . . Bring forth your strong reasons, . . . Let them bring them forth, and show us what shall happen : let them show the former things, what they be, that we may consider them, and show the latter end of them : or declare us things for to come.”—*Isaiah, xli., 21, 22.*

LORD KELVIN, a hard-headed Scotchman, and the greatest living man of science in the British Isles, declared at the opening of the Bushey Laboratory early in the year, that the greatest discoveries in science have always been the result of *careful measurements*. If astrology has any real claim to be considered a true science, much less as some of us believe, the noblest of them all, it must necessarily correspond to the above law, for truth, like the Macrocosm Nature and the Microcosm Man, is one and universal.

That the Scriptural prophecies are based upon a very exact measure of time has been proved a thousand times, and is too well known to require any insistence. The vast and ever-growing library on the subject shows the deep and perennial interest of the human mind in every serious attempt to show that all human history is the result, not of blind accident, as the foolish suppose, but of a wise and far-seeing Pro-Vidence. But foreknowledge of the future, while confirmed by innumerable proofs, sacred and profane, *Teste David cum Sibylla*, is not of easy access : not to the indolent man or the arrogant is the key ever given that unlocks the gate leading to the Temple of Wisdom. “*The glory of God is to conceal a thing,*” says the Word, and few indeed have been the men to whom Providence has given any intuition or foreknowledge of her secret intentions, either by direct revelation, by the voice of the Spirit, which was probably the manner of Sacred Prophecy, or by careful calculations and intellectual deduction, which we may call Mundane Prediction. Great has been the dignity of the real prophet in every age : among the ancient Greeks and Romans, and the Celts or Druids who, according to Julius Cæsar, excelled all the then known races in the arts of divination and prophecy, in China, India, Africa, America, the Seer has always been the object of peculiar reverence. “*He alone is wise,*” says the Father of Poets of the Seer Tiresias, “*the rest are but fleeting shadows,*” and the honour and gratitude are just, for “*Man does not live by bread alone,*” and “*where there is no vision the people perish.*” Even Dr. Johnson, at times rather a matter-of-fact sage, but with illuminations of celestial wit, realised this when he wrote “*Whatever withdraws us from the power of our senses, whatever makes the past, distant, or the future predominate over the present, advances us in the dignity of human beings.*”

It is, however, the field of Mundane Prophecy or Prediction alone that we propose to discuss on this occasion. Every human vocation has its peculiar attribute or gift. The poet clothes beautiful thoughts in lovely forms of verse, giving suggestions of an ideal transcending the realities of a work-a-day world. The sculptor awakens the unseen spiritual form sleeping in the rude marble. The painter reveals with a few pigments the enchantment of the visible world and the shifting harmonies of light and shadow. The statesman imperturbable, guides the ship of State through storm and sunshine. The judge measures just judgment, and the physician arrests the progress of decay, and like Heracles restores Alcestis from the grave to those who loved her. The priest justifies the ways of God to men. Last, but not least, the musician reveals the rapture of the sixth day of Creation, when the morning stars sang together, and the sons of God shouted for joy!

There is a diversity of gifts. What then is the function, the peculiar attribute of the astrologer? Is it character reading? No, certainly not exclusively, because he shares this with other "ologies," the phrenologist, graphologist, palmist, etc. It is true that if qualified, he is in a position to do it better, and to do it at a far earlier date, within five minutes indeed of a child's birth, but it is not his peculiar or essential gift. That is prophecy, to read in a measure, according to the degree of his *intuition* or *illumination*, in the great incorruptible Book not made by hands, the Astro Logos of the 19th Psalm, in which "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

The astrologer alone realises that all time, past, present and future is *one*, however much, like insects, a few only winged, crawling about over a mosaic, the design of which is beyond our perception, and almost beyond our conception, we may delude ourselves by "breaking into thens and whens the eternal now." Secular prophecy is of two kinds, mundane and personal. The first is concerned with the fate of nations, the judgment being based on the entry of the Sun into the four cardinal signs, Aries, Cancer, Libra and Capricorn, which mark the beginnings of the four seasons. The New Moons also which St. Paul declared to be "*a shadow of things to come*" are carefully studied. These calculations are always based on the latitude and longitude of the Capital town of each country.

Great historical predictions, however, have often been made independently by the great conjunctions of such planets as Saturn and Jupiter, by one of which in Taurus the famous Arab Astronomer

Albumazar—in his *De magnis conjunctionibus*, first printed at Augsburg, 1489, 4to—predicted nearly a thousand years before the event the exact year of the French Revolution, and the nature, popular upheaval and regicide of that cataclysm; an undisputed fact which forms the basis of a very interesting article in *Migne's great Dictionnaire Catholique*, vol. *Propheties*, article *Mil huit cent quatre vinct neuf*, a book which is on the reference shelves of the British Museum Library. For Nostradamus' prophecies, which are quite as wonderful and more numerous, we must refer the reader to Charles Ward's interesting book (published by Field and Tuer) on the greatest of all astrologers. In a similar way we believe that the conjunction of Uranus, Saturn and Jupiter in Aquarius in trine to Saturn in Gemini in March, 1914, will produce in that year great legislative changes in the world, and especially in Russia or Prussia, ruled by this sign, and, also, we believe, great scientific and psychic discoveries.

The best known branch of astrology, however, because man is naturally egotistic and interested chiefly in his private fortunes, relates to horoscopes, a term which describes the figure of the heavens at the moment when a child shows its vitality by crying its little *Adsum!* to the roll call of the heavens. If this be accurately timed, all events in that child's progress, from the cradle to the grave, can be foreseen and precisely dated to a far greater extent than most educated Europeans at present either realize or even imagine. The proof, however, of a *theory* lies in the justness of its correspondence to *natural fact*. If astrology does not, in the hands of an adept, reveal alike the past and the future, in a degree impossible to ordinary men, it is at once convicted of being the "*exploded superstition*" that the prejudice and contempt of the Philistine have long pronounced it to be. It is useless to quote great realised predictions in the past; the answer of the sceptic will be, "Oh, yes, these may have been *lucky flukes*, what about the failures? If you shoot often enough, some are bound to hit the mark. The vital question is: *Is astrology alive now?* Can you prove it? Can you, in the words of the Hebrew prophet, '*declare us things to come?*' Then, perhaps, we shall believe!" Our answer to the challenge, though of course it does not prove more than our personal claim to be considered a true prophet, shall be a few careful measurements in the horoscopes of famous people, whose birth-hours are beyond dispute. The present Czar of Russia was born at St. Petersburg a few minutes after noon on Monday, 18th May, 1868: rectified by the events of life, we believe the exact time of birth was 11½ minutes after noon, but in any case the error, if any, will not affect the accuracy of our prediction. The Sun "Hyleg," or vital spark here, was a little past the Meridian in the 28th degree of Taurus. Mars, the war planet and shedder of blood, was in the 28th degree of

his own fiery sign Aries, in which he is very powerful. The conjunction of the luminary with the red planet by converse motion, according to the tradition of ages, portends in the horoscope of a ruler, war, fever or violent death. We print *in extenso* the sum in spherical trigonometry—finished and dated 5-15 p m., 23rd August, 1901—by which ever since we have predicted in *print and writing sent all over the world, that the Czar will be forced into war with England or Japan, or be killed in the autumn of this year, in any case a very violent and *dis-astrous* influence.

☉ ♂ ♂ 27 51 ♀ DEC. 10° 42' N. RA. 25° 50½' M.D. 32° 30½' A.D. 19° 3½'			
SEMIARC ASPECT	109	3½	a c 9.78237
MD	,,	32 30½	.74327
SEMI ARC	☉	128 6	.14772
		38 11	.67336
		2 56	

35 15 = AUGUST, 1903.

His daughter Olga, whose birth-hour is known, has the Sun (father) in conjunction with both Saturn and Mars in Scorpio (the infernal serpent!) in October, which can easily anticipate, a worse influence than the first given, because *double*. The new moon on the 22nd of August falls in the 29th degree of Leo (near the martial star Regulus or Cor Leonis, which governed ancient Rome) in square, evil aspect to the sun's place at the Czar's birth. By a process of intuition and deduction, we believe the 14th and 29th of August to be focus days of danger—Sept. 12, 25; Oct. 10, 23; Nov. 6, 19, are also evil—and so leave our prediction for Time, the great Alchemist, to test in his crucible.

The most important horoscope in the world to the British Empire, because reflecting the national fortunes, is that of His Majesty the King, who was born at Buckingham Palace at 10-48 a.m., bulletin time, 9th November, 1841. There has been much argument among astrologers as to whether this time is exactly correct or not, but it is immaterial to the only primary we propose to discuss, which is not one of the *very exact* directions to an

* This prediction of war between Russia and Japan (in which we included England and France) appeared in our theory horoscope of the Mikado in *Modern Astrology* for April, 1902; it was *double leaded* in our manuscript as *very important*, but the editor, having apparently no sort of faith in the writer, reduced it to ordinary type. The same prediction was repeated by Merlin in the *Referee* for August 31st of last year and as danger to the Czar or war in October last in this magazine. We repeat that the Japanese will win handsomely and astonish Europe; the Vernal Equinox, early in the coming year at Tokio, being a most glorious one, Venus exactly culminating in her exaltation Pisces, and the sun in conjunction with Jupiter in Aries.

angle. The primary in force now and to the summer of 1904, is Sun parallel Saturn, an unfortunate slow influence; but in November, 1905, a much more powerful and precise direction (for Mars does not dawdle like Saturn, but keeps appointments with a royal punctuality) will be realised: Sun conjunction Mars in Capricorn in the Ascendant or most important angle. This, in our opinion, is a powerful *Scorpio influence*, but as the language of astrology is a complex symbolism, and no astrologer as such sees the future otherwise than as in a glass darkly, it *may* eventuate, instead or also, on the political plane, as war or trouble in the East, especially India ruled by Capricorn. The focus seems to us to fall on the birthday or "solar revolution" in that year, when the moon in Aries, which rules England, "this seat of Mars" of Shakespeare, is in square to the primary then in force, and Mars in Capricorn, his exaltation, will be in *exact* conjunction with the progressed sun; not to mention the Sun in close square to Uranus at the preceding Autumnal Equinox.

Our next example shall be Prince Albert, the second son of the Prince of Wales, born 3.5 p.m., 14th December, 1895, at Sandringham. It is a very bad horoscope, but has one remarkable and fortunate, in a mundane sense, feature in the fact that Jupiter, the "greater fortune," was just culminating in the Meridian, or angle of honor; exactly as in the horoscope of his father, who succeeded suddenly and unexpectedly to his present position. With Uranus in mundane trine aspect to the Meridian degree, we believe it will be so in this case also, but are by no means confident on the point. What, however, we do believe, is that the Crown of England will change at the planetary date given. The primary on which we base our prediction is the powerful one of Sun converse trine Jupiter (and Meridian at the same time practically) the calculation for which is as follows:—

S			
☉ Δ 24 8 36. † DEC. 21 45.4.	R.A. 246 51½	M.D. 64 35½	Asc Dif 31 46.
	SEMI ASPECT 121 46.	a c 9.83026	
	MD „ 64 35½	.44510	
	SEMI ☉ 124 26	.16034	
		66 0½	.43570
		50 15	
		15 45½	

This falls in the September of a year in which Jupiter will be in Scorpio, but will be accelerated by the July new moon which falls in the fourth degree of Cancer. The father has Sun square Saturn at the same period; of course, we have other and *previous influences* in our mind, but the above are sufficient. By a further process of calculations

plus *intuition*, which is to an astrologer what the eye is to an artist, or the ear to a musician, we believe the change will fall on a Monday, the third day of the Moon's month in that year. For reasons too numerous to discuss here, derived from a careful study of the horoscopes of all the younger members of the Royal family, a theory which will require a separate essay, we believe that there will be a Republic in England in August 1926; in any case, however, if mistaken on this point, we are confident that Feudalism as represented in this ancient realm, by the House of Lords, will then receive its death blow! *Che sara sara.*

The late M. Blowitz, the *Times* correspondent at Paris, a very acute observer of the European political horizon, was of opinion that the greatest coming event in the history of Europe will be the death of the Emperor of Austria, after which Armageddon or the Deluge! This problem attracted our attention in the year 1900 when we began to study mathematical astrology. In this case, however, we shall give no "*primary*" as the zodiacal directions are called, because with very old people we believe the feeble and flickering light is put out by the slightest breath of wind. Thus the writer was the only astrologer in the world who foresaw and predicted Queen's Victoria's death, but he did not wrest the secret from her own horoscope, or he would have failed as did the others, often far cleverer men than himself, like the genius who proved triumphantly that it could have been *predicted to the day*, but somehow wasn't! a sad case of what the French call the *wit of the staircase*, or the good things one thinks of too late. The present writer achieved this historical prediction (the end of the Victorian Age, remember, not 'the death of an old woman, not a very remarkable feat!') as a sneering astrologer who had somehow missed it, wrote to us in a letter we have preserved) by mundane astrology, and a week's careful work devoted to the study of all the related horoscopes, which changed his first *intuition* derived from the then Prince of Wales' horoscope, to a strong and confident belief. It would be an amusing but not a graceful story to relate the extreme difficulty we had in *forcing* some acknowledgement in astrologic literature (so offensive is self-advertisement, *in another*, to every right-thinking mind) of a feat which we could abundantly prove, and the omission of which, we mean the prediction of so great an event, would have been a serious scandal and reproach to a *predictive science*.

