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OUT OF THE SILENCE.



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VOLUME II.

No. 7.

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A Sanskrit Story.

IN the beginning when Iwashti came to the creation of Woman he found that he had exhausted his material in the making of Man, and that no solid elements were left. In this dilemma, after much profound meditation, he did as follows : he took the Rotundity of the Moon, and the Curves of the Creepers, and the Clinging of Tendrils, and the Trembling of Grass, and the Slenderness of the Reed, and the Bloom of Flowers, and the Lightness of Leaves, and the Tapering of the Elephant's Trunk, and the Glances of the Deer, and the Clustering of the Rows of Bees, and the Joyous Gaiety of the Sunbeam, and the Weeping of the Clouds, the Fickleness of the Winds, and the Timidity of the Hare, and the Vanity of the Peacock, the Softness of the Parrot's Bosom, and the Hardness of Adamant, and the Sweetness of Honey, and the Cruelty of the Tiger, and the warm Glow of Fire, and the Chattering of Jays, and the Cooing of the Kabala, and the Hypocrisy of the Crane, and the Fidelity of the Chakawaka ; and compounding all these together he made Woman and gave her to Man ; but after *one week* Man came to him and said : " Lord, this creature whom you have given me makes my life miserable, she chatters incessantly, and teases me beyond endurance, never leaving me alone, she takes up all my time, she cries about nothing, and is always idle ; I have come to give her back again as I cannot live with her."

So Iwashti said " Very well." And he took her back. Then after another week Man came back to him and said, " Lord, I find that my life is very lonely since I gave you back that creature. I remember how she used to dance and sing to me, to look at me out of the corners of her eyes, and play with me and cling to me, and her laughter was music, and she was beautiful to look at and soft to touch ; so give her back to me again."

So Iwashti said " Very well." And he gave her back again.

Then after only three days Man came back again to him and said, " Lord, I know not how it is, but after all, I have come to the conclusion that she is more of a trouble than a pleasure to me ; so please take her back again."

But Iwashti said, " Out on you ! Be off ! I will have no more of this ; you must manage how you can."

Then man said, " But I cannot live with her."

And Iwashti said, " Neither can you live without her." And he turned his back on Man and went on with his work.

Then Man said, " What is to be done ? For I cannot live with her, and I cannot live without her."

The Descent.

(Continued from page 195.)

BOOK I.

O MYSTERY supreme! Creative power!
 Who shall express in language fitting, brief,
 Yet worthily, the sacred miracle
 Of Life's perpetual births! as awed and hushed,
 We contemplate the babe—Christ's effigy,
 Small seedling temple of the Holy Ghost!
 Planted and perfected by human love
 In human form to image forth the God!—
 The Fire divine, love-wrought and quickening
 To flame of life, when unto us a child
 Is born! Have countless myriads dulled for man
 The wonder hidden in each fresh born bud
 That summoned into being at Love's call
 Responds in helpless silence? From what realm
 Or whence? Scarce asked; unless by some sweet child
 Whose mind, unopened yet, perceives the world
 Around as some strange foreign land whose name
 It fain would learn.

Why "strange?" if lingers not
 Unconsciously a reminiscent flash
 Of something lost; a home once known, mirrored
 In drowsy brain, as sleep and waking kiss—
 In flashes brief,—and smiles are hovering
 Round infant lips at angel's wooing words,
 "The little ones" whose "angels ever see
 The Father's Face." So said the Christ, our Lord,
 Who knew Life's mysteries, and had Himself
 Descended from high heaven to become
 An Infant, born of mother-love divine.

A brilliant moonlit night, on this our land,
 Refulgent lay, when in two chambers nigh
 In space, yet far apart in state, were born



To loving parents glad, two infant souls
 To take their course of life on earth together.
 As roads run parallel yet never blend,
 One, high levelled athwart the mountain curved ;
 The other through the valley, lost in shade.
 One, with rapt vision gazing heavenward
 Beyond the heights pursued a Hope unseen.
 The other, peering down into the depths,
 Sighing for peace within the valley hid ;
 Yet neither knowing that they yearned and sighed
 Each for the other ! Hidden now were they
 In human flesh, their pilgrimage to make.
 All trace of what they once had been, a blank ;
 No memory left, save in the image graven
 Ineffaceable in the heart of each—
 Their souls' dual being, now lost awhile !
 Which adolescence dawning would unfold
 To passion vivid ; as in darkened space
 The lineaments sun-limned take form and live,
 Keeping them ever yearning for the sight
 And sound of some one sought—but rarely found !
 E'en should their paths e'er cross, he from the heights
 She from the depths converging till they meet,
 Would they remember ? Ah ! who dares to say ?

Child of fair promise, first of wedded love,
 The infant boy, that opened wide his eyes
 To fill his lovely mother's heart with joy
 And prayer in thankfulness ; when on her bosom
 Lay her dear babe, her anguish all forgot ;
 As, bending o'er them both, the father saw
 With pride his heir, and scarce repressed the tear
 Of loving tenderness with which he blessed
 His child, and kissed his young wife's radiant brow ;
 Both gazing on the babe adoringly !

" Oh ! may we rear him well ! " she murmured, low ;
 " That he may worthy be the name and state
 He bears ! How beautiful he is ! So like

To you they say." She whispered, lest her voice
Should wake the babe. For, having seen in one
Brief gaze a scene he could not comprehend,
The infant had returned to slumberland,
To angel care and goodly company.

Down in the valley was a humble cot
Thatch roof'd, all garnished o'er by clinging vine
With roses intertwined, where in between
Green myrtles grew, and starry jasmine strove
To win a place to blossom and declare
That flowers no courtiers are for rich alone,
But God's eternal speech of Love to great
And poor alike ; His poems, wrought in form
And colouring divine, to grace and glad
The lowliest even with a thrill of joy.

Lodged within a garden the cottage stood
Where fruit and flower and vegetable grew
Of their sweet will. Yet tended, too, with care
By husbandman, whose toil at morn and eve
Was diligent, lest some rancorous weed
Should overgrow the worth and ministry
Of his precious ground, wherein the strawberry
And currant grew, the apple and the pear
And other kindly fruits of earth which there
Were gathered to feed his growing family—
A precious troop, much welcomed by the poor
However poor.

And now, within,
The good wife lies, in humble chamber small
Yet clean. A patchwork quilt across her bed
Concealing—curled beneath her arm—the babe
New born, a little girl.

* * * * *

And what was that the nurse wife said ? "An heir
Just born ! Strange ; at the very day and hour
That brought to my fond arms my baby girl !"
She murmured not, contrasting in her mind

The lot of each. For this, her last born child
Lay treasured in her bosom with a joy
As great as filled my Lady's breast.

Now joy
Is joy; and love is love; nor more nor less
When felt, for herein God is just and kind.
Since Ecstasy belongs to all, to all
Comes sorrow. Circumstance cannot affect
The quality; for given the power to feel
The humblest may quiver with a bliss
The highest born may yearning never find.

Presently a low babble of soft voices
Announce the brood. Within another room,
The household fireside, parlour, kitchen, one;
A troop of boys and girls returned from school
Asking to be fed. And one, a pretty lass
Of fourteen years, now takes her mother's place
And bids them all be seated round the board
While she administers the humble meal.

A boy of eight runs out to cull a posy;
Peeping furtively, if he, perchance, may see
Through the latticed window, flower-curtained,
The little sister newly born last night.
No stale event, though oftentimes repeated
In their young lives, was this fresh life for them,
But ever new "another little one"
'To share with them their parents' home and bread.
He brings his flowers to sister with a prayer
'That he may give them to the baby girl
Before he goes to school.