Intuition, let us here explain, is a mysterious gift,

Est deus in nobis, sunt et commercia coeli

Sedibus eternis spiritus iste venit! *Ovid*

not to be argued about with the '*awkward squad*,' the terror of the dying Burns, who see in astrology or poetry, not an enchanted forest, full of elusive mystery, but a *hortus siccus* of dull and pedantic rules.

Professors of hindsight rather than foresight, who sit on the fence and air their diagnosis chiefly at post mortems!

To return, however, to our subject, the head of the Hapsburgs was born at Vienna on Wednesday, 18 August, 1830, at we believe, rectified by the events of life, 8 32 37 a.m., when the third degree of Libra which rules Austria, was rising on the eastern horizon or Ascendant. In February, 1905, the progressed Sun will square the radical position of Uranus, with evil transits added; and at the Sun's entry into Capricorn at Vienna at 7 19 a.m. on the 22nd December previous, or the beginning of the winter quarter, the Sun symbol of Royalty, will be within 7 minutes of longitude of Uranus $\odot \circ \circ \text{♁} \text{♂}$ $\circ 7 \text{♁}$ in the first angle or fourth (end of all things) to the Meridian angle, Royalty. This position is practically identical with the Sun and Moon (feminine) conjunction Saturn, at the winter quarter in London, that preceded Queen Victoria's death. Besides the above powerful reasons, our judgement was assisted, as always in such cases, by a very careful study of all the birth dates related to the Emperor. In this case also the end will be peaceful, sunset and evening star, unbroken by any cloud of the sorrows vast and deep, that have darkened the life of the royal Aedipus.

Renan is reported to have acutely regretted dying before seeing the end of the present German Emperor, the Leviathan of imperial egotism, floundering immense on the political waters. Had the illustrious French sceptic been capable of any belief in such an old world idea as astrology, and, moreover, come in contact with any adept, he would have departed this life in the perfect, and to a Frenchman, comfortable assurance, that this autocratic Bombast, if the stars are indeed signs of the future, is doomed to the fall, which the Bible tells us is always the ultimate of *excessive pride*, and to certain destruction in any conflict with his western neighbour. For Saturn in Leo—France—is in evil opposition to the sun in the house of death, and the moon the ruling planet is in her fall Scorpio 'the accursed sign' of 'the infernal serpent,' in violent opposition to Uranus, who always causes *sudden disasters*, self-inflicted in this case. The Writing, indeed, of coming Revolution is already plain on the Wall of Heaven for all men to see, for the recent overwhelming triumph of the Socialists at the German elections was foreshadowed by the progressed Meridian square Saturn, a primary which we foresaw but read only as a sign of the Armageddon, of which there are so many portents in the coming autumn. We do not believe that he will survive the autumn, August, September, of the year 1910, because he has two violent primaries then in force; the Sun square Mars converse, by Worsdale's method, and the Ascendant 'Hyleg' or vital point, conjunction the afflicted Moon converse at the same time. Asc $\delta \text{♁}$

51 10. Asc $\square \text{ } \Upsilon$ $51^{\circ} 45'$ \odot \square δ $51^{\circ} 38'$. The birth time was, rectified by events, 2 57 p.m. 27 January, 1859.

Very violent primaries in the horoscopes of our Royal family coincide with these influences, so that war is a quite possible event, but if so to use the consecrated phrase of a Celtic poet, the Tyrtæus of our nation, "the meteor flag of England shall yet terrific burn!" The Crown Prince was born on Sunday, 6 May, 1882, one of the most evil days recorded in human history, for on that day the Phoenix Park murders were perpetrated with circumstances of peculiar brutality; the Sun symbol of royalty and the father, being in dreadful conjunction with both Saturn and Neptune, in the earthquake producing sign Taurus, the Bull, which rules Ireland. From being born on such a day the believer in astrology would add a prayer to the Litany, *Liberanos Domine!*

After indulging so far in predictions of a gloomy nature, or involving violent, if in the providence of God, beneficent changes, let us see if we can predict something that will benefit at least one mortal. Guided by a hint of the great Nostradamus, that when Saturn is in a watery sign, the *Fleur-de-lys* will again rule over fair France, the writer fell to studying the problem. If the great Seer spoke the truth, as we believe he did, the Duke of Orleans is almost certainly the Coming Man; nor does his horoscope deny the honour, for Jupiter is in the Meridian or angle of honour, a truly royal position, in trine aspect to Saturn, who governs venerable antiquity. The Duke was born at Twickenham at 1-41 a.m., rectified by events, 6th February, 1869. He will be crowned King of France, we believe, in March, 1908, when the Ascendant trines the radical Jupiter, and a new moon that falls on his Meridian in trine to the Ascendant, etc., he will probably be King in fact in the previous August, with Sun sextile Mercury converse. When the great and solemn hour has passed, we hope that the descendant of Hugh Capet will make some public acknowledgement of the fact that in a dark hour the Ancient Wisdom predicted for him the glorious Crown of St. Louis, the pure in heart.

"Every human action," Ruskin observes in the 'Seven Lamps,' "gains in honour, in grace, in all true magnificence, by its regard to things which are to come. It is the forethought, the quiet and confident patience that, above all other attributes, separate man from man, and near him to his Maker, and there is no action or art whose majesty we may not measure by this test." Judged by this standard the Astro Logos is what the greatest recorded intellects have always believed her to be, *the Wisdom of Solomon*, more precious than rubies, "wisest and best and without defect," as Dante called her in a noble eulogy in the *Convito*; and inevitably so, being a *divine Science* and Encyclopedia, the Alpha and Omega of created Wisdom.

3rd August.

KYMKY.

The Christian Mystics.

BY OMNIA VINCIT AMOR.

(II.—GEORGE FOX: THE ENGLISH QUAKER.)

(Continued from page 78.)

BY the year 1656, Quaker teachings had so spread that the Friends numbered many thousands, of whom about 1000 were in prison for conscience sake. Besides these, large numbers belonging to various denominations, discovered that neither rites nor ceremonies gave them peace, and to them the preaching of George Fox came as a veritable message from heaven.

Fox next visited Wales, then went to Scotland, where his preaching greatly alarmed the Scotch ministers who held the doctrine of unconditional election and reprobation. When brought before the Council at Edinburgh and asked how long he intended to stay he replied, "I stand in the will of Him who sent me." With Fox it was always to obey God rather than man.

In 1658, while George Fox was holding meetings at the house of John Crook in Bedfordshire, a party of horsemen rode up to arrest him, but, as he relates, "the Lord's power so confounded them that they came not into the garden to look for him."

This year was one of great suffering to the Friends, many of whom were in prison. As an evidence of the self sacrifice of some of the early Quakers, and how the love of Christ dwelt in them, many who were free begged leave to change places with prisoners lying ill in loathsome dungeons. Fox went to lay the matter before the Protector, who told him to come to his house, but Cromwell was taken so ill that the doctors forbade the visit and Fox saw him no more.

Fox next went down to Cornwall, then visited several other counties, and at length went back to Yorkshire. While there the captain of a troop of soldiers threatened a meeting that was being held, but "the eminent power of the Lord chained him."

On revisiting the Fell's, Fox was again arrested, no less than fifteen soldiers being told off to guard him. He was charged with being an enemy to Charles II, who had just ascended the throne, and in spite of his innocence was committed to prison. Through the intercession of Margaret Fell, who ultimately became his wife, and Ann Curtis, both of whom went to London, and procured an interview with the king, Fox was released in order to appear there, his bare word being taken for it. He kept his promise and was formally set free.

When it was suggested that he should make an example of his persecutors by taking proceedings against them for illegal action he

replied, "I shall leave them to the Lord. If He forgive them I shall trouble myself no further about them."

The insurrection of the Fifth Monarchy Men brought great suffering on the Friends, many thousands of whom were thrown into prison, although they had nothing whatever to do with the uprising.

The Friends in America at this period were suffering not only persecution, but even death at the hands of those Nonconformists who had themselves fled from persecution in England. The Quakers appear to have been the only people in those days who never persecuted others because they differed from them in opinion.

Fox now spent about two years in London. He next went down to Bristol, where he revisited his old friend and fellow prisoner Edward Pyot.

After the Restoration, when the Friends were suffering greatly, Fox offered to give himself up, if by so doing, the other Friends might be left in peace. Shortly after this he was himself arrested and thrown into prison at Lancaster, thence removed to Scarborough Castle, where he was confined for nearly three years in a room exposed to the wind and rain, and without a fire to dry his clothes. Although his limbs were frightfully swollen, and every joint ached, his spirit remained undaunted.

When released he visited London, shortly after it had been devastated by plague and fire, of which events he had a prevision.

In 1669 George Fox went over to Ireland. He landed at Dublin and gradually worked his way across the country till he reached Cork. The Friends were anxious that he should not ride through the town, for the Mayor was very bitter against them. Having had a vision the previous night, Fox told them that the Lord had commanded him to do so, whereupon he went through the market place and past the house of the Mayor, who exclaimed "there goes George Fox," but he had no power to stop him. After Fox had held a meeting the Mayor and magistrates were in a great rage, and sent out men to watch him. One magistrate obtained a warrant for his apprehension, yet the Lord disappointed all their counsels, and Fox departed unharmed.

At the age of forty five George Fox married Margaret Fell, who had been a widow for eleven years, four and a half of which had been spent in prison. Her daughters all expressed pleasure at the union. Although Fox now had a comfortable home and a devoted wife, the pair did not spend much of their married life together. Their one desire was that their union should advance—not retard—the Lord's work.

Shortly after their marriage, Margaret Fell was again incarcerated, while her husband was suffering from a severe illness.

Fox next went to the West Indies, whither the Lord had called him, the voyage proving a very dangerous one. Not only was the

vessel leaky, but it was pursued by pirates, and nearly captured. It had however been revealed to Fox that no harm should come to them, and they escaped untouched. After visiting Jamaica, he went to Maryland, returning to England in 1673, where he again met his beloved Margaret.

While on his way to the north he was apprehended and confined for fourteen months, which greatly weakened him. After his release he went to Ulverston, where he remained a year and a half, spending much of his time in writing and arranging old letters.

He next visited Holland, then returned to England, where the persecution of the Quakers still continued. He spent the greater part of the last few years of his life in going about the country, sometimes seeing Friends who were in prison.

He lived to see the flight of James II, and the toleration that followed—of which events he had a premonition a few months before—though his health was beginning to fail.

The last meeting he attended was on a winter's day towards the end of 1690 in Gracechurch St., London. After leaving he took a severe chill, and it soon became apparent that he could not recover. He sent for some of the Friends, told them his work was done, and declined medical aid. At length, lying in a heavenly frame of mind, he gradually grew weaker, until he passed from earth life in perfect peace January 13th, 1691, in the sixty-seventh year of his age.

In personal appearance Fox was tall of stature, graceful in manner, with bright eyes, a sweet face, and luxuriant hair. He possessed a fair amount of bodily strength, and was a tireless walker. He had a powerful voice, and was able to speak for hours in the open air. He was indifferent to weather or fatigue, often sleeping all night under a furze bush or haystack.

He possessed a full share of common sense and a comprehensive grasp of things. He held that the religion of Christ not only involved simplicity of attire and living, but also of behaviour.

There is nothing metaphysical about his Mysticism; it is simple and benevolent. He was one of the most practical of all the Mystics. Not only was he always the friend of the poor and oppressed, but he was also careful of the lower creation.

Like other Mystics Fox held that Christ could speak to all, and the Holy Spirit enlighten all. This "inner light" was the guide of the early Quakers, though at the same time they believed in the historical Christ. By means of this "inner light" Fox was able to discern men's spirits and select the purest.

He maintained that partaking of the Lord's supper, or that which he termed the Jewish rite of bread and wine, was merely outward; the bread to be eaten and the wine to be drunk were inward and spiritual.