"Be good, dear ones,
And quiet. Mother's resting, but she'll show
The babe before you go. Now eat your food
And hush your voices low; let mother sleep."

"Oh! mayn't I leave my posy on her bed?"
He points towards the chamber door, wherein

His mother lies ; when sweet her voice is heard
Outcalling :—

“ Let them all come in and kiss
The little sister.”

Up they start with glee,
Repressed by careful elder, who enjoins
Discretion as they troop into the room
And see their mother lying in her bed,
A sight unusual, which sets their minds—
The younger ones—a-wondering. But soon
Her mother-love envelopes them with glance
Of tenderness untold : for rich in naught
That this world has of gift, this woman's heart
Held countless wealth of love in heritage,
Love, deathless love ! Precious in possession.

Gems are there, hidden far and near in earth
For which men search down darkened mines to find
And count no toil extreme to bring them forth :
E'en so, God-sown in some sweet tender heart
Now here, now there, alas ! not everywhere,
These, prizes are when found.

“ My darling ones ! ”

She cries ; “ Come softly, gently, and behold
What God has sent : A little baby girl,
An angel ! ”

Then with tenderness she moves
Aside the coverlet to let them see
A-lying on her arm in placid sleep
The perfect features of the little face,
Stamped with a beauty scarce of earth, and rare.

The boy, his posy laying on her hand,
Bent low in reverence, and somewhat awed,
Thinking within himself in vain regret,
Pity 'twas he had not found her, one so rare
And dainty, neath his bush where oft he searched
For babes ! For this one was beyond all those
He'd ever seen for beauty ; and should be

His special care when he became a man.

The lovely baby throve, a gift of joy
 To all who saw her happy smiling face
 In mother's arms, or pillowed on the floor
 With hands outstretched, and eyes that visioned sights
 Those watching could not see; as, eagerly
 She grasped and caught and smiled, at what? at whom?
 Some unseen ministry around her still
 Filled her with rapture, babbled forth in coos
 And joyous screams of infant ecstasy.

'The neighbours all declared she was the crown
 Of beauty in the family, as on
 One sunny afternoon, a few, all friends,
 Around the cottage door were grouped.

One said :—

“ How came the good wife with a prize so rare?
 She might have been the daughter of his grace
 The Duke; whose heir, it chanced, was born 'twas said
 Same day and hour, a bonny boy! Word comes
 Her Grace is not o'er strong and cannot feed
 The child.

My Lady grieves, for she is good
 And tender; not as some are, who with birth
 Yield up their motherhood.”

“ I would not change my lot with theirs, tho' poor
 I be, when comes the end, and after that
 The judgment! Well it is their way. But now
 Word comes which started us on this sad theme;
 Her Grace is anxious for the young lord's health.
 She wants a nurse for him, lest he should fail.
 And wonder presses on my mind, good wife,
 If you would offer?

“ And take my babe?”

She asked consideringly. “ I must think
 Can it be done, sufficient to the day . . .
 I've heard no word. . . . ”

"The doctor, 'twas, who said
 We were to sound your mind and let him know ;
 As you, he thinks, most healthy, good and kind ;
 But feared your work at home would come between
 To maim your willingness. Now think it o'er ;
 He bade us say he's coming round to-night
 To gain your answer, when your man's at home."
 The good wife felt a trouble in her veins.
 The mother in her, hearty, ever large,
 Yearned, for the infant lord, to give her aid,
 But how to leave her home and babes ? Her care
 So all essential. Was not she the pivot
 Of the home ?

"Aye and nay"; she thought. "Should I
 Have died when came my babe, another hand
 Than mine would my loved flock be now attending.
 Martha, my best of girls, a mother is
 To all the rest. Mayhap 'twill be as well
 My good man lets me go ; the mouths are many
 And money earned for rainy day proves grateful.

Her own consent assured, 'twas easy then
 To win the good man's word that she should "yea"
 The doctor's question, and depart awhile.
 "'Twill do thee good, my wife ;" was his reply,
 Love kindling in his eyes, "to breathe the air
 Fresh flowing from the mountain heights ; for pale
 Thou art, for ever in the valley bidding.
 But if thou dwellest in a palace, mate,
 How wilt thou e'er come back to humble fare ?"
 "The home is in the heart and not the palate !"
 Laughed the good wife ; love in her answering eye ;
 "I made my home in thine long years ago
 And there have rooted, best beloved ; and sweet
 The humble fare so seasoned have I found.
 Aye haply, if they over feed me there
 My fountains may grow clogged ! I'll watch my lips
 That nothing pass their portals that might kill
 My duty, due to thee or her, the babe

Last born, God's sweetest gift. Our Martha here,
 Our good bright girl, I've trained to take my place.
 For never did I know when called to bear
 The crown of motherhood, it might not prove
 A crown of thorns for thee! if I were taken,
 The infant left to wail out its bereavement
 On thy distraught ears! For oh! well I know,
 What thou wouldst feel by my heart's echoings
 In thought alone! We mothers must prevision
 What yet may be, while anxious not at all;
 Believing with the day and hour will come
 The full supply for need."

" Bless thee! my wife."

The husband dim-eyed, said; "thou'rt always right.
 I'll trust thy judgment to the end of life,
 For never hast thou wronged my happiness."

Consent thus gained, the doctor's quest was short.
 A few days hence, the matron and her babe
 Received a summons from the palace steward
 The Duchess to attend. The village folk
 Were glad; for Mary Dene was well-beloved,
 And also John her husband, worthy souls
 The pair; humble, temperate, and most kind.

She kissed the little ones, now left to care
 Of Martha, with the promise she'd return
 And see them week by week. She had no fears;
 Her mother love was monitor. She loved:
 Who gave her love? The Giver loved still more
 Her darlings than did she! Hence could she trust,
 And did, her loved ones to His care Who was
 Their Father, mother. "Surely mother"! spake
 Her heart intuitive, else why am I
 A mother if there be no mother-God
 Of all to mate with Father?"

(To be continued.)

The Christian Mystics.

By OMNIA VINCIT AMOR.

III.—THEOPHRASTUS PARACELSUS: MEDIEVAL ALCHEMIST.

OUR previous Mystics have either been religious like George Fox, or philosophical like Swedenborg. We now come to one who more properly belongs to that phase of mysticism called scientific, who was a magician rather than a saint or a sage.

Philippus Aureolus Theophrastus Bombast of Hohenheim, or, as he is generally called, Paracelsus, was born at Einsiedeln, near Zurich, in 1493, and is without doubt one of the greatest of the mediæval alchemists. He was taught the rudiments of alchemy, surgery and medicine by his father. At sixteen he went to the university at Basle. Later on he was instructed in magic by Johann Trithemius, of Spanheim. He travelled all over the continent from Spain to Sweden, and even visited Russia, Tartary and India, gaining occult knowledge from every source available.

In 1521 he reached Constantinople, where he received that which is symbolically called the Philosopher's Stone; in other words he attained by practical experience to a knowledge of the principle of wisdom upon which all truth rests. The Adept who initiated him was a countryman of his, of whom it is asserted that he was seen, still alive, at the end of the seventeenth century.

Passing along the Danube into Italy, Paracelsus gained information not only from physicians and alchemists, but also from gipsies, fortune tellers and vagrants generally; the vulgar as well as the learned. He even frequented public inns in order to acquire knowledge.

In 1525 we find him again in Germany, where he performed some wonderful cures. He next went to Basle, where in 1527 he was appointed professor of medicine. His lectures so offended the orthodox physicians that he was obliged to leave. On resuming his peregrinations, several disciples followed him.