He held that baptism was no merely external rite, but baptism in Christ Jesus; that being guided directly by God in all things, all external forms and ceremonies were needless.

He taught Salvation from the power as well as the penalty of sin; that such as were faithful to Christ Jesus, would be restored to the state of Adam before the fall.

Another doctrine of the early Quakers was that of "non-resistance," and here they are very much in accord with the Shakers, the followers of Tolstoy, and others. They did not recognize earthly governments and therefore deemed it sinful to take oaths, pay tithes, etc.

Throughout their history the Quakers have shown that passive resistance is one of the most powerful weapons against tyranny.

"George Fox divined the truth in non-resistance.

Fight not by methods that the third affords;

Feel to the force held in the Word's persistence.

One man is mightier than unnumbered swords:

If through his frame arch-stellar ether flows

The world must yield, though all the world oppose."

One noticeable external, or physical characteristic of the early Friends was that mysterious shaking, or quaking, which followed their preaching. This phenomenon is even now more common than is generally supposed; not so much perhaps among those who outwardly belong to the Friends, many of whom have lost much of the divine force that flowed through Fox and his immediate followers—becoming, so to speak, too respectable and fond of wealth—but among those who internally are one in spirit with him, whether nominally members of the Society or not, for external membership does not make any man a Quaker.

This quaking was due to the descent of the divine-natural respiration struggling to advance into externals, George Fox being one of the first in whom internal respiration was an active force. Repressed outwardly it produced in conjunction with a searching presence of the Divine Word, together with a keen conviction of sin, that peculiar quaking of the physical frame that was so noticeable among them.

This breath, besides causing the quaking of the body, more or less illumined the natural minds of the early Friends, by means of an opening from the spiritual mind into the natural brain. The light of God shone verily, by scant perhaps, but certainly by precious glimpses, through those conscientious, intelligent, quiet, peaceful, and industrious people. George Fox and the Quakers stood incipiently for the God-right in man making war, though not by carnal weapons, against the evil tyranny that usurps dominion over and in the spirit and belief of man.

On the ground of his own experience George Fox knew the truth of the Word. He saw that the light within fashioned itself into visible form through verbal expression. He recognized the Bible as the Word of God because it told him all things that ever he did, continually unfolding to his mind the true understanding of his holiest aspirations. The Christ within witnessed to the truth of the spirit of prophecy contained therein. This light led him inwardly to the upper heavens. Outwardly it enabled him to understand the needs of the world, showing the way whereby it might come into direct relation to the life of God, which would satisfy them all. He spoke from his own experience, and therefore with authority, testifying of that which he knew. This was the true "light that lighteth every man that cometh into the world."

Fox thus witnessed to the truth that there is a Divine spark, a sure guide, a light within, which it behoved all men to heed; that within the darkness of the natural mind the Divine light shone; that within the cruelty and greed of the natural heart the Divine innocence waited to unfold; that unto us a child is born, unto us a son is given, upon whose shoulder should be the government; and that this son, this child spirit, this wonderful councillor, was an unfolding germ life of the everlasting Father, the Prince of Peace. As Fox writes, "now I was sent to turn people from darkness to the light, that they might receive Christ Jesus; for as many as should receive Him in His light, I saw that He would give power to become the sons of God; which I had obtained by receiving Christ."

Fox's life was one long battle against evil, though not by carnal weapons. Virtue is only to be obtained by the overthrow of vice. The good land cannot be held in peace until the old inhabitants are destroyed. Before the house of Humanity can be possessed the strong man must be bound. Those who build the walls of Jerusalem need sword and trowel.

Fox saw that if he would enlarge the sphere of Divine liberty, he must set others free. He therefore called to the divine life imprisoned in all men to come forth. In doing this he aroused the latent evil of the race, which henceforth waged incessant war upon him. In his effort to save others his own destruction was threatened.

He found—as others have—that there was no road save the one Christ the Master trod, that of overcoming the world. He thus stood to breast the wrath of evil, to affirm the truth against its denial, and call forth those souls that were in Egyptian bondage to the free service of the living God.

Fox did not seek a kingdom. His desire was not to rule, but to serve. He did not assert kingship, but demonstrated it through the

power of the Divine within him, not only to those who sought the truth and lived to serve, but also to those who hated and denied it.

William Penn says of him, "although God had visibly clothed him with a divine preference and authority, and indeed his very presence expressed a religious majesty, yet he never abused it, but held his peace in the church of God with great meekness, humility and moderation. For upon all occasions, like his blessed Master, he was a servant to all, holding and exercising his eldership in the Invisible Power that had gathered them, with reference to the head and care of the body, and was received only in that spirit and *prayer* of Christ, as the first and chief elder in this age; who, as he was therefore worthy of the double honour, so for the same reason it was given by the faithful to this day; because his authority was inward and not outward; and he got it and kept it by the love of God and power of an endless life. . . .

"In all things he acquitted himself like a man, yea a strong man, a new and heavenly minded man. A divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things; that while he was ignorant of useless and sophistical science, he held in him the foundation of useful and commendable knowledge, and cherished it everywhere. Civil beyond all forms of breeding in his behaviour. Very temperate, eating little, and sleeping less, though a bulky person."

George Fox understood his work as it opened out before him. Through him Christianity emerged from the ecclesiastical sepulchre like a resurrection angel. It became with him a power of righteousness, witnessing the kingdom of heaven on earth in first principles. He clothed his time service with a glory that was as yet only realized in heaven, and actual on earth as an infolded and unfolding purpose.

"Fox rediscovered Christianity;
 Its force within him broke false ego's might;
 So through sectarian profanity
 Shone the twain truths, Christ and the inner light:
 Awe-stricken, plain, sweet, simple, godly man,
 Etheric rhythms through his being ran.

"He was a voice in time's dim wilderness;
 John Baptist, not of water, but of fire.
 'The Living Christ in him he dared confess,
 Clad in such leathern garment for attire.
 Kingly in priestliness, nor house nor lands
 Were his:—A Kingdom fashioned to his hands.

“ Through him the Worded fourth dimension pointed
 A shaft of regal fire, to penetrate
 Where Britain’s ancient rule, disrupt, disjointed,
 Gave opening for the mightier births of fate.
 The concept of Christ’s Kingdom in his brain
 Wrestled for birth, but here in mortal pain.

“ He sought to organize a People here ;
 A royal people, priestly in the Lord !—
 View to the upward : see that Kingdom near,
 A realm where twain-one unities accord,
 A little one of Peoples grown full strong,
 It multiplies three centuries along.

“ There gathered England’s brightest, bravest, best,
 Baptized into the concept of the Friend.
 George Fox, the pivot chief, by worded hest,
 Led forth Christ’s bridal order to its end.
 On earth the germ rose from the Lord its root ;
 Now ’tis a tree of heaven in ripened fruit.

“ Enter that Kingdom, by the mind’s transfusion ;
 Breathe, by love’s faith, its mild and friendly airs ;
 Withdraw into the silent, sweet seclusion ;
 See to what futures grew the toils and cares :
 The “ Inner Light,” lo ! it endiadems
 Over a nobler London of the Thames.”

GOETHE laid down the proposition that Nature, accidentally and, as it were, against her will, became the tell-tale of her own secrets, that everything was told at least once, only not in the time and place at which we looked for or suspected it ; we must collect it here and there, in all the nooks and corners in which she had let it drop. Hence the mysterious, the sibylline, the incoherent, in our observations of Nature. That she was a book of the vastest, strangest contents from which, however, we might gather that many of its leaves lay scattered around in Jupiter, Uranus, and other planets. To come at the whole would be difficult, if not impossible. On this difficulty, therefore, must all systems suffer shipwreck.

MRS. AUSTIN. Characteristics of Goethe.

The Prophecies of St. Malachy.

Despise not prophesyings: Prove all things: hold fast that which is good.

St. Paul, Thessalonians, I. ch. v., 20-21.

THE death of the Pope has thrown the limelight of Journalistic *actuality* on the shelf where the venerable Prophecies of St. Malachy repose, among other debris of the superstitions of the Middle Ages; of which our time, weary at length perchance, of the ideals of Gradgrind and Bounderby, sees so mightily a revival!

These predictions profess to be symbolic revelations of the occupants of the Chair of St Peter for some 500 years preceding the Second Advent, and the end of the world. Their paternity is certainly not authentic. The Abbe Migne's *Dictionnaire Catholique*, while animated by a strong prejudice against all non Biblical prophecy, conclusively proves this: but we think that their interest and value, if true in fact and event, in no way depends on their origin: however illustrious or obscure, as the world understands these terms. God called Amos from the plough to speak his Word in the higher sense; and in a lower sense but still a true one, called Burns from the plough to *sing it*, at least in his nobler moments. For as Ruskin said '*All great art is praise*,' and a celestial emanation in no way proceeding from the mere mundane intellect. The greatest men have always declared that the *creator Spiritus* or *afflatus* is something entirely beyond their control—a *gift*. If true, therefore, these prophecies are necessarily *inspired*, and the question as to who was the receiver of the divine spark becomes secondary and immaterial.

Before leaving St. Malachy, however, we will epitomize his career. He was born in 1094, was Primate of all Ireland, travelled to Rome, and died on his return journey at Clairvaux, in the arms of his friend St. Bernard, who wrote his life, and while relating other predictions, such as the date of his death, makes no allusion to the now famous historical predictions. Nor is there any known allusion to them until 1595 in a book by Arnold de Wion, dedicated to Philip II. of Spain. When they first appeared in print we do not know, but it was certainly soon after the above date. We propose to discuss only those that give the symbols of the Popes within the last hundred years.

Father Menestrier in a special treatise, Sandini in the "Lives of the Roman Pontiffs," and others have verified such of the prophecies as came within their reach. Thus *Aquila rapax* stands for Pius VII., who had a black eagle in his coat of arms, or explaining the symbol in a more relative sense, it would foreshadow the sorrows and humiliations of the Holy See under the ravening assault of the Napoleonic Eagle. *Canis et coluber*, a dog and a serpent, stands for

Leo XII., who was watchful, faithful, and prudent. Pius XIII. was heralded as *Vir religiosus*, which is rather colourless; but the next symbol, *De Balneis Etruriae*, from the Etrurian baths, is more felicitous as applied to Gregory XVI., who was a native of Belluno (a corruption of the Latin word for baths) in Tuscany. *Crux de Cruce*, or a Cross of Crosses, is certainly true of Pio Nono, under whose rule the temporal power in Italy was wrested from the Papacy. His successor, Leo XIII, who has just died full of years and honor, was foretold in the one hundred and third symbol, as *Lumen de coelo*, a light in the heavens, a very appropriate device for one who had a comet and a star on his coat of arms. Ten more symbols remain to be fulfilled, and then, according to the Seer, will come the end of this dispensation. They are as follows :—

Ignis Ardens.—Burning fire.

Religio Depopulata.—Religion depopulated.

Fides Intrepida.—Intrepid faith.

Pastor Angelicus.—The angelic shepherd.

Pastor et Nauta.—Shepherd and seaman.

Flos Florum.—Flower of flowers.

De Medietate Lunae.—From the half of the moon.

De Labore Solis.—From the labor of the sun.

Gloria Olivae.—Glory of the olive.

Petrus Romanus.—Peter of Rome.

The mottoes conclude with the following gloomy note:—*In persecutione extrema sacrae Romanae ecclesiae sedebit Petrus Romanus qui pascet oves in multis tribulationibus: quibus transactis, civitas septicolis diruetur: et Judex tremendus Judicabit populum.*

“In the last persecution of the Holy Roman Church, a Roman Peter will be enthroned, who will feed his flock amid many tribulations, after which the City on the Seven Hills will be destroyed, and the awful Judge will sit in judgment on his people.”

It is to be noted that the last Pope will be a Peter, probably in name but not in title, for no Pope has ever dared to take as his official cognomen the name of Peter the Second. The first and last Guardian of the Keys of the Church is to be Peter, the indestructible adamant to which the promise (recorded in golden letters on the dome of St. Peter's at Rome) was given :—“Thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it.” It would be curious if history should repeat itself, and the fall of the Eternal City coincide with the precedents furnished by the names of Romulus Augustulus and the fall of the Roman Empire, and Constantine Palaeologus and the destruction of the Empire founded by Constantine the Great.

But the riddle concealed in the symbol of the next Pope—*Ignis Ardens*—has yet to be answered. If we were in possession of the horoscopes of the candidates, or even of the birth-dates; we believe we could answer the question, merely by studying the secondary directions, transits and new moons; but being quite in the dark on this subject we must attack the problem by the light of what is generally known. At least three of the Cardinals possess qualifications: first Cardinal Gotti, the favorite and nominee of the late Pope, who has a *blazing sun* on his coat of arms; then Cardinal Svampa, who has a *Soleil or, or golden sun* on his escutcheon; lastly, Cardinal Vannutelli, because his Christian name is Serafino, the fiery seraph, which, however, we think inadequate.