He reached Nuremburg in 1530, where the regular physicians denounced him as an impostor, although he cured many who were considered incurable.

Leaving Nuremburg he wandered about Europe, finally settling at Salzburg, whither he had been invited by Duke Ernst of Bavaria. At length, on September 24th, 1541, at the age of forty-eight years, while staying at a small inn, he was killed by assassins hired for that purpose by his enemies. He left but few worldly goods, but his

writings are invaluable. Like all who forsake the beaten track he not only had his followers, but his enemies, who denounced and vilified him in every possible manner.

The key to the whole of the teaching of Paracelsus is to be found in the ancient hermetic formula, "as above, so below." "Everything," he says, "is one, and its origin can only be one Eternal Unity;" hence there is a universal relationship. Everything is in mutual sympathy with everything else, and is more or less affected by it; just as the sun influences the plants, the moon the tides, or the smoke from factories affects the surrounding atmosphere.

Man is a microcosm of the macrocosm, in other words, an epitome of the universe. Everything that exists in the latter exists in him. He—the lesser—is thus affected by the greater, just as, in turn, the greater is affected by him.

There are three fundamentals upon which, according to Paracelsus, all our knowledge must be based. First: Prayer, or aspiration after good, by means of which we reach God. Second: Faith, based upon knowledge, through which we attain to Christ. Third: Imagination, by means of which we become, as it were, drowned in our souls, and our external senses become quiescent; consequently the superficial or sense learning gives place to the inner or Divine Wisdom.

When creation took place the Primal Essence, as it were, divided, causing duality or differentiation, hence manifestation. Everything that is manifest existed previously *in potentia*. Life is both omnipresent and eternal. Everything possesses soul, that being the element that connects all things. Man is the culminating point of nature, and contains all the substances that exist in the world. There is "nothing in heaven or upon the earth which does not exist in man," hence potentially he is a god, and may develop to any extent. To know man, therefore, is to know nature.

The state of nature being dependent on the state of mankind as a whole, is the cause of our external environment being what it is. Man's evils find expression in the universe around, which is the outward and visible symbol of his inward and spiritual condition. By reunion with God, man may re-establish the harmony that originally existed, and so bring the will of God to perfectly express itself in nature. The inner, or invisible, stamps its character upon the outer, or visible.

Paracelsus states that "without evil good could not be known or appreciated, but in the source of good (God) there can be no evil," thus repudiating the notion that both good and evil exist in God, the All-Good. Man, he says, may either resemble an animal, like his animal father, or—if he lets the Divine Spirit illuminate him—a god.

According to Paracelsus man's constitution is seven-fold, which he divides as follows :—

1. The Elementary Body (Physical).
 2. The Archæus (Vital force).
 3. The Sidereal Body (Astral or Etheric).
 4. The Animal Soul.
 5. The Rational Soul.
 6. The Spiritual Soul.
 7. The Man of the New Olympus (Psychic germ, Atma, or Spirit).
- The inner is the real man and may learn all things by means of his relationship with all things, the external man being a kind of sheath.

Necromancy teaches how, by means of the sidereal form, one may discover the secrets of the person to whom it belonged. The elementals—of whom more farther on—sometimes make use of it in order to simulate its owner, and play pranks with Spiritualist mediums, and others, in various ways.

Connected with this sidereal body is that which Paracelsus calls the *Evestrum*, by the aid of which the future may be known. It was by means of the world's *evestrum* that the sybils of old, and the ancient prophets read the future as in a kind of mirror. Paracelsus describes how, at death, the lower bodies disintegrate until the man eventually reaches the New Olympus, broadly equivalent to the New Heaven of Christianity, Nirvana of Buddhism, or Arch-Nature of the New Life. In the case of those who die prematurely, either by suicide or accident, the sidereal body remains in the earth sphere until, at any rate, either the time when decease would have taken place in the ordinary course of nature, or the physical body is disintegrated. Retaining full possession of their earthly desires, they continually haunt their earthly places of abode, even under certain conditions becoming visible. They obsess mediums, and, in some instances, become vampires. They possess no power however over the pure minded, similarity of thought or desire being necessary to form the connecting link. Male and female parasites are sometimes formed from the elements of this body by persons of a lewd imagination, and fasten on the opposite sex as ghostly lovers. Such are called *Incubi* and *Succubæ*.

There is a class of beings inhabiting the invisible world called *Elementals*. Although invisible and able to pass through matter they are not human spirits. They propagate offspring, are of many varieties, and belong to the different elements, earth, air, fire and water. They are called *Gnomes*, *Sylphs*, *Salamanders* and *Undines*, and are more accessible to child-like and sincere men, than to conceited and hypocritical ones.

According to Paracelsus all diseases, except such as arise from mechanical causes, have an invisible origin, and can be cured by knowledge derived from the Highest. Man may thus rule over all things. The principle of life is a spiritual essence, and causes health, or disease, according to the conditions under which it operates. "There is only one universal principle of life, and by it all beings are sympathetically connected together." The invisible body of a man is hidden within the visible and is of a similar shape, a sort of counterpart of it. It is ethereal in its nature, and not only permeates the whole of the physical frame, but extends beyond it.

In consequence of the sympathetic relationship existing between man and the universe, some diseases are caused by astral influences. For instance: the life of a man is affected by the Sun, his blood by Mars, his sexual instincts by Venus, his intellect by Mercury, and so on. A physician ought therefore to understand not only the constitution of man, but also that of the universe. Other diseases are brought about by taking injurious elements into the system, or by overtaxing one's physical organs. As the various organs of man are related not only to the different stars but also to the various plants, certain herbs may be used to restore depleted vitality. To know what herbs are required one must understand the relationship existing between the stars, plants and man. Another class of diseases is due to the action of our evil passions, wrong thoughts, or a morbid imagination; thus, fear may cause diarrhœa, envy give rise to jaundice and so on. Other diseases again arise from some pre-existent cause.

To be continued.

FORM AND LIFE.

PIN not thy faith upon the show of things,
The seem of earth existence, though so fair—
Remember, in thyself alone is there
That which endures, and that which gladness brings.

Trust not appearances: they but deceive.
Search for the Soul of things that lurks below—
Then shalt thou see indeed, and truly know
Life's aim and purpose, which thou shalt achieve.

R. DIMSDALE STOCKER,

Reincarnation and Kindred Subjects.

By G. COLE.

(Continued from page 214.)

AS the physical plane may be said to be a manifestation or creation of irrational entities except as far as it is affected by man, so the astral plane is the manifestation or creation of rational entities, and is the lowest of the planes that is exclusively so. Our theory is that irrational beings will naturally gravitate to and reincarnate in the plane to which they properly belong, namely, the physical; whilst rational beings, if they reach rationality at the last stage of their existence in the physical plane, will not reincarnate into it, but will ascend as soon as convenient to their own planes, beginning with the astral.

We hope that it will be apparent now that we do not deny reincarnation of rational souls on the physical plane because we are prejudiced against reincarnation, but simply because we discover in the very nature of the rational soul itself the elements which make such a process impossible.

1. That the appearance of a rational soul in the physical plane at all is due to the fact that before it had reached its last stage it was not a rational soul, but only the animal soul of a human being, and that it acquired the experience of rationality by association with a rational soul, and thus there was awakened in it the rational principles of its atmic germ by this association with a rational soul both in physical and astral life, and that for this reason it starts its functioning as a rational being on the physical plane on some planet whereon a human or rational race exists physically.