Some believe that the future Pope, whoever he be, will crown the coming King of France, the Duke of Orleans we believe, for a prophecy of the 13th century in Werdin d'Otrante's *Vaticinum Memorabile* (of which there is a copy in the National Library at Paris) says:—"Then a handsome young man, of the posterity of Pepin, dwelling in a foreign land, will come to contemplate the glory of the Shepherd (the Pope already described as a '*radiant star*'), and this Shepherd will place, with magnificent ceremonies, this young man on the throne of France." *Nous verrons!* we shall see; in any case let the reader lay to heart the noble words of the great Apostle of the Gentiles, which headed and again close this essay, "*Despise not prophesyings. Prove all things: hold fast that which is good.*"

The new Pope was elected on the day of St. Dominic, whose crest is a dog holding a *burning torch* in its mouth: whether this be all the symbol foreshadowed remains to be seen. Pio Decimo by all accounts seems to be a most lovable man, one of those, often the best, who reluctantly have greatness thrust upon them: a rare example of the Meek who are to inherit the earth later! K.

"I AM just wondering," writes a correspondent of *M.A.P.*, whether the coincidence has struck anyone else. The coat of arms of the late Pope Leo XIII. bore a comet with the motto *Lumen de coelo* (an error, see essay in this number), and we have witnessed the appearance this week of a comet in the sky." Thus the prophetic symbol of the late Pope and of the coming one, *Ignis ardens*, are both reflected in the firmament. Shakespeare, in his inevitable way, says: "The heavens themselves blaze forth the death of princes."

For in the starres, clerer than in a glase
Is written, God wot, whoso could rede
The dethe of every man, withouten doute.

CHAUCER.

Sacred Prophecy Neglected.

'Scorn not Prophesyings . . . New Moon, a shadow of things to come.'

—*St. Paul.*

THE Rev. Grattan Guinness in the preface to his interesting book on *The Approaching End of the Age*, (Hodder & Stoughton), which has run into many editions, writes: "In conclusion, the author would strongly deprecate the false and foolish popular notion, *that all study of prophecy is unpractical*, a notion too often propagated by passing, but mischievously influential allusions to the subject from pulpit, platform and press, made by those who know little either of it or its effects. It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea to recall the facts, *that one-third of the Bible consists of prophecy*; and that our Lord and Master said "Search the Scriptures," not a portion of them. The Apostle Peter expressly tells us that we do well to take heed to the "more sure word of prophecy" as to a light shining in a dark place until the dawn and the day star arise. Is it unpractical to make use of a good lantern on a pitch-dark night, in traversing a dangerous road? or is it not rather unpractical to attempt to dispense with it? And further, a special and emphatic blessing is attached to this study in the closing book of the Bible: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein, for the time is at hand."

It is a reflection on the wisdom of God, to suppose that the study of a branch of truth to which He has in his word accorded singular prominence, should have an injurious tendency, or be devoid of a sanctifying effect; and moreover, it is a conclusion completely at variance with all the facts of history and experience. Enoch was a student of prophecy, and of prophecy that is to this day unfulfilled, and Enoch was the saintliest of men. . . . Noah was a student of unfulfilled prophecy. . . . All the prophets were students, and diligent students too, of their own and each other's predictions, and *especially of their chronological predictions*. "The prophets inquired and searched diligently what and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glories that should follow." 1 Peter i, 10, 11. Daniel was a student of unfulfilled prophecy, yet he was not only a practical statesman, but a man of singular holiness,

There is everything in the nature of the study to make those who pursue it both practical and holy. It imbues the mind with the counsel and judgement of God about the affairs and events of earth ; it reveals what *shall be*, and thereby lessens the inordinate power of that which *is now*, bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble ; and to faith and love peculiar stimulus and enjoyment. Without an intelligent acquaintance with the teaching of the prophetic word, no godly man is or can be furnished to all good works, for it is part of the all Scripture given by inspiration for that purpose.

Perhaps one reason for the prevailing neglect of prophetic expositions, and preaching, will be found on reflection to lie, *not* in the fact that it is *unpractical*, but rather in the fact that it so *peculiarly practical*, that few have the boldness and courage to face the ridicule, opposition, and contempt it is sure to incur in the world. Jeremiah lived on the eve and in the crisis of a Judgement on the apostate people of God. He was commissioned to deliver prophetic discourses full of denunciations of coming judgement, and of *chronological statements of its proximity and duration*. We know what Jeremiah's lot was, and few are prepared to play *his* sad and thankless role in society !”

The writer goes on to discuss the great unfulfilled prophecies concerning the terrible Judgements and Armageddon which will precede the Second Advent, and asks if the Christian is justified in neglecting the study of these important eventualities which are vouchsafed for by the Word.

“ So far from the study and exposition of the prophetic word being profitless and vain, we believe it is impossible to estimate the loss sustained by the Church, or the injury done to the world, by the very general and unjustifiable neglect of it. Is it not so that where one prophetic discourse is delivered, ten thousand doctrinal sermons are preached ? *By what authority do we shelve a line of truth to which divine wisdom has given such prominence in Scripture ?* Is it not our duty to declare “ *the whole counsel of God ?* ”

Hell.

“I CAN see nothing in this awful darkness, yet I seem to realise a presence near me. Does no one hear?”

“Yes, I am with you, standing by your side,” replied the Ministering Angel.

“Oh! let me but speak. I had all but given up the hope of ever speaking to a Soul again. Whoever you may be, pray do not leave me. I can no longer bear alone the thoughts which burn and seethe within my brain. Oh! help me to escape this ceaseless mental torture.”

“I will help you if I can, but you must seek to help yourself. The way is by Repentance. First tell me of your trouble.”

“My trouble! That is no word for my condition, for I am, night and day, consumed by loathing of myself, which every moment seems to grow more poignant. Oh! no one can conceive the torment that is borne by one condemned to haunt himself. There have been none in whom I could confide, to whom I could confess. I have wandered in this place of darkness where there is no rest or peace, knowing neither where I am nor what is round me; tortured by the cravings of desires, nurtured in the flesh, which cannot here be gratified; hearing nought but distant moans and weepings, uttered perchance by other creatures in a like condition. Why is it all so dark and lonely here?”

“It is but dark to you and others in your state. You cannot see the Light until you have dispelled the atmosphere of evil by which you are surrounded. There is no darkness in the Universe, but many walk in darkness being unable to perceive the Light, even as on Earth men do not receive Eternal Truths, because their minds are set on Earthly things. But you were telling me your story.”

“There is not much to tell, but it may give my mind relief if I confess my faults. My life has been a sordid one. It was my great misfortune to be born into a wealthy family, and to inherit, while still a youth, its riches and estates. I say ‘misfortune,’ for this wealth has been a very curse to me. For my possessions I was courted by Society. I was spoiled by having every wish or want supplied. There were no pleasures, as men call them, that could not be mine, no desire I could not gratify. My passions grew unchecked, and I became a ruthless spoiler, thrusting heartlessly aside the victims of my passing whim, without a thought as to their fate or future, even as, on the morrow of a feast, you throw away the flower that you wore the night before. Thuswise passed my reckless life till it was cut off.

“And what is my condition now? It is indeed a wretched one, for I am poorer than the meanest beggar at whose misery I used to shudder as I passed. I wonder can you see me as I can see myself. I stand exposed, a naked loathesome thing, having no body wherewith to mask my inward self. I am nothing but a replica of all my thoughts and actions. Each sin, each low desire is here depicted in my being. I cannot forget them for they never cease to flash before my mind, and fill me with a burning sense of shame. There is no fleeing from my horrid self, which haunts and mocks me thus. The loathing burns into my brain. At times I feel I cannot bear it, and in my agony I cry aloud to God to take away my reason that I may cease to know myself; to take away my life, my being, that I may cease to feel the torture that is born of such utter self-abasement. Yes! I cry to God, knowing there is a God, and that He alone can stay this punishment.”

“May God help you, brother. Your punishment is great, but it is the just effect of your misdeeds, and was needed to eradicate the evil in your soul. I have been praying for you. Now that you are repentant, there is Hope.”

“I am truly grateful for your help. My Mother used to pray for me, but, when she died, I had no other helper. I can remember how she used to hear me say my prayers. Since that time I have not thought of praying, I have not even dared to think of her. I wonder if she knows my fate and if she's praying for me now.”

“Without a doubt, she's praying for you at this moment.”

“I used to laugh at the idea of prayer. I never thought about a Future Life, the Present was enough for me, and yet I was not happy. If I had only realised there was a Hell like this, I might have been another man, and there are thousands living now as I did then, ignorant and heedless of their fate. Oh! that they all might learn there is indeed a Hell.”

“They have been told there *is* a Hell, but do not know that each creates it for himself. Let us pray together that they may all be made to understand.”

.

And as the Soul, that had been lost in Darkness, joined in the Angel's prayer to the Eternal Source of Life, there came a change within his Being. The mind, no longer tortured with the hideous consciousness of sin, was set vibrating with the power of sympathetic thought. Then the outward form, losing its ugliness, became faintly tinged with light, which grew in brightness, so that, ere the prayer had ceased, it was transfused as with a radiant glow.

“ Ah ! now my eyes seem openēd, and I can see the Light, but it is far away. If only I could reach it and escape from out this awful darkness. Mother ! pray for me now ; pray that God may pardon and forgive me. Help me to reach the Light. I am struggling towards it, but my feet can scarcely bear me. I feel as if my former self were striving hard to drag me back. Do not let my courage fail me. God be praised, the Light is spreading. Nearer it comes, and now I see a radiant form standing with outstretched arms to greet me.

“ Ah ! Mother ! ”

And as Hell was changed into Heaven, the Angel voices were singing

“ Lead kindly Light, amid the encircling gloom ”

“ Lead Thou me on.”

H. TWELVETREES.

It must be admitted that Mundane Prophecy is rich in opportunities for the playful attack of the witty and humorous mind. The splendid fun that Swift made of poor Partridge, who was a fine astrologer and the author of several still valuable works on the science, is well known to most well-read people ; but few are familiar with the fact that Swift, far from being really a *sceptic*, was a true, if irreverent, *believer* in the Ancient Wisdom, as the following passage from the first Bickerstaff pamphlet, as reprinted by Professor Arber in the *English Garner* will clearly prove, the ludicrous notes italicized in brackets are by the latter gentleman :—

“ I was once of the opinion with those who despise all predictions from the stars, till, in the year 1686, a Man of Quality shewed me written in his album that the most learned astronomer Captain H (alley), assured him he would never believe anything of the stars' influence if there were not a great Revolution in England in the year 1688. Since that time I began to have other thoughts (*Swift does not say on what subject*), and after eighteen years (1690-1708) diligent study and application (*in what?*) I think I have no reason to repent of my pains.” Swift does not say on what subject or ‘in what’ he *studied diligently for eighteen years!* So Professor Arber deliberately assures us. But for these assurances from so learned a gentleman we should in our simplicity have supposed that the *subject* was the value of astrologic predictions, and the object of ‘*study and application*’ the science of Astrology.”

But we must not forget that Astrology was a science. Grant the truth of its cardinal idea and it had every right to this position. No office could be more important than that of the astrologer : no services could be more useful than those he was capable of rendering according to his own belief, as well as that of those who employed him. It is only necessary to mention the history of Astrology to perceive the estimation in which it was held in ancient times.—R. A. PROCTOR.

The Unwritten Sayings of Christ :

WORDS OF OUR LORD NOT RECORDED IN THE FOUR
GOSPELS.

By C. G. GRIFFINHOOFE, M.A.*

THIS volume is what students have for many years desired, and we recommend it to the notice of Anubisians. It claims to be a collection of all the non-canonical Logia, though it omits two or three of those quoted in ANUBIS, August, 1902, and the important discourse quoted in September, 1902.

An English translation is given with comments; the Greek and Latin originals being added as footnotes. But why does the author (p. 46) use the cumbersome phrase "that which is without as that within"? Surely "the outward as the inward" would be more classical, and at the same time correspond to the conciseness of the Greek. At p. 33, by a clerical or printer's omission, "his substance" is given instead of "his lord's substance" (see Greek footnote.) The interpretations of the Logia are, of course, only the opinions of the authors quoted; some of those from the early Christian Fathers are fanciful; the inmost meaning of the esoteric sayings of the Christ can only be fully understood by an Initiate of the ancient Mysteries.