2. That the rational state of the soul is essentially in itself the *capacity* of realising, and the more or less *actual* realisation or awareness of principles, and that the form of consciousness is seated in what is immutable and eternal, and for this reason a soul thus constituted is incapable of being indrawn and enveloped as a mere plastic sheath round its atmic germ, and that therefore it cannot sink back into the physical world as a mere germ in the germ layer of a human being.

3. That even the human animal soul, when it awakens to a rational state is only partially incarnated. In this, though we are spiritualists, we agree with the occultists, and the occultists have been sensible of the difficulty of imagining an acute and rational soul being

reduced to a mere plastic germ in the ovary of a woman, and thus they speak of the reincarnation of the rational soul at some period subsequent to birth. These are the primary reasons why we cannot accept the theosophic view of the reincarnation of the rational soul in the physical plane.

4. As we have already shown, the astral plane is essentially adaptable to the progressive development of both the good and the wicked.

The return of wicked human beings to earth by reincarnation would be to let loose fiends indeed to the physical world, and they would of necessity, in our opinion, be worse and worse every time they reincarnated, for the good in their Karma would be less and less and the evil more and more. The prison experiences of you mortals ought to teach you that lesson. What real criminal was ever reformed by punishment?

We have already shown in our chapter on hypnotism how thoroughly we agree with the occult view as stated by Papus, that only a portion of the real human being is manifest in the waking consciousness, only so much of it as can control and think through an animal soul, through the physical senses. But the animal soul possesses also astral sense perceptions, as is proved by the fact that animals are often clairvoyant. According to Mr. Massey, the astral body is nothing but a body of impressions or ideas based on the experience of the physical life; but according to our view, the astral body is the growth of millions of years, it is an associate of celluform corpuscles, drawn into association with each other, system within system, an association of beings, the lower drawn into the vortex of the higher, until the human animal soul by its innumerable points of centripetal and centrifugal forces draws and holds all these systems in their respective places. Now this wonderful human animal soul appears in the physical plane not by virtue of itself, but by virtue of the celluform corpuscles which attract into their vortices physical atoms under certain limited conditions. Outside these limits physical death ensues, that is, the attraction of the celluform corpuscles is not sufficient to draw these physical atoms, but the celluform corpuscles, system within system forming organs, some of which were before death manifest as physical organs, we say the whole is entire after death, and all the organs and parts of the body which before appeared physical because they were clothed with physical atoms, and many other organs which never were clothed with physical atoms—the whole now exists correlated to each other on the astral plane. When a piece of cloth is dyed it appears in a certain colour. Suppose a mortal had no eyes that could see that piece of cloth before dyeing, but only

after, then the cloth would be visible only so long as it was dyed ; but suppose the cloth was steeped in some solution that took away every particle of the colour, then the cloth would cease to be visible, it would still be the same cloth in every particular except the dye. The cloth is the astral body and the dye is the physical atoms, and death is the solution which dissolves them all away so that they adhere no longer to the astral body, but the astral body is the animal soul of the human being just the same as it was here.

The animal soul, human or bestial, is an association of innumerable souls in infinite variety of stages of development drawn together, the lower by the higher into vortices, the highest amongst them all forming the substratum to all the others. This substratum in its turn, in case of a human being, is under the will and control of a rational soul. Imagine all this structure with its minutest little souls or celluform bodies dyed with the pigment of physical atoms, and it appears as a physical organism ; dissolve the pigment and remove it and the whole becomes invisible to mortal sight. Under certain favourable conditions the pigment, so to speak, can be partially or wholly dyed in for a short while, hence the phenomena of materialisation.

We have already spoken of the absorption of the animal soul, human or bestial, by the atmic germ so as to facilitate its reincarnation. Now this absorption looks like disintegration, but in reality it is not so. When the highest of the associated souls is absorbed into its atmic germ it forms, as we said, an external sheath round its own atmic germ, then the lower released from the superior magnetic force of the higher in their turn are all drawn seriatim into their atmic germs. Now this process of absorption means that the points of extension in space which planned out the whole into an organism are withdrawn. After the absorption the atmic germs, the multitude of whose souls formed the extended organism now that they are not held at these points causing extension, are drawn altogether to one minute point, which point now contains the *whole number of atmic souls which formed the whole organism at the time the absorption was completed. When this totality is drawn into the germinal layer of a species of animals they are in affinity with, the celluform corpuscles begin to clothe themselves once more with physical matter, and incarnation or the process of extension in space once more begins.

* This law rests on the mind's affinity these germs have acquired by past association.

(To be continued.)

The Irony of Fate.

BY THE AUTHOR OF "THE INTRICACIES OF CHARACTER" ETC.

God loved her too, and He, all-Wise,
Deemed her too pure for me or mine;
Took her up mid His saints to shine,
And filled with tears my weary eyes.

—*Cheiro.*

"MOTHER!"

"Hush dear, Mother can't come."

"But I want my Mother."

"She is ill, Miss Lily, and you must be quiet. Go back into the nursery, and if you are very good you shall see Mamma by and bye."

"Is Mamma very ill?"

"Yes, very ill."

"Then please let me sit on the bed beside her, and I will be so good. I've got a big secret to tell her, but I will not say a word till she is better. Dear nurse *do please* let me"; and the little pleading face looked up so imploringly that the kind hearted woman found it a difficult task to refuse her.

Leading her gently back into the nursery she said "Listen Miss Lily, and I will tell you a secret. You have a little baby sister, but she is asleep and you must not wake her, and Mamma is ill and cannot bear any noise, or anyone in the room. When baby wakes, and Mamma is better, you shall see them both."

"But if the baby sister is in the room why may not I be there? Babies cry, *I don't* cry."

The ringing of the sick-room bell saved the nurse from answering any more puzzling questions, and the forlorn little maiden sat down on a low stool, left alone with her secret.

Two big tears welled from underneath the dark lashes, and fell, unheeded, to the floor.

She could not understand it. For three days she had been kept from her Mother. Such a thing had never happened before. Ill or well, her Mother never refused to see her, and many an hour the little maiden, thoughtful beyond her years, which only numbered five, had sat beside her on the bed or sofa, holding her hand.

Sometimes in these vigils the little head would droop, and she would fall asleep, pillowed on the breast of the delicate young mother, whose thin tapering fingers fondled the mass of towzled curls, which formed a halo to the baby face.

Small wonder that she felt hurt and mystified at this unaccustomed exile.

But the Mother's life hung upon a thread, even her husband was excluded except for a few moments each day.

The child pulled from the bosom of her dress a small piece of paper on which eight lines—presumably poetry—were written in childish and almost illegible writing. To Lily it was a great treasure. It was her own composition, her first attempt. A verse of poetry written for, and to, her Mother; and hers must be the first eyes to see it.

Of the labour and pains spent on this achievement none but Lily knew, but what mattered that? She had accomplished it at last, and waited impatiently for her Mother's praise.

Next day Lily was led as quiet as a mouse and allowed to kiss the rosebud face of the new baby; but it wasn't the baby she wanted, it was her mother.

She lay so white and still, and only smiled faintly when Lily was lifted up to kiss her, that she felt frightened, and forgot all about her poetry, and only wished that her Mother were well and strong like other people.

Every day after that Lily was taken to see her Mother, but she was told that she must not speak, only just kiss her, and sit beside her on the bed for five minutes.

She thought her Mother read her secret in her eyes, for she smiled so encouragingly, as much as to say, "Mother knows all about it, Lily, be patient, and she will read it."

One day, oh joy! Lily's Mother was much better, and Lily was allowed to stay a long time. She looked so bright that Lily thought she must be quite well, and whispered her secret before she came away, and thrust the little crumpled paper into her Mother's hand. The Mother smiled and closed her thin fingers feebly over the treasure, then patting her head with the other hand, said, "Be good, my little Lily—always."