On one point, and it is a serious one, we must join issue with the author. The title of his book suggests that he hails from the Emerald Isle, but he explains that by "unwritten" he means not written in the canonical gospels; implying that nothing is "Scripture" which is not sanctioned by that vague abstraction known as "The Church." He claims "the absolute authority of the Four Canonical Gospels," which "for some good reason contain what they do contain, and for some equally good reason do not contain what they do not contain." And after this *petitio principii*, he deprecates "any attempt to set up a new collection of our Lord's sayings, which should in any way claim the same authority with those sayings of His registered for us in the Four Gospels. No article of faith can be established by these additional sayings, . . . nor can any rule of Christian conduct be enforced by means of them." In other words, the teachings of the Christ have no real validity apart from the endorsement of "The Church."

* Published by Edward Arnold, London; 3/- net.

Whether all these Logia, or any of them, are really the words of the Christ is a matter for critical investigation; personally, we think that the saying recorded in p. 105 is not genuine; it reads like a rabbinical fable. But this argument equally applies to the sayings contained in the canonical gospels; there are a few which internal as well as external evidence now has shown to be interpolations.

The early Church did wickedly when it neglected and lost so many of the genuine sayings of the Master; and the Church of to-day is equally open to censure, so long as it fails to acknowledge them.

A circular just issued by the Egypt Exploration Fund announces the discovery at Oxyrhynchus of six more Logia, which we believe will soon be published. May these discoveries continue: they will rejoice the hearts and minds of all who truly follow the Arch-Adept of Nazareth; but each new Logion will be an additional nail in the coffin of the ecclesiasticism which indeed calls itself by the name of the Master, but continues to crucify Him anew, as He predicted.

But our author's heart is wiser than his head. At p. 113, after quoting an important parallelism to a "Canonical" saying, he adds: "In either case, if the right word be not spoken, the command of Christ will have been unkept."

On pp. 29-30, he shows how some of the Logia complete the sense of the teaching given by Matthew; which we may say, *en passant*, contains an evident interpolation, otherwise it would be a bad look-out for Paul, who was always addressing his readers as "Fool"!

At p. 25, after quoting from what he calls the "heretical" Gospel according to the Hebrews, he says: "The above account seems more consonant with facts than that of St. Matthew."

Of a passage in the Ebionite Gospel he says (pp. 39-40) that it agrees with the corresponding passage in John, but not with that in Matthew, the two "canonical" writers thus being at variance.

But then what becomes of the "absolute authority of the Four Canonical Gospels"?

On p. 18 he admits that "The Gospel according to the Hebrews probably underwent alteration in the 2nd and 3rd centuries; and in the form that Jerome and Epiphanius, and even Origen knew it, it must have already been tampered with by Jewish, Christian, and Gnostic sects."

It may be so, but then what proof has our author that the Canonical Gospels have not also been tampered with? "Christians" who could murder Hypatia could also forge documents.

RESURGAM. Fra. R. R. et. A.C.

Through Life's Chromospheres.

By WILLIAM HEALD.

Continued from page 88. (All Rights Reserved.)

CHAPTER V.

WILL. SPHAERA had just arranged in his own peculiar way flowers which he had most carefully taken from a box received from England, when Harry Forrest entered the little sitting room they had separately taken in the Pension at which they were staying.

Forrest was a little taken a back. The idea of finding his friend sentimentally occupied in contemplating flowers, probably sent from some lady, never once entered his imagination. He was rather disappointed in him, as he felt the seriousness of the last hour would be more calculated to cause him to be either moping aimlessly about the town or wandering with serious intent by the shores of Lake Lemman, or by the banks of the madly-rushing Rhone, rather than love-botanising.

Harry Forrest evidently looked all he felt, as was evident from the remarks of his friend.

"My dear Harry," he said quietly, "do not, for goodness sake, look so shocked. I have not forgotten the events reported in the letter you have read, and I am not so suddenly absorbed in some love sphere as to have overlooked for a single moment the important task set me by my cousin. As a matter of fact these flowers have everything to do with the responsibility I have undertaken. I mean to justify, if at all possible, my cousin's strong belief in my Colour System. These flowers have been sent by Stetta, and here is the little note that was enclosed, which you may read for your personal edification."

Harry Forrest took the little pink missive from the hand of his friend, and while Sphaera apparently re-arranged the flowers on the table, gazing intently at them with a most serious expression on his face, he sat down and read, with an amusing expression on his face, the following:—

"Dear Will,—I remember you on one occasion saying that the source of the Colours utilised in your deductions did not matter much. 'To get the Colours is the main point,' you said. At the same time you mentioned flowers as being splendid media. Just as certain people gaze into a Crystal to get presentations of clairvoyant visions, you implied that clairvoyant vision was possible by means of Flower Gazing. I remember one statement that you uttered at the time. You said, 'The flower-gazer must not look upon the flower in the ordinary way, must not be attracted even by its Colour or beautiful formation, must not let the mind rest upon associations which the flower may recall, but the gazer must let his mind be fixed upon the things in the Spirit World which are represented by the flowers, or represented by the Colours of the flowers. The gaze would first enable the person to see the

corresponding Spirit-Flower, sparkling with an incomprehensible resplendence, because Spirit-Flowers are from the light of Heaven, the sparkling being of spiritual origin, revealing something of intelligence and wisdom. Yes—here you got very emphatic—when we want to know anything, it is because we are ignorant of something, and what is needed at such times surely is intelligence and wisdom. Then if flowers and the Colours of flowers correspond to these Spiritual Entities, as spirit beings, by getting *en rapport* with them, may we not also get into the Spheres of the intelligence and wisdom we sorely need at the time? Contemplate the Colours of flowers reverentially, with the object of getting valuable Spirit insight for helpful purposes, and the veil will be lifted for you, and your gaze will be more than Clairvoyant, it will be Spiritual.' Now, Will, I made notes of these utterances at the time, and the thought came to me that it is Knowledge we are requiring at the present time respecting my Claude, and with this thought possessing my nature I picked certain flowers—not from choice, but as the Colours impressed me—and as I am no flower gazer, but you are, I send the flowers herewith. Round the stems you will find numbered gum papers, and the numbers indicate the order in which the flowers were picked. You see I have the utmost confidence in you, and if you can spare the time from your holiday, do please read the flowers and send me the information you obtain.

I am, your affectionate Cousin,

STETTA."

Forrest placed the letter quietly in Sphaera's hand, held out for it, and looking steadily into his friend's face, he said in a most unusual tone, "Will, I'll go outside and think," and without another word he left his friend alone with the flowers.

Sphaera sat down to the table on which the flowers were now arranged in the order of the numbers on the papers fastened to the stems.

No. 1 was a beautiful blush rose. "Yes," muttered Sphaera, "that indicates that the heart is all right. It is evident Stetta's love for her Claude has not been weakened by the events."

No. 2 was a very dark-tinted cornflower, and with the number were written the words "It was the Darkness of the Tint that appeared to draw me, S." "Well," said the gazer, "this is in keeping with the anxiety and the worry, and that these things are connected with another is evident from its coming second."

No. 3 was a rich, bright cornflower, and a few violets were entwined about the flower. "Here is an interesting combination that I rather like, as, granting that the thoughts were directly centred on Claude Solern's well-being, which is certainly most likely, the falling of these Colours into the third place shows that the Spheres about the missing one are strongly protective, and proves, if deduction be correct, that Claude Solern is innocent of the murder. This," exclaimed Sphaera, "is a most interesting item, and will please Stetta greatly, but it is not evidence. I may be perfectly sure of the accuracy of the deduction, but it does not alter the fact that Claude is missing and that murder was committed attended with peculiar psychic phenomena

implicating him to the one who loves him most tenderly, and one whom Solern certainly gave every evidence that he fondly loved."

No. 4 was merely a few very dark green ivy leaves fastened together by means of the gummed paper alone. "Ah! Here is an important element. There were very evidently others involved in the event which has caused all the unsettledness. There was Sir Ewart Standring, then we have his son, the third is Claude Solern—I will suppose so—but who was the fourth? I feel sure I have a strong clue here. Had I anticipated a fourth person I should have concluded that this is only a reproduction of my own thought, but I never counted upon a fourth influence, and it is thus the more striking. Must follow up this clue most carefully."

No. 5 was rather peculiar, being a sprig of Yellow Loosestrife, or Willowherb, and naturally an explanation was looked for. Sphaera unfolded a small piece of paper that was round the stem and read, "I had this brought to me by one of the maids and I couldn't get away from thinking of it when I reached this stage, although it was not with the other flowers I had before me. The feeling was so strong that I decided to put it in this place. I have been told that the particular herb is a kind of specific where bleeding and wounds are concerned. This, though, can scarcely have anything to do with the matter, can it, S?"

"My dear Stetta," soliloquised her cousin, "your question which follows the doubt must be answered in the affirmative. I am confident that this has much to do with the matter. I deduce that whatever the purpose of the murder, it has not been a mercenary one. Then, the absence of all approach to refinement in taste or in purpose leads me to conclude that a common vulgarity and a most hateful spirit underlie the act of wounding. Again, it is not Claude Solern who committed the deed. I know him sufficiently well to see that such a spirit and such vulgarity could not possibly be a part of his nature. What remarkable deductions are possible from a knowledge of the significance, or rather the insignificance, of the number five!"

No. 6 was a small spray of lilies of the valley. With it were seven blades of dark green grass. "Still more interesting." An intense expression was on the face of the investigator as he said this. "Here is another clue. Every effort was promptly put forth to put the sea between the murderer and the murdered."

No. 7 was a peculiar multi-coloured aster. Its predominating colour was a deep, dark intense red, the tips of the petals were a dull purple, suggesting more an inky dark purple-blue.

A still deeper interest settled upon the face of this strange botanist as he held the aster before him. Long, long did he gaze

upon this one particular flower. Without uttering a word he walked to a table on the side of the room opposite the window, slowly and deliberately he moved everything else from the table, leaving only the aster in the centre with its petals to the light. Will Sphaera then took up a position in the room which would enable him to look steadily at the flower and yet not intercept the ray of sunlight that was now falling directly upon it.

No words escaped his lips. He gazed as one spellbound. A strange feeling took possession of him, and he felt as though he was being dragged away from the body towards the flower. He feebly resisted the drawing at first, but at last had to yield. Immediately a sensation of having actually left the physical body possessed him. He was practically brought into a state of insensibility as to the bodily senses, but the interior life and the faculty of thought remained entire. Two men with faces that shone with intelligence stood silently by his side. Though not a word was spoken the thoughts of the men seemed to be communicated to him as they looked into his face. He knew he had a face, substantial and tangible, different from the face of the body still in the chair. He now began to notice an indistinct lucid appearance of cerulean blue—he learned afterwards that the Colours vary with different persons, because the Colour then seen only corresponds to the sphere that has brought the experience about, and that, if deep inquiry and mental effort be the life of the sphere it is seen as cerulean blue—and other subjects began to present themselves to his now opened Spirit Sight. The two men had disappeared, as though their office had been to bring the spirit to a consciousness of the changed surroundings.

“Well, Irid, old man, how in the world have you managed to get here?”

Will Sphaera, who had now recovered the use of all his senses (there was a difference he had recognised, that though apparently withdrawn from the body, he had a body. Even Paul's words came to him, “There is a natural body and there is a Spiritual body”) turned suddenly to look at his interrogator. He had recognised the voice of Claude Solern, also the name “Irid,” a part of “iridescence,” a name given to him at College, struck him as familiar, and he was scarcely surprised now to see Claude Solern himself.

“Now, Irid, haven't you a word for an old friend? You look as if you thought me a ghost, or a messenger from the unseen. Here you have been thinking of me, trying to picture my face and recalling in your own mind many circumstances of my life with which you have been familiar, and when I follow the law of the world in which I am and come to you in response to such a call you stand staring at me as

if you were almost demented, or, at the least, deprived of the faculty of speech. Pull yourself together, old man. I am real; this proves it—slapping Sphaera on the back in a once familiar manner—and I know you are on the war path of a Colour investigation, and, by the way, I have got an impression that I shall be able to help you. Come along, let me show you a few things which will clear your mental atmosphere somewhat.”

Sphaera felt a strong grip on his arm, and, still unable to say a word, he must follow. The grip tightened almost painfully, and as he attempted to move he heard a voice, “Will, wake up. Surely you haven’t fainted? Come along out of this or I shall have to carry you to the nearest lunatic asylum. This concentration on the flowers is just a little too much for you.”

(*To be continued.*)

DANTE ON ASTROLOGY.