All the rest of the day Lily wondered anxiously if her Mother were reading it, and what she thought of it.

At night, she tossed, and tossed in her cot, feverishly longing for morning. Once she started up and answered, "Yes, Mother darling, I'm coming"; for she dreamt that she was calling her.

At day break she jumped out of bed, and ran along the passage in her nightdress and with little bare feet, to her Mother's door and tapped gently.

The nurse opened the door with red eyes, but Lily ran past her eagerly to the bedside, exclaiming "Mother darling, you are better to day aren't you?"

The sheet was pulled up over her face, and thinking her Mother was in a playful mood, she climbed up, before any one could prevent her, drew it down and kissed her ; then screamed and fainted away. The poor Mother's spirit had departed, it was only the marble-like clay that Lily had so joyously embraced, and been brought face to face, for the first time, with death.

A few hours later the nurse disengaged a dirty piece of paper from the rigid fingers of her late patient. She wondered how it came there seeing it contained nothing but a few blotted lines of bad writing which she could not decipher, and she threw it in the fire.

Was it an angel that whispered in her ear as she lay sobbing in her cot that night? "Cheer up little heart, thy Mother had read thy verse, and carried it with her in her heart to heaven. Fear not, she is near thee always, and bids thee finish for her the work that she was not permitted to complete."

Gradually the sobs that shook the little form died away, and Lily slumbered.

It may be, that in years to come, the memory of that parting benediction, or the spirit of the loving Mother hovering near, acted as a talisman in shielding her from harm, as a lamp unto her feet guiding her steps aright.

MANCY.

47, Cavendish Road, Brondesbury, N.W.

GNOSIS.

We are spirits clad in veils ;
 Man by man was never seen ;
 All our deep communing fails
 To remove the shadowy screen.

Heart to heart was never known ;
 Mind with mind did never meet ;
 We are columns left alone
 Of a temple once complete.

Like the stars that gem the sky,
 Far apart though seeming near,
 In our light we scattered lie ;
 All is thus but starlight here.

CHRISTOPHER P. CRANCH, in "The Poets of Transcendentalism."
 (Houghton, Mifflin, New York.)

Symbolism of the Cross and Serpent, etc.

BY "LIGHT."

(Continued from page 204.)

101. Hitherto we have spoken only of those Ages of the Earth's present History in which the Planet was in a state of *Normal growth and Normal Perfection*; when the Adamic Race, the Sons of Elohim, were the principal inhabitants of the Earth, and the Benificent and the Benign Rulers of the World.

102. In those days "Sin" was unknown; Evil was unheard of; Unhappiness had not a place in any part of the Earth; Suffering, Selfishness, Disease, Hate, Weeping and Strife were unthought of among all the Species and Races of Organic Beings,

103. Jehovah, the Centre of the Universe, reigned over this Planet in all Planes of Life, was the Centre of Universal Being, and of Conduct, and the One Source and Fountain of unlimited Wisdom and Power, Life and Happiness to all Beings; as He is to this present day in every other sphere of the Universe excepting the Planet Earth.

104. At that time the currents of Auric Force passed from the Centre, Jehovah, through all the innumerable intermediary channels that intervene between Jehovah and the Earth, in graduated circles of Cosmic and Spiritual Mediumship, in unbroken continuity.

105. The Adamic Race were the first Human Mediums of the Auric Force of Jehovah, and through them the Earth was a glorious semi-etherial sphere, of most glorious and beautiful texture and constitution, blossoming and fructifying, in unceasing plentitude and luxuriance, with all the fruits and floescence of a celestial sphere.

106. Ages followed Ages, during this most felicitous and glorious period, and generation after generation of the Sons of Elohim, having fulfilled their course of development in the degrees of the Square and Circle, passed onward to the beatific life in the order of Elohim; and continually there were being reincarnated fresh accessions of the Sons of Elohim, from among those Microcosms of the inferior human races that had arrived at the threshold of the Order of the Tau and Circle.

107. All was in the most perfect order and harmony upon the Earth, as is the case in all the celestial spheres of the universe, the kingdoms of nature, that had life upon the earth, that moved upon the earth, and that in the order of their Evolution, were proportion-

ately capable of intelligently corresponding to the perfect life and intelligence of the Adamic Race, lived and functioned, according to their species, and after their kind, in absolute peace and harmony, and in conformity with the principles and laws of the universe, which only the Adamic Race knew with perfect knowledge, intelligence, and consciousness.

108. The Earth, the arena of destiny and development, though not paradise in the literal sense, was as a garden of delights, an Elysium of the brightest and most conceivable felicity. Nothing was wanting to satisfy and gratify all the normal and legitimate desires of every part of the equilibrated being of every Microcosm, in each of his four natures.

109 Physically, the earth gave forth a vegetation and verdure that supplied food and sustenance for the whole world of being, of such a nature that by them the bodies of all the microcosms, in their order of development, possessed a form, texture, and constitution of the most perfect beauty and glory. The Adamic Race, by virtue of the natural-grown food, and the essences of vitality and force, which they possessed the wisdom of Jehovah to cull and distill, were of a form that must be left for the imagination of the reader of this paper to vision. They were colossal in stature, ethereal in form, iridescent in appearance; they were as men clothed in Light. Hence arose their name among the children of men belonging to the inferior races then living upon the earth—the "*Nephilim*," or "*Cloud-like Men*,"—and hence also the name "*Adam*," which represented the radiant roseate iridescence of their appearance.

110. And this same roseate hue of the Adamic Race gave rise to the title which was given to the Order of the Tau and Circle, or the Adepts of the Square and Circle:—the "*Order of the Rosy Cross*."

THE CROSS AND SERPENT.

111. But it is now our duty to turn over another page in the primitive history of this planet in the present Cycle of its existence, and to introduce to the reader the dark and sad side to the subject; that side which is revealed in the true signification of the third symbol of which this pamphlet treats, the *Symbol of the Cross and Serpent*:—

112. Alas, there came a time when the above described beatitude ceased upon this Planet. It came to a termination which brought sad and dire trouble and misfortune to the universe, and particularly to this planet, and to every organism upon, in, and around it.

113. It must be left to a future book to state in extenso the cause that has led to the total ignorance that exists concerning the true

nature of the Fall of the Adamic Race. We can only say that, owing to the faulty condition of the scripture that purports to record it, neither theology nor science has more than the most meagre and vague conception of the true history of that evil time when "Sin" first entered this planet, and reduced it to the condition of abnormality and corruption which at present characterizes it, and all the Microcosms that inhabit it.

114. It is now only possible to epitomize, in the most abridged manner, the true history of that dark time, when the brightness and glory of Elohim were withdrawn from this planet, owing to the dereliction and rebellion of the Children of the Sons of Elohim, and when the present reigning darkness and corruption overwhelmed the earth, and brought depravity, disease, and abnormality and suffering, into its once supernal constitution.

115. It is little realized by the generality of Christian people, that the true historical account of the "Fall" of the Adamic Race is not to be found in the beautiful Allegory of "Adam and Eve," in the "Garden of Eden," which poetical and artistic epic is one of those exquisite fragments of Jewish literature which emanated from the genius of Solomon, and was inserted in the Book of Genesis at the time of the formulating of the Massoretic Text.

116. The true story of the Fall is however to be found, briefly and mysteriously hinted at, in certain passages which Theologians have never properly interpreted, neither have they discovered in them, as might have been expected, *the Key of the Origin of Evil*

117. These passages are to be found in the VI. Chapter of the Book of Genesis, but so have they been mutilated and misconstrued that no one has ever perceived the significance of their true interpretation.

118. The True Text of the Book of Genesis places these dark and obscure passages in their true historical order and sequence and, instead of being, as they now are, disjointed sentences inserted in their wrong place, in what purports to be "history," they were a lengthy and complete account, scientifically explained, of a dark and terrible period of calamity which befel this planet, and is the source and origin of all that is evil in the universe.

119. In this pamphlet it is impossible to introduce the true rendering of this most important and long-lost text of the book of Genesis. It is only possible to epitomize in a very abridged form, the true history of that fateful period, when the brightness and glory of Elohim were withdrawn from the earth, and darkness, disease, and corruption set in, which have made this earth the unhappy and dark sphere that it now appears, in contrast with the other planets and spheres revolving in their orbits around the Sun,

120. At the period which we have already described, when the Adamic Race peopled the earth, it must not be supposed that they were the only race of mankind dwelling upon the earth.

121. There were numerous other races of men, of lower types of development in the evolution of species, ranging from the half-animal, half-human species that marked the stages of evolution from the animal to the human species.

122. Also it must be borne in mind that the *present state and constitution* of the earth, and of the creatures that inhabit the earth, bear scarcely any resemblance to those beautiful beings (of all species) that inhabit the earth, when, as she revolved around the Sun, she was clothed in the radiance of her pristine ethereal beauty and glory, which she lost when "Sin" brought her severance from Elohim and the loss of the Auric Force of Jehovah which sustained her in her majestic condition.

123. The earth at that time, was an infinitely more majestic sphere than she is now. Her circumference was infinitely wider, her capacity infinitely greater, in extent, her substantiality infinitely more ethereal, and her surface was luminous with the roseate radiance of the Fires of God, that transfused her from her molten interior—the Womb of the Mother of the Cosmos.

124. She was the Planet of the greatest magnitude, and was the first of all the planets to evolve from Jehovah, and to form into a Cosmic Sphere.

125. She is called the "Mother of the Cosmos," being the First-born Sphere, from whom sprang, one after another, the major Planets, who, at one time, were her satellites and children.

126. But the history of the Starry Heavens is one that can only be hinted at in this Pamphlet. The Cross and Serpent has the most sublime of histories hereafter to unfold, which, in itself, forms not the least entrancing of the many Acts that will be described in the great and magnificent Drama of the Universe, which the writer has set himself to write for the benefit of the human race.

127. The Earth, being, as we have said, the greatest, the noblest, the fairest and most resplendent of all the planets, when the Adamic Race inhabited its ambrosial and delectable surface, rapidly reached that state of perfect planetary and constitutional development which made it a fit sphere for the Sons of Elohim to dwell upon, and for Elohim to descend and to walk its Eden-paths, in the company of the Sons of Elohim.

128. And among the happy beings that lived there in pure delight according to their orders and degrees of cosmic development, and in their respective kingdoms and species, were the numerous race

of men, and of animal-human species, many of whom had attained to a degree of human development that closely resembled the Adamic Race, being but one cycle of incarnations removed from the perfect human type.

129. These orders of humanity only differed from the Adamic Race or the Nephelim, in the stages of spiritual development, which could only be ascended by degrees of the Square and Circle, of which degree some required but one more incarnation to be born in a fit state to enter upon them.

130. The Sons of Elohim, or the Adamic Race, lived sublimated lives, being taught and developed in the mysterious Being that raised them to the *seventh dimension of human consciousness and power*.

131. They were in perfect correspondence with the nature and being of the universe, partakers of the nature of Jehovah-Elohim and in union and communion with all the grades of spiritual beings in the universe, even to the Being of Jehovah, the Centre, and of Jesus, the Prime Son of Jehovah, the supreme hierophant and architect of the universe, and the Great Master of the Square and Circle, in all orders from that of Elohim, to the Adamic order upon the Earth-Planet.

132. Now it must be understood concerning the laws of the universe, that all beings in the universe, who have attained to a certain degree of intelligence in their development, are proportionably free to act as their Will determines. And therefore the Adamic Race, or Sons of Elohim, were endowed with perfect freedom of choice and action. They were free to choose for themselves in all questions of choice, and free to act according to their choice.

133. Only were they perfectly cognizant of, and fully taught in the Truth of the universe, and were possessed of that perfect knowledge of the wisdom of Jehovah, which makes for perfect happiness, perfect power, and perfect love.

134. And so thoroughly instructed were they in all the natural and inevitable consequences of the smallest dereliction from the laws of the universe, or the smallest deflection of their natures from the perfect equipoise, or uprightness of their four-fold nature, in perfect equilibrium, that any such deflection or dereliction, in however small a degree, was only just within the remotest limit of possibility.

135. Besides, there were given to the Adamic Race certain broad principles of life and conduct, which, in a few brief and simple precepts, covered the practice of the whole of the laws of the universe, which related to the life and well-being of all creatures on the earth, and of the earth herself, out of whose womb all creatures had sprung. The observance of these principles by all the Adamic Race, and by all the human races that existed on the earth, according to their develop-

ed capacities, secured to the whole earth absolute immunity from evil, and perfect happiness and welfare.

136. These principles were contained in the *Ten Logia of Jehovah*, which were made the standard of conduct and the rule of life and action in all things that appertained to choice and motive.

137. These Ten Logia of Jehovah were the first principles in which all children of the Sons of Elohim were inculcated. With all care and diligence they were expounded to them, with their meaning and significance, from their earliest infant days.

138. The Ten Logia of Jehovah were the same ten precepts, or "Commandments" which Moses, the Master of the Israelite Hierarchy of the Cross and Serpent, received from Elohim when, hidden in Sinai, he communed with Shekinah.

139. But the "Ten Commandments" now in the possession of the Church are not the same as those which Elohim gave to Moses on Mount Sinai, and which are believed, by Jews and Christians alike, to be the True Ten Logia of Jehovah. They are the mutilated and abbreviated version, considerably perverted, copied into the Text by the compilers of the Pentateuch, after the death of Ezra and Nehemiah.

140. The Ten Logia of Jehovah were most carefully and devoutly followed and obeyed by all the Adamic Race for many ages. They were engraved upon the walls of their temples and habitations, were committed to memory by all the children of the Sons of Elohim in their earliest infancy.

141. Also they were reduced to the symbolical signs or Hieroglyphs, and were cut in precious stones, which were set in beautiful jewels, and arranged to form a breastplate of exquisite workmanship, forming a most conspicuous part of the Regalia of Adepts, representing, as they did, the whole Truth of the Universe.

(*To be continued.*)

SELF-CONSCIOUSNESS DANGEROUS.

A centipede was happy quite
 Until a toad in fun
 Said 'pray which leg goes after which?'
 That worked her mind to such a pitch
 She lay distracted in a ditch
 Considering how to run.

'A reasonable amount of fleas is good for a dog—they keep him from broodin' on bein' a dog.'—DAVID HARUM,

The Mummy of a Sorceress.

(BY MRS. J. STANNARD.)