‘ And the Heaven of Saturn has two properties, by which it may be compared to Astrology: one is the slowness of its movement through the twelve signs, for twenty-nine years and more, according to Astrologers, are needed for its revolution: the other is that Saturn is high above all the other planets. And these two properties are in Astrology: for in completing its circle, that is in learning it, a very great space of time is needed, both on account of its demonstrations which are more than those of any other science, and on account of the experience which is necessary to proper judgment therein. And moreover it is higher than all the others: because as Aristotle says in the beginning of *The Soul*, Science is of high nobility because of the nobleness of the subject, and its certainty: and this science more than any other above named is high and noble because of its high and noble subject (which is the movement of heaven) and high and noble by its certainty which is without any defect, as coming from a most perfect and regular principle. And if any conceive to have a defect, it does not belong to it, but as Ptolemy says, comes of our negligence, and to that should be imputed.’—*Il Convito* transl. by Katherine Hillard, p 113.—Kegan Paul, 1889.

A Sceptic on Astrology.

We are apt to speak of Astrology as though it were an altogether contemptible superstition, and to contemplate with pity those who believed in it in old times. And yet, if we consider the matter aright, we must concede, I think, that of all the errors into which men have fallen in their desire to penetrate into futurity, Astrology is the most respectable; one may even say the most reasonable. Indeed, all other methods of divination of which I have ever heard, are not worthy to be in company with Astrology, which, delusion though it was, had yet a foundation in thoughts well worthy of consideration. The heavenly bodies do rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influence of the chief among those orbs—the sun—every living creature on the earth must perish. The ancients perceived that the moon has so potent an influence on our world, that the waters on the ocean rise and fall in unison with her apparent circling motion around the earth. Seeing that two among the orbs which move upon the unchanging dome of the star-sphere, are thus potent in terrestrial influences, was it not natural that the other moving bodies known to the ancients should be thought to possess also their special powers? . . . Thus was conceived the thought that the fortunes of every man born into the world depend on the position of the various planets at the moment of his birth. . . .

But we must not forget that Astrology was a science. Grant the truth of its cardinal idea, and it had every right to this position. No office could be more important than that of the astrologer; no services could be more useful than those he was capable of rendering according to his own belief, as well as that of those who employed him. It is only necessary to mention the history of Astrology to perceive the estimation in which it was held in ancient times.

As to the extreme antiquity of Astrology, it is perhaps needless to speak: indeed, its origin is so remote that we have only imperfect traditions respecting its earliest developments. . . . The great Pyramid in Egypt was unquestionably an astronomical, that is (for in the science of the ancients the two terms are convertible) an astrological building. The Birs Nimrond supposed to be built on the ruins of the Tower of Babel was also built for astrologers. The forms of these buildings testify to the astronomical purpose for which they were erected. The great Pyramid was most carefully oriented. . . . If we consider the manner in which the study of science, for its own sake, has always been viewed by Oriental nations, we must admit that these elaborate

and costly arrangements for continued observation were not intended to advance the science of astronomy. . . . The only conceivable object they can have had, was the discovery of a perfectly trustworthy system of prediction, from the study of the motions of the heavenly bodies. That this was their object is shown with equal clearness by the fact that such a system according to their belief, was deduced from these observations, and was for ages accepted without question. . . .

The tenacity, indeed, with which astrological ceremonies and belief have maintained their position, even among nations utterly rejecting star-worship, and even in times when Astronomy has altogether dispossessed Astrology, indicates how wide and deep must have been the influence of those sciences in remoter ages. Even now the hope on which astrological studies were based, the hope that we may one day learn to lift the veil concealing the future from our view has not been abandoned. The intellectual class reject Astrology as superstition, but the intuitive and thoughtful class (*note the distinction*) accept it for its true value in developing the higher faculties of the soul. Astrology is a science and a religion.

R. A. PROCTOR—"Our place among Infinities."

(By permission of the Publishers).

TESTE DAVID CUM SIBYLLA.—It was from a poem of the Sibyl of Cumoea that the principal dogmas of Christianity were taken. Constantine, in the fine discourse which he pronounced before the assembly of the saints, shows that the fourth eclogue of Virgil (which begins *Jam redit et Virgo, redeunt Saturnia regna*, 'The time of the Virgin returns, and the Golden Age') is only a prophetic description of the Messiah; and if that was not the meaning of the poet, it was that of the Sibyl from whom he borrowed his ideas, who, being filled with the Spirit of God, announced the birth of the Redeemer. He believed that he saw in this poem the miracle of the birth of Jesus of a Virgin, the abolition of sin by the preaching of the gospel, and the remission of punishment by the grace of the Redeemer. He believed he saw the old Serpent overcome, and the mortal venom with which he poisoned human nature entirely destroyed. In this eclogue there are many other passages which might have been said to be copies of the Hebrew prophets, who apply it themselves to Jesus Christ; such, at least, is the opinion of the Church. St. Augustine, like others, has been persuaded of it, and has pretended that the lines of Virgil can only be applied to Jesus Christ. Finally, the most intelligent moderns maintain the same opinion.

VOLTAIRE. Philosophical Dictionnary.

Symposium.

ANCIENT PROPHECY OF THE DISMEMBERMENT OF CHINA.—In the 'Tui Pei Tu,' a book written about five hundred years ago, and esteemed so dangerous a possession that no printed copy is to be had now, and even Europeans who have owned it, have been known to burn it rather than run the risk of having it in their possession; in this book there is a prophecy that in the New Year, beginning for China on January 22nd, 1898, China is to be partitioned among five peoples. And in their pigeon-English Chinamen are saying, Russia have top side, and French he wantchee more Tonquin side, now Germany take Chou Chou Bay—Mellican man and English must want something? If for Mellican man we read Japanese man, the prophecy looks like coming true, and the fact of its diffusion may help towards its realisation.

THE SPECTATOR.

IN THE *Westminster Review* for August 1899, Lieutenant-Colonel Macgregor describes the failure of an attempt to visit the Temple of Heaven at Peking, the most holy shrine in all China:—'Afterwards we found that the Temple of Heaven had been destroyed by fire, said to be lightning from heaven, a very short time before our visit. This was the year the present young Emperor ascended the throne. The year which was then drawing to a close was also noted for great famine in China, and for extensive floods that had inundated a great portion of the country, leading to much loss of life and property. And the superstitious Chinese sooth-sayers declared that these misfortunes, combined with the destruction of their holy temple by fire from heaven, were events of evil augury to the country, and the partial fulfilment of the old Chinese prophecy that ran something like this:

When an old hag governs, and a young man reigns,
When dearth and deluge distress the land,
And the Temple of Heaven no more remains:
Then watch for the sword which is close at hand.

It will be observed that the prophet does not predict in so many words the entire destruction of this ancient empire, but rather a time of trouble and distress, from which the country may rise with renewed health and energy.

THE BIBICAL CYCLES ASTRONOMICAL.—There is not a period mentioned in the prophets which is not an astronomical cycle of consummate use. Let us take but one, which is the source of many of the rest. A "Time" is 360 years and it is

employed consistently by the Spirit in its predictions as to human affairs. Moses, Daniel, John, all couch momentous prophecies in terms of it, and it is most generally known to us in its maximum value "Seven Times" or a *week* of "Times" *i.e.* $7 \times 360 = 2520$.

Now the first notable point with reference to this number is that it is the *least common multiple* of the decimal system, *i.e.* it is the smallest number which is divisible without a remainder by each of the digits. This alone shows that there was no accident in its selection.

2nd.—It is exactly 140 eclipse cycles 18 years each.

3rd.—It is 168 ancient Hebrew solar cycles of 15 years each.

4th.—It is 360 antediluvian solar and Sunday cycles of 7 years each.

5th.—It is exactly 90 modern solar cycles of 28 years each.

6th.—It contains 122 Lunar or Meteoric cycles, in which the 'epact' amounts to 77 lunar years : and over and above these cycles, there is a remainder of 12 years, which raises the 'epact' to just 75 solar years. Now here we are confronted with another startling fact, a fact which it will puzzle the ingenuity of sceptics to account for, and a fact of vast astronomic importance. In the last chapter of Daniel the angel Gabriel intimates to the prophet in answer to his inquiry as to the time of these events, that while the scattering of the chosen people should terminate at the end of the second half of the 2520 years, yet there should be additions of 30 and 45 years before the era of full blessedness would arrive. In other words, to the long period of 2520 years, Scripture adds a brief period of 75 years, and as we have just seen, astronomy does the same. The difference between 2520 true lunar and the same number of true solar years is 75 years. In other words the 75 years added in prophecy, are exactly equal to the 'epact' of the whole 'seven times.' But to exhaust this subject would be to write an encyclopedia.—C. L. Totten, the Voice of History, p 106

THE SUN A SYMBOL OF CHRIST.—The history of the Sun, I repeat, is the history of Jesus Christ. The Sun is born on the 25th of December, the birthday of Christ. The first and the greatest of the labors of Jesus Christ is His victory over the Serpent, the evil principle or the devil. In his first labor Hercules strangled the serpent, as did Christna, Bacchus, etc. This is the Sun triumphing over the powers of darkness and hell, and as he increases, he prevails till he is crucified, or is decussated in the form of a cross (according to Justin Martyr) when he passes the equator at the vernal equinox. But before he rises he is dead for about one day and four hours. This is nearly the time to be intercalated every six hundred years, to make the calculation come right ; at the beginning of the third day he rises again to

life and immortality. The twelve labors of Hercules are his labors in passing through the signs of the Zodiac, which are so similar to the history of Jesus Christ as to induce the reverend, pious and orthodox Parkhurst to declare them *types of what the real Savior was to do and suffer*. These celestial images are what induced the learned Alphonso the Great, a King of Portugal—who was a munificent patron of the Arab astronomers (astrologers to a man) of his day—to declare that the whole history of Jesus Christ might be read in the stars.

GODFREY HIGGINS. Anacalypsis.

A PROPHECIC VISION OF THE MOTOR CAR AND BICYCLE.—In *La Revue Spirite*, the organ of the French Spiritualists, June 1866, Allan Kardec relates a dream that he had on the night of the 24th April previous, in which he was shown the following inscription upon a wall: "We have discovered that caoutchouc rolled round a wheel will make a league in ten minutes, provided that the road——" and at this point the words became illegible. In his effort to decipher them Kardec awoke, and immediately noted down the words that he had read, to which, however, he failed to attach any meaning whatever.

In a similar way, the inventor of the sewing-machine almost beggared himself before he discovered where the eye of the needle of a sewing-machine should be located. His original idea was to follow the model of the ordinary needle, and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether, if he had not dreamed he was building a sewing-machine for a savage king in a strange country. Just as in his actual waking experience, he was rather perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. He worked and worked, and puzzled and puzzled, and finally gave it up. Then he thought he was being taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and, while the inventor was begging for time, he awoke. It was 4 o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine a needle with an eye at the point had been rudely modelled. After that it was easy. This is the true story of an important incident in the invention of the sewing-machine.

Sir Thomas Browne somewhere observes that we are probably more often indebted for the discoveries on which we pride ourselves to the suggestions of friendly spirits than we at all suspect, the truth of which idea finds much confirmation in the two curious dreams related above.

A Cloud of Witnesses.

Eundem Germaniæ (*scientiæ*) sinum, proximi oceano (*sapientiæ*) Kimbri (*intuitio kellica*), parva nunc civitas, sed gloria ingens, veterisque famæ late vestigia manent.—*Tacitus Germania* 37.

Felix qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum,
Subjecit pedibus, strepitumque Acherontis avari.—*Virgil*.

Nulla recordanti lux est ingrata.—*Martial*.

And I brought to light the fiery symbols, that were afore time wrapped in darkness.—*Æschylus*.

Chacun est sa parque a lui-même, et se file son avenir.—*Joubert*.

I go inward to God, outward to the gods —*Edward Calvert*.

The dusty souls which scorn Astrology.—*Sir Phillip Sydney*

‘Astronomy is excellent,’ said Emerson, ‘but it must come down into life to have its full value, and not remain there in globes and spaces. . . . the days are made on a loom whereof the warp and woof are past and future time. They are majestically dressed as if every god brought a thread to the skiey web. This miracle is hurled into every beggar’s hand.’ The great poets from Homer to Goethe have always intuitively felt the truth of astrology. Coleridge in his *Table Talk* observes ‘It is curious to mark how instinctively the reason has always pointed out to men the ultimate end of the sciences. . . . there is no doubt but that astrology of some sort or other would be the last (*it was the first!*) achievement of astronomy.’ Nor was this belief confined to the poets: practically all the ancients believed in astrology, including Aristotle ‘the master of those who know.’ Bacon, who is generally credited with an intellect capable of weighing evidence, included a reformed astrology in his scheme of inductive science. The great astronomers from Pythagoras and Ptolemy to Kepler, Brahé, Newton and Flamsteed (the first Astronomer Royal), were all astrologers, though the fact being carefully suppressed is but little known.

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

TYCHO BRAHE predicted, from the position of a new star in the Zodiac, 'that a warrior-king would be born in Finland, who would lay waste Germany, and vanish in 1632.' This was exactly fulfilled by the birth and death of Gustavus Adolphus. The *Encyclopædia Britannica*, while admitting the truth of the prediction, explains it, (to its own satisfaction) as a shrewd political forecast! An explanation which, as Mr. Lang has observed of similar attempts to explain away spiritual phenomena, is more wonderful than the original miracle.

The man of talent is like the marksman who hits a mark, the others cannot hit. The man of genius is like the marksman who hits a mark that the others cannot even see. *Schopenhauer*.

Quand on a raison vingt quatre heures avant le commun des hommes, on passe pour n'avoir pas le sens commun pendant vingt quatre heures. *Rivarol*.

Bene qui conjiciet, vatem hunc perhibebo optimum. *Cicero De Divinatione*. The best prophet is he who hits the mark!

Among the MSS of Flamstead preserved at Greenwich Observatory is a map of the heavens, drawn by his own hand for the moment of the laying of the foundation stone of that famous building. Some fool has subsequently adorned the page by writing *Risum teneatis amici*. Don't laugh, friends! But behold, Jupiter the greater fortune was exactly rising in the eastern horizon or Ascendant, in his greatest dignity the fiery Sagittarius, and Spica Virginis, the most fortunate of the fixed stars as symbolizing the Messiah, was exactly culminating in the Meridian or angle of honor. Truly a splendid horoscope! which has been more than justified by the immense renown of that spot, which an American, Henry James, has described as the centre or *punctum saliens* of the globe, giving time and measure to the rest of the planet. The French Government in March 1898 paid tribute to the foresight of our first Astronomer Royal, by making Greenwich time the legal time for France and her colonies. And Spain ruled by the sign of the Archer, did the same in the year 1900 when Jupiter again transited the Ascendant of our famous Observatory.

The melancholy truth is that astronomy is a body that has long been divorced from its soul,—the Astro Logos of the 19th Psalm. It has been said the undevout astronomer is mad. How much truer is this of the man to whom Providence has revealed a Lamp more wonderful than any Aladdin knew: a Book incorruptible not made by hands, in which Past, Present and Future are recorded in imperishable characters, the *Liber scriptus proferetur* of the Dies Iræ. At first before he has learned like Prometheus, that the gods are jealous of those who discover their secrets, he is delighted: 'Behold, I was blind, and now I see!' for by this celestial spectroscope the myriad threads

of the Time Vesture of God are revealed and classified in their true colours. The macrocosm Nature and the microcosm Man are shown to be one and indivisible. *Chance* and *accident* disappear from a universe of Law and Order, in which not merely the hairs of our head, but the hours of our life are *numbered*.

This science is the key to all the religions and mythologies. No one can even understand the ancient poets and writers who is not familiar with its symbolism. The apparently grossly unfair way in which the Homeric gods and goddesses rush to interfere in behalf of their favourites at the critical moment, is at once understood if read in this esoteric sense. The brave, the wise, or the charming man carries with him as a birthright the favour of the god or goddess who presided at his birth. And this is eternally true, then and now. By what caprice of destiny was the sickly child of an obscure country clergyman called to be the invincible Achilles of the glorious Iliad of the English conquest of the Sea? The astrologer alone can in this, as in every other case of special gift, give the answer. Because the War planet in his most powerful dignity, the watery Scorpio, rose at his birth, and came again in the same sign with Death and Victory, the wrath of men and the fury of the elements, for his beloved son at the supreme hour when, the life's work done, he put off the burden of heroic days, near those Pillars of Hercules which the Arabs had for ages known as the *Tarf-el-Garb*, or Cape of Laurels. A day and hour, the glory and the significance of which, unsung as yet by any Homer, are for ever recorded in the mysterious Silylline leaves which the student of this science is at present alone privileged to read and understand.

'All cannot be happy at once, since the glory of one state depends upon the ruin of another. There is a revolution and vicissitude of their greatness, and they must obey the swing of that Wheel, not moved by intelligences, but by the Hand of God, whereby all states arise to their zeniths, or vertical points, according to their predestinated periods.—BROWNE, *Religio Medici*.

Nor do we hereby reject or condemn a sober and regulated astrology: we hold there is more truth therein than in astrologers: in some more than many allow, yet in none so much as many pretend. We deny not the influence of the stars, but often suspect the application thereof.—BROWNE.

Dean Trench has observed that the old belief in astrology has permeated our language in a way that few people realise; mercurial, jovial, saturnine, disaster, illstarred, ascendancy and influence being clearly derived from that source. The *Encyclopædia Britannica*, which in its eighth edition dismissed the subject (the key to all the

mythologies !) in 23 contemptuous lines, in the ninth and last suddenly wakes up like a belated Rip Van Winkle and devotes nearly eleven columns of ignorant but amusing prejudice to the subject. Incidentally, however, it makes a true and profound remark, that it was the first Encyclopædia, to which we may add that it will be the last. The *Times*, the venerable Jupiter of Journalism, in January, 1902, announced the discovery of a new human parasite as *very important*. When is the Thunderer going to discover the Astro Logos ?

Dante called astrology : " Heaven's golden alphabet,—Which he who runs may read,—The virtue and motion of the heavenly orbs,—As mallet by the workman's hand must need,—By blessed movers be inspired."

Milton, in whose Bible at the British Museum the hour and minute of his own and his children's birth is most carefully recorded, in his own autograph—writes : " The stars o'er man's poor trivial body ride—And raise or lower it easier than a tide—In the eternal volume of the sky—The stars displayed are characters on high—Where man may read his future and his state,—If dim the tale seem, 'tis his sunken state,—Unfit by sin that bright page to descry,—Writ by the finger of the Deity."

Machiavelli, in his essay on Livy, writes : I cannot account for it, but it is a fact attested by all history, ancient and modern, that great calamities have never happened to a city or country without having been foreseen by seers and foreshadowed by revelations, prodigies and other celestial signs. It is much to be desired that the cause should be investigated by men experienced in the natural and occult sciences which I am not . . . Whatever the explanation may be, however, it is a positive fact that extraordinary events are frequently both predicted and foreshadowed.

Bacon : " But we receive astrology as a part of physics without attributing to it more than reason and the evidence of things allow.

. . . We are certain the celestial bodies have other influences besides light and heat. . . So that on the whole we must register as needed an astrology in conformity with these principles under the name of *Astrologia Sana*. Let this astrology be used with greater confidence in prediction but more cautiously in election, and in both cases with due moderation. . . There is no fatal necessity in the stars, and this the more prudent astrologers have allowed.

Goethe told a Dr. Schwab that he had *studied all the occult sciences*, a fact evident in his masterwork Faust, but secretly, like Nicodemus : even he, the Jupiter of Weimar, living in fear of the arrogant barking of the professorial dogmatism of his time. He told the same friend that he was often conscious of the presence of his

guardian spirit, heard the rustling movement, and had *once* seen him, a beautiful *luminous* presence. The present writer once had exactly the same experience, very early in the morning when wide awake. The two attendant spirits who then manifested themselves to his sense of sight, hearing, and touch, have often since been seen and described by a non-professional clairvoyant friend. Goethe in the beginning of his Autobiography describes the position of the planets in his horoscope at birth, and their symbolism. Dr. Buckley, a sceptic, writes: "This mighty intellect, representing, according to Madame de Stael, in himself alone the whole of German literature, whose knowledge, insight, sensibility, and imagination were so extraordinary as to elevate him for all time to the highest rank, appears to have been somewhat under the influence of that belief in astrology which, from earliest ages, had dominated the human mind, and from which at the time of his birth, even the most enlightened, with comparatively few exceptions, had not been emancipated!"

In the *Characteristics of Goethe*, translated by Sarah Austin, vol. I., p. 83, the following suggestive opinion is recorded:—'Against this conception' (of a central conscious pivot of a pantheistic universe) replied Goethe, 'considered as Faith I have nothing to say, only I am accustomed to attach no extraordinary importance to ideas which have no foundation in sensible perceptions. Aye, indeed, if we did but know the structure of our own brain, and its connection with Uranus, and the thousandfold intersecting threads along which thought runs hither and thither.' In this remarkable passage it will be seen that he takes it for granted that Uranus, then recently discovered, being part of a pervasive and all-sensitive macrocosm, really has an influence on the human mind, an influence which is perfectly well known to the astrology of to-day, and at the same time remarks that he is quite indifferent to all theories which cannot be supported by the sensitive perception.

That Victor Hugo had some faith in the science may be inferred from his statement to the astronomer Flammarion, 'que Saturne ne pouvait être qu'une baigne ou un enfer.' 'That Saturn could only be a hell, or place for immoral spirits!'

In our own day Rudyard Kipling, besides a story, 'The Children of the Zodiac' (in which the hero Leo is evidently the writer himself), has written a little poem, *The Answer*, in which a rose, falling on the sward, complains of its fate; then a Voice answers:—'Sister, before I smote the dark in twain,—Time, tide and space I bound unto the task —That thou shouldst fall, and such an one should ask,—Whereat the withered flower all content,—Died, as they die, whose days are innocent,—While he who questioned why the flower fell,—Caught hold of God, and saved his soul from hell.'

I had intended to head this Causerie as usual, but behold ! the seers and wits of the past have crowded me out, much to the reader's advantage ; but I will venture one prediction in which I have much faith—though my reasons are not quite good enough to include it in the separate essay in this number,—because, though I know the King of Spain's horoscope, that of Don Carlos is merely a laborious theory ; however, my deduction is based upon much comparative study of all the numerous related birth-dates, plus the indications of mundane astrology for Madrid. I believe that Don Carlos will be crowned King of Spain in June, 1905, and will greatly advance to that position in the spring of the coming year. But the reader must give me credit for more interior modesty than perhaps the exterior flamboyant manner necessitated by struggling for an unpopular cause may suggest. *I do not know the future, that is the secret of God* ; I predict and draw inferences and deductions from his Book the Astro Logos, but whether truly or not, Time alone can show. No man can arrange or elude Destiny, as the following Eastern parable shows.

One day the Angel of Death presented himself at the Court of Solomon, and after looking intently at one of the courtiers, walked to and fro, as plunged in a reverie. Whereupon the man, chilled to the heart with fear, besought the great King, versed in all magical arts, to bid one of his Djins or attendant Spirits waft him to India ; which was incontinently done. Then Azrael turned to the King with a grim smile before departing and said : "I was bidden to take this man in India, and I marvelled to find him here !"

13th August.

KYMRV.

NOTE.—All Book Notices and Serials unavoidably crowded out of this issue will be resumed next month.

The Mail Course of "The College of Divine Sciences and Realization."

This college is offering a most complete and exhaustive system of teachings on "The System of Philosophy Concerning Divinity."

This Teaching is just what you need.

It is the solution of all mooted questions touching "Spiritualism," "Theosophy," "Suggestive Therapeutics," "Mental Science," "Christian Science." And it is the sure remedy for obsessions of all kinds.

It has nothing whatever to do with Hypnotism.

It shows the student a better way to best results without controlling anyone or being controlled. It teaches in all things freedom and sovereignty.

You may and will spend hundreds of dollars experimenting with other "cults" and lauded recipes for the ills of life, mental science specifics for disease, poverty, failure, death—in short, for self attainment and realization—then you will decide to try "The System of Philosophy Concerning Divinity," and you will, before you have read one or more lesson, exclaim, "The last should have been first."

Very well, why not save money and time, vitality and worry by taking our mail course now?

By the study of the best system you will learn to appreciate all systems.

After ten years of experience in this beautiful college work our "Teachings" are imitated, copied, plagiarized and echoed by many through many forms, proving the value of the original system.

Do not listen to the man or woman who never read a line of it but who is silly enough to shout, "I'm ag'in' it." Everyone who has ever studied it declares that it is the best and only system of its kind.

Mr Grumbine is the pioneer in this line of work. He wrote and published the first book on "Clairvoyance" and the philosophy of its realization. That book is standard. In fact, he is the author of numerous books on Divine Science and is now teaching how the student may realize Divinity and is making simple and practical the enets of Divine Science. Stop listening to the other side that is condemning everything and write for terms and booklet to

J. C. F. GRUMBINE,

Address 1285, Commonwealth Avenue, Boston, Mass.

WORKS BY RICHARD A. PROCTOR.