IN the Spring of this year one or two French papers discussed a most curious and interesting discovery made during some recent excavations carried out at Antinoë by an eminent Egyptologist, M. Al. Gayet. He discovered the beautifully preserved mummy of one who was evidently a celebrated sorceress and magic worker of her time. This mummy has been deposited in the Musée Guimet of Paris. The figure is magnificently robed in embroidered vestments, while an exceedingly strange and symbolic headpiece adorns the brow. Around the figure in the coffin are arranged all the paraphernalia of her calling—nothing seems lacking. Her identity was at first a mystery, though after a further and subsequent research it seems probable that she was no other than the celebrated magician of her epoch, Myrithis by name. According to M. Gayet her speciality was the power to evoke the various gods for the edification of those who came to consult her, and to foretell the future by means of the magic mirror or cup. The mirror was constructed of glass, convex in shape, backed by tin. It was generally supposed that mirrors of this kind were only discovered in our 14th century, but they were found at Antinoë as early as the 3rd or 4th century, though they were not common objects of industry, having been designed and made for occult purposes only. M. Gayet has proof, he considers, that the fair Myrithis could by a trick device produce fictitious appearances in the mirror when consultants were of a 'banal' or profane type.

The Book of Ritual containing the methods to be used for incantations is well written in Greek characters, though the words are incomprehensible, and he concludes that they are probably Hebraic, as in those days practical magic was much studied by the Jews and their formulas were in vogue. Confirmation of this opinion *seems* presented through a Jewish lamp found among the treasures of the mummy, and which has the usual seven wicks. The document is illustrated by hieroglyphs.

In July an interview was obtained with the explorer by a correspondent of that enterprising journal "L'Echo du Merveilleux," and this contains many further interesting points concerning the facts surrounding this wonderful mummy.

"The body of Myrithis is wrapped in a large red peplum, her feet, which are admirably preserved (the big toe nail still clings to one foot,) and her face are exposed to view while she lies on a bed of dead

leaves with dried palm fibres disposed fan-like round the head.

Objects unknown to modern Sybils, such as a tambourine, a special lamp and a rudely modelled form of a dog, all have particular meanings and uses. The discovery of this body, says M. Gayet, is of exceptional importance on account of the documentary evidence it presents concerning Egypto-Græco Magic. The tomb consists of a single chamber three metres long by two wide. The total height is difficult to determine owing to the roof vaulting having disappeared.

The body, robed in a dress of yellowish pink tint, is covered by a purple woollen cloak, and it lay on dead leaves, the greater number of which M. Gayet managed to bring with him. They are the leaves of *Persea*, the sacred tree of Egypt, the Tree of Life under whose shadow the gods became renewed.

When discussing the nature of the objects found in the tomb M. Gayet continued, "There is a figure of Isis-Venus, a certain indication that there is some application to the mysteries of Isis. By its side lay the papyrus, a fragment of undecipherable texts, worked in Greek and full of mysterious words. On it one can just make out a figure drawn in red round whose head is traced a halo and certain cryptic signs. The tambourine puzzles me a little. It is composed of true discs in brass joined together with leather straps, some of which are tightly drawn while others are cross-barred." This instrument M. Gayet considers was used to keep away all bad spirits, the skin of the gazelle being utilized as a charm for this purpose.

In any case sonorous instruments were always employed at intervals during incantations. The lamp of seven wicks was requisitioned during ceremonial magic, when invocations were in progress, these being preceded by the seven times iterated words "Appear Light!" a wick of the light being ignited after each utterance. The object, however, which pleases and fascinates our explorer the most is a small concave-shaped mirror sunk into a sort of ivory box. Holes are pierced at the periphery by which it could be pegged down, and two of the pegs have been found. This object could be quite easily held in the hand under the sleeve, and was constantly used in the same way as are crystals by latter day seers. A long description was here given as to how this mirror could be worked in a dim light to give forth fraudulent visions, for it was capable of being loosened from its box and arranged to reproduce certain generally known symbols or signs if necessary. All invocations in those days were addressed to the god Anubis, it was therefore perfectly natural that among the objects found was the small model of a dog, meant to represent that deity, and near it lay a little figure of Hermes. Finally, a strangely shaped vase, several bottles, and a great variety of plants, leaves and

flowers completed the interesting list of treasures entombed with this mummy. In the collection of dried plants and herbs were lichen, rose petals (these latter frequently being placed in sachets under the head of the bodies), a plant called Thapsia, of peculiar interest to M. Gayet as, according to him, it did grow in Egypt at that epoch and must consequently have been imported from Syria. This plant distils a gummy substance which is used to rub or anoint the sacred lamps in their magical operations. Marjolaine, lavender, olive branches and wood that looked like laurel were also included in the mass. M. Gayet informs us that the god Anubis was always specially invoked by the Egyptians. He was the Master of Ceremonies, the Protector and Conductor of Souls. In the time of Pliny he became confounded with Kronos and sometimes with Osiris-on-nefer. The cult of Anubis falling into desuetude during the Persian dominion it was restored and particularly honoured by the Greeks. The sorceress Myrithis being affiliated with the Isis cult, the Anubis dog would naturally be found among the objects which were buried with her. At the request of his interviewer, M. Gayet gave one or two extracts of formulas used in evocations practised by magicians contemporary with this particular sorceress. The rites indicate, he tells us, that the operator in magic employed an intermediary or subject, usually a child who had not arrived at the age of puberty, for the book containing the instructions in ritual commences as follows: "Thou shalt say to the child, 'Open the eye.' He opens the eyes, he sees the light. Thou shalt then cause him to say, 'Arise, Light, Spring up, Light. Thou who art Outside Appear Within, Darkness arise and go from before the light of Shai, etc."

Here is another, continued M. Gayet. "Thou shalt read the writing seven times, pray to the beautiful Light, appear and may Anubis be within. O Her Sheta, Master of Kings and Beings in Donaon (inferior or astral shades), Burier of Osiris, come to my cup to-day, O Master over things in the West, thou whose face is resplendent among gods, who doth protect the souls that come from To-ser, speak the true words to me, for it is I, Isis who speaks with her own mouth." Then shalt thou say to the child, "Come, lead the gods to the *Interior*, lead forth a boat to the interior for the gods," etc. Then shalt thou take a lamp and rub it with gum water, the wick shall be of fine linen, fill it with oil, then cover the eyes of the child with thy hand, and seven times shalt thou pronounce over its head the evocation, "Ah, see thou the gods." If he does not see them thou shalt anoint his eyes while the child gazes into the mirror, and each time the magician cries, "Behold the gods." One of the seven wicks was ignited, and,

concludes our professor, it was probably during one of these operations that Myrithis would be able to interpose between the light and the mirror the fictitious representation of the god it was desired to invoke.

The frauds in a magic mirror are carried out by an ingenious device. The pegs are withdrawn one by one, and this lets the light filter through gradually. The mirror which appeared quite dark before seems to become illumined, and shadows formed of Chinese Black could be inserted, giving the very good effect of a projected vision.

(To be continued.)

Spiritual Christianity revealed by Occultism.

BY DR. TINDALL, A.T.C.I.

THROUGH our Higher Self we can come into touch with the Christ Sphere. The Great Teacher is not too high or too far off for the poor and lowly or for the rich and intellectual to commune with Him if they only know the Way. Many great teachers have been given to humanity, but for us now in the West HE is the Teacher we should take as our guide. To show the way is the purpose of Christian Occultism.

Most people believe in a spirit world and a future life. Then it is certain that the Good and the Great of past times exist there, nay that these bright souls also progress, both in the spheres and by successive lives, and it is very unlikely that they have lost interest in this planet. The planet and all connected with it progress together. As there is a Divine Spark, the Christos in every human soul, so there is a Divine or Christ Sphere in the world of spirits. The great teacher of the West is the Spiritual Christ, that great master whose last incarnation was in Jesus or Jehoshua 2,000 years ago.