- The Moon:** Her Motions, Aspect, Scenery, and Physical Condition. With many Plates and Charts, Wood Engravings, and 2 Lunar Photographs. Crown 8vo, 3s. 6d.
- Other Worlds than Ours:** the Plurality of Worlds studied under the Light of Recent Scientific Researches. With 14 Illustrations, Map, Charts, etc. Crown 8vo, 3s. 6d.
- Rough Ways Made Smooth.** Familiar Essays on Scientific Subjects. Crown 8vo, 3s. 6d.
- Pleasant Ways in Science.** Crown 8vo, 3s. 6d.
- The Orbs Around Us:** Essays on the Moon and Planets, Meteors and Comets, the Sun and Coloured Pairs of Suns. Crown 8vo, 3s. 6d.
- The Expanse of Heaven:** Essays on the Wonders of the Firmament. Crown 8vo, 3s. 6d.
- Other Suns than Ours:** a Series of Essays on Suns — Old, Young, and Dead. With other Science Gleanings. Two Essays on Whist, and Correspondence with Sir John Herschel. With 9 Star Maps and Diagrams. Crown 8vo, 3s. 6d.
- Our Place among Infinities:** a Series of Essays Contrasting Our Little Abode in Space and Time with the Infinities around us. Crown 8vo, 3s. 6d.
- Light Science for Leisure Hours:** Familiar Essays on Scientific Subjects, Natural Phenomena, etc. Crown 8vo., 3s. 6d.
- Myths and Marvels of Astronomy.** Crown 8vo, 3s. 6d.
- New Star Atlas for the Library,** the School, and the Observatory, in Twelve Circular Maps (with Two Index Plates). With an Introduction on the Study of the Stars. Illustrated by 9 Diagrams. Crown 8vo, 5s.
- The Southern Skies:** a Plain and Easy Guide to the Constellations of the Southern Hemisphere. Showing in 12 Maps the position of the principal Star Groups night after night throughout the year. With an Introduction and a separate Explanation of each Map. True for every Year. 4to, 5s.
- Half-Hours with the Telescope:** A Popular Guide to the Use of the Telescope as a means of Amusement and Instruction. With 7 Plates, Fcp. 8vo, 2s. 6d.
- Half-Hours with the Stars:** a Plain and Easy Guide to the Knowledge of the Constellations. Showing in 12 Maps the position of the principal Star Groups night after night throughout the Year. With Introduction and a separate Explanation of each Map. True for every Year. 4to, 3s. net.
- Larger Star Atlas for Observers and Students.** In 12 Circular Maps, showing 6000 Stars, 1500 Double Stars, etc. With 2 Index Plates. Folio 15s.
- The Stars in their Seasons:** an Easy Guide to a Knowledge of the Star Groups. In 12 Large Maps. Imperial 8vo, 5s.
- Nature Studies.** By R. A. PROCTOR, GRANT ALLEN, A. WILSON, T. FOSTER and E. CLODD. Crown 8vo, 3s. 6d.
- Leisure Readings.** By R. A. PROCTOR, E. CLODD, A. WILSON, T. FOSTER and A. C. RANFORD. Crown 8vo, 3s. 6d.

LONGMANS, GREEN & Co.,

39, Paternoster Row, London, E.C; New York; and Bombay.

Cure of . . . YES. TREATMENT NEW Curvature of Spine was cured. Case in Medical hands for five years. No effect of a beneficial nature. The Treatment cures all common ailments without medicine or apparatus. References from patients, from several medical men, and from the Rev. A. W. Jephson. Testimonials may be inspected. Being strongly impressed with the value of this New Treatment, I have placed a room at the disposal of inquirers and patients, in my own home, from 10 a.m. to 1 p.m. every Monday. Circulars giving all information sent post free on application to

MRS. HEIGHAM, 44, Holland Rd, Kensington, London, W.

Expression.

A Journal of Mind and Thought.

'Expression' teaches practically the power of thought and its application as a means of securing health, happiness and prosperity through the recognition of the divine nature of man.

PUBLISHED MONTHLY.

Terms—6s. 6d. per annum net (1 dollar 58 cents). Single copies, 6d. (10 cents).

For subscriptions and correspondence address the Editor, care of W. ISACKE, 211, Edgware Road, London, W., where copies of the journal can be purchased.

SUGGESTION

A POPULAR HOME MAGAZINE DEVOTED TO PSYCHO-THERAPY AND PSYCHIC RESEARCH.

A MAGAZINE WITHOUT A COMPETITOR

Suggestion Publishing Co., Chicago. Herbert A. Parkyn, M.D., C.M., Editor. Elmer Ellsworth Carey, Associate and Manager

WONDERFUL CURES! By Drugless Science.

I have something better to offer you than others. I will take your case, no matter what or how serious your disease, for \$5.00, and if I fail to heal you perfectly—you to be the sole judge—I will promptly return every cent of it to you. Confidence in my ability to heal is my reason for making this offer.

Prof. Edw. E. Gore, Ph. D., Editor "Occult Truth Seeker," Lawrence, Kansas

THE Printers of this Magazine respectfully invite your enquiries for any class of Printing. First Class Workmanship at reasonable prices. Estimates given. ✽

Wadsworth & Co., 28, Church St., Keighley.

Power through Self-Culture . . . is the title of a series of lessons now being published in *The New Man*, together with many other valuable essays which teach our readers how to develop their FORCES. Send one penny stamp for sample copy, particulars regarding the Order of "The Holy Grail," latest reduced prices of books, Mail Courses, etc., to **The New Man Publishing Co., 1409 No. 20th Street, Omaha, Nebraska, U.S.A.**

The Secret of Opulence : By CHAS. W. CLOSE, Ph. D., S. S. D.
Or the Royal Road to Wealth.



This is a new book dealing with the occult forces of the Human Spirit, and pointing out to all the way to a successful life. Sent post paid on receipt of 6d. Order of **The Close Publishing House, Dept. 109, 126, Birch St., Bangor, Maine, U.S.A.**



N.B.—We want to place a sample copy of *The Phrenopathic Journal* in the hands of every advanced liberal thinker in Great Britain. Ask for a free sample copy. Address as above.

“ Borderland ” Circles

Similar in scope to those commenced some years ago by Mr W. T. Stead, though not under his auspices, give students of the occult an opportunity not afforded by any other society or organisation in this country for lessons and interchange. Nominal Subscription. Details of the Talismanic League and Specimen of the Official Magazine, containing Special Articles, 4d. Address: The Secretary, Talismanic League, Station Parade, Harrogate. Horoscopes cast and information on Talismans and time to make them. Stamp for particulars.

THE DIVINE SYMBOLS.

By Adiramled.

A course of Ten Lessons in Practical Redemption, being a New Unfoldment of Sexual Solar Science. It goes deep into occult science. Many illustrations cited from the Cabala, Hermetic works and the Masters. Price 1 dollar.

THE ART OF ALCHEMY.

Or the Generation of Gold. A Course of Practical Lessons in Metallic Transmutation. For the use of Occult Students; being a new Illumination regarding the Secret Science of the Sages. This is a great work. Complete in 12 numbers. Price 2 dollars.

EAST ORANGE, NEW JERSEY, U.S.A.

Books on Sale at Office of "Anubis."

	Post free.	
	s.	d.
Thoughts on Psychometry (by Ida Ellis)	2	9
What is it that Heals and what is it that needs Healing (W. J. Colville)	0	2
From Poverty to Power (by James Allen)	3	3
All these Things Added (by James Allen)	3	3
Just how to wake the Solar Plexus (by Eliz. Towne)	1	2
How to Train Children and Parents	1	2
History and Power of Mind (by R. Ingalese)	8	6
Mata the Magician (by I. Ingalese)	6	6
Linked Lives (by I. Ingalese)	6	6
Auras and Colours; An Esoteric System of Teaching, Concerning Halos, Aureolas and the Nimbus. Paper, price	2	2
Meditations upon the Ethical and Psychological Relations of Spirit to the Organism; by Erastus C. Gaffield. Edited by J. C. F. Grumbine. Cloth, beautifully bound and printed (published at 6/6)	2	2
Realization; by Miss Loraine Follett. Paper	2	2
Anubis. Vol. I., 6/- Bound	8	6

22. University Street, W.C. New Thought Teaching.

MRS. LEWIS teaches Mental Healing, and gives present and absent treatments. Resident Patients and Pupils received.

On Wednesday Evenings, at 7-30 p.m., Mrs. W. F. SMITH gives Psychometry and Clairvoyance. Colours and Numbers given to each attending the circle. Fee, 2/-

Vulgus ex veritate pauca, ex opinione multa aestimat.

HEINRICH DÄATH, Astro-Specialist.

Nativities, 10/6, £1 1s., and upwards. Tables of Houses computed for any meridian. Dials plotted for any latitude—equinoctial, erect, reclining, declining, reflective, globe, etc. Trigonometrical, algebraic, and mathematical calculations of all kinds. Clients in every part of the globe.

22, Salisbury Road, West Bromwich, Engand.

Yearly subscribers to "Anubis" may have ten years' directions with the guinea horoscope.

CHROMOSCOPY ESSAYS.

COUPON.

For Rules see May issue.

NEW OPPORTUNITIES for both health and income are offered by the Common Sense Club. Branches all over the world. New plan. No dues. No peddling. For particulars, send stamp (any kind). Address: J. K. Reynolds, A.N., Green Bay, Wisconsin, U.S.A.

PRABUDDHA BHARATA OR AWAKENED INDIA

A MONTHLY JOURNAL, 16 pp. 8vo., conducted by the Sannyasi Brotherhood, founded by the Swami Vivekananda. Published at Mayavati, Lohaghat P.O., Almora, Dt., U.P., in the Himalayas, India. Ann. sub. 4/-, or 1 dollar

A REMARKABLE OFFER! A Specimen Copy of
"Modern Astrology," and
FOR
A TEST HOROSCOPE **ONE SHILLING**

This unique offer is made to advertise "MODERN ASTROLOGY," and prove to all sceptics that Astrology is a true science.

To convince everyone that we have confidence in our ability to give a reliable TEST Horoscope, we will refund the money sent us if the Horoscope is not true.

Send a Postal Order for One Shilling, or 14 Stamps, with the time, date, sex, and place of birth, but if you do not know the hour of your birth, send the date, etc., and we will satisfy you.

Address—O.N.R., EDITOR, "MODERN ASTROLOGY,"

9, Lyncroft Gardens, West Hampstead, LONDON, N.W

Horoscopes will be written in French if desired

The Brightest, the Best, and the Biggest Paper

Ever published at the price in the history of
the Movement, is

THE SPIRITUALIST:

A Monthly Journal devoted to Occult Research, Spiritual Development,
and Human Progress.

*The time to be happy is now, the place to be happy is here,
The way to be happy, I vow, is to subscribe to this paper this year.*

It consists of 16 large pages of interesting matter. The price is only One Halfpenny, but it is worth more than double.

May be had at the various Spiritualist meeting-rooms, or by order through any Newsagent or Bookseller. Yearly Subscription, 1/-, post free, from the

Printers and Publishers, Wadsworth & Co., 28, Church Street, Keighley

Editorial and Advertisement Office: 150, Folkestone St., Bradford.



“ SOLIRIS ”

“Soliris” is a wonderful Discovery. Simple, convenient application of the PERSONAL HEALTH COLOUR RAYS. A preventive. It restores and preserves good health. Supplied in beautiful, iridescent cut-glass bottles enveloped in silk (health Colour) with a Health Sachet to wear next to skin. An ornament for dressing-table or boudoir. Gentlemen are benefited equally as much as ladies.

Prices : 2/6, by post 2/9, and 5/-. Data required, name in full, maiden name of married lady. Name or brief description of ailment (if any).

Interesting circulars will be sent post free on application. Address : EURUS CRUX, c/o F. Voisin, Editor, “Out of the Silence,” 14, Arcadian Gardens, Wood Green, London, N.

“ CHROMOSCOPY.”

MADAME LOUMI IRIS, Mr. W. Heald's most experienced pupil, is having remarkable SUCCESS in her Five Shilling Chromo-Types. This is so to such an extent that she has decided to devote more of her time to that form of Chromoscopy. All Chromo-Types sent to Madame Iris will be attended to within FOURTEEN DAYS. Pressing questions will be promptly answered. In future Verbal Consultations at 44, Holland Road, Kensington, W., will be by appointment only. DATA required : Name in FULL, maiden name of married lady. Date, Year (time, if possible) of Birth, (questions may be asked). Postal Order 5/-, and Postal Address.

Colour Charts and interesting Circulars, subjects and particulars of Mr. Heald's London Chromoscopy Lectures and Classes will be sent post free on application.

All communications to be addressed, Madame Loumi Iris, c/o F. Voisin, 14, Arcadian Gardens, Wood Green, London, N.

ANUBIS

THE WATCHER
BEFORE THE GODS.