What is the meaning of the old stories of avatars and of second advents of the Great Teachers? It is that they come again "reincarnated," and if the master has got beyond all need of earthly incarnation, the "coming" is a renunciation of Heaven or Nirvana for the time for the world's good, and a descent into the spirit or astral spheres, from thence to inspire some fitting instrument on the earth plane.

Mr. Mead has just published a book from the exoteric side of investigation into the ancient lore, and he proves that the real Jesus lived about 100 B.C. His arguments are strengthened by the trained clairvoyant observations of other theosophists who give further outlines of the real life of Jesus, which have been set forth in a series of articles by Mrs. Besant. From these it appears that the real Jesus passed his early years in an Essenian monastery on mount Serbal, that he learnt magic in Egypt, that his loving nature, causing him to sympathize with the poor and oppressed, led to his revealing some of those occult secrets which the more rigid occultists considered should be withheld and the result of which was that he was stoned to death as a magician and his body afterwards hung on a tree, but that he was never crucified. My own investigations have not verified all this but I believe it to be substantially true. I think that he also travelled extensively, especially visiting Nineveh and Assyria.

His birth occurred at a time, like the present, when the civilized world was honeycombed by mystic sects and the time was ripe for new teaching and a new teacher. The teachings of Jesus were in the world for some centuries after his death, but they were eventually stamped out by the politician and the priest. His teachings were the flower of the mystic sects and of the Occultism of the time, much of them we find in Gnosticism. The mystics then receded into obscurity before the advancing tide of human ignorance whose apotheosis is in Priestcraft. Yet His mission was not a failure, for though each Teacher's doctrines are overwhelmed in time by ignorance, yet every Teacher raises mankind a step higher on its long path of evolution.

Love, Brotherhood, Liberty, these were the magic formulæ taught by Jesus. They produced ere long by a recoil movement the vilest antithesis, namely, Persecution, Creedalism and Tyranny, yet the seeds He sowed remained in the world and only now do they begin to flower. The exoteric party triumphed for a time, hence beautiful truths imaged in glorious symbology became crystallized and were treated as actual facts. Hence arose that terrible system of Priestly Christianity which gave the world a thousand years of darkness.

The Spiritual Christ has once more descended into the Astral Plane, and many of His followers are reincarnated in this age to revive His teachings with the additional knowledge gained during two thousand years.

But the one burning longing, the one great ceaseless effort of the real Jesus is to undo and to overthrow those false doctrines of so called Christians, that have done such harm to the world, and to overthrow priestcraft and make man spiritually, morally, and socially free.

That god-like soul which when incarnate in flesh sacrificed the life of the body to help the poor and needy, has suffered and mourned for long the result of those efforts being nullified and stifled by the ignorance and selfish power of the world and by an arrogant hierarchy. And for many ages he has been indeed coming, but not till the present has mankind reached a high enough plane to come into communion with Him and His angels.

He whose earthly personality left us 2,000 years ago went through those post mortem states which Occultism has partly revealed. That personality through which the divine Christos functioned had much to learn and to unlearn and in Coming again to-day He comes with the added knowledge of 2,000 years. For let us remember from the greatest to the least all are subject to the law of Karma.

Now I have been taught that above all things that lofty Soul has one great desire,—to overthrow that ignorant credal priestcraft which destroyed His influence of old and which is His chief antagonist now.

We cannot conceive the burning desire of that Soul to do away with the errors taught in His name. This feeling is not against persons, nor even against organizations, but against that spirit of anti-Christ in the world which like a poisonous tree spreads its branches over poor humanity. That tree is known by its fruits, and its fruits are Puritanism and Credalism, the crushing out of human freedom, fear, torture and oppression in every shape and the defiance of Nature's laws.

Occultists judge not by externals. We must not think if we renounce the Churches and join freethought, or even become spiritualists or theosophists we are free from this. Just as amongst Christians there are some of the most beautiful Souls in union with Him, so amongst the so called lovers of freedom and brotherhood there are as great Pharisees and priests as amongst the worst sacerdotalists. It is this He comes to destroy, not by violence, not by exoteric outward methods but by working on individual Souls from within.

"If I be lifted up," etc., so says the mystic text. And if a few of us be lifted up to gain even a glimpse of that Christ sphere we would draw many after us.

(To be continued.)

"Consequences are not Sin."

"Experience makes more prophets than Revelation."

"The most useful function in nature is that of service."

"On earth the broken arcs, in heaven the perfect round."

"Each thought of Thine a deep it is."

Letters to the Editor.

VEDANTA PHILOSOPHY.

I beg to thank Mrs. E. A. Wyman for her note in this magazine for November, page 216, and to assure her that I meant no disrespect to the Vedanta philosophy. In fact, as explained by Swami Abhedananda in a very early number of *Anubis* (Vol. I., p. 46), it seem to be a perfectly ideal philosophy, and suited to all types of mental temperament. Perhaps Mrs. Wyman would have done well to have mentioned more specifically the names of books recommended, with the London publisher or agency; I suggest this for the benefit of those who, like myself, live so far away from London that any books they may need have to be very precisely ordered.

Yet I would say also that no book can do more than awaken the mind to a necessity of a personal culture of the Soul within it, by the aid of the Spirit within the Soul, and this can only be done effectually either under the personal teaching of an Awakened Soul, or by direct Spiritual guidance—which may, I believe, come through the agency of such advanced Souls in another sphere as may be able to affect our thoughts, and to speak to us in the same way that the Voice of Conscience reaches us. All are capable of cultivating this faculty of inward attention if they only know its meaning and value—but alas; it is all too often made use of by the lower and more evil agencies to turn men from the right track, and persuade them that by listening to the Higher Message they are surrendering their own Free Will. Now, if we insist on Free Will, surely Freedom of Will to do Right is a more precious possession than Free Will to do Wrong!

Quakerism is the most spiritual of Protestant Sects, because it started with the recognition of what is termed Immediate Revelation by inward enlightenment of the Soul. But now the banner of the ancient Quakerism has been taken up by countless teachers who fancy that they are expounding something new, at least to the Western world.

One word as to the note (p. 219) about the relegation of the physical body to the background. The average European mind finds it hard to distinguish between this principle and that of a profound contempt for the body, amounting to spite and self-mortification. The natural man is subject to a struggle, usually regarded as one between the lower and the higher mind, but which might more fitly be termed a struggle between the body and the Soul for the possession of the Mind. Now the body, with its desire for sense-gratification, is a good servant but a most dangerous master, and where it dominates, the

Soul cannot assert itself. But when the Soul has gained the ascendancy, the body takes its proper place as a means of expression in the outer world, receiving all proper attention, just as any other instrument or article of clothing is carefully preserved from deterioration. In the same sense we have our responsibility for our use and treatment of our bodies, to utilise and preserve them, neither being mastered by them nor neglecting them. They are for the time being the means of manifestation of our Spirit, through our Soul and through our Mind, and thereby of the Spirit that is the Source of our Spirit.

J. B. SHIPLEY.

MADAM,—Adverting to the suggestion to “seekers” to study the Vedanta Philosophy, especially as expounded by the Hindu sage, Sri Ramakrishna, and his disciple, Swami Vivekananda; I undertook the perusal of Professor Max Müller’s “Ramakrishna, his life and sayings,” which is reviewed in a most liberal and generous manner. While it affords people in England a study in Indian character, it shows to those who have seen Indians, that the *saint* was a fair representative of thousands to be met with in India. It would appear, Ramakrishna was not a Sanskrit scholar.

There is, however, another book, “Kali, the Mother,” written by a member of the “Order of Ramakrishna,” which does not appear, unfortunately, to have been before Professor Max Müller. It contains curious information, in respect to which we might have learned the views of the great philologist with advantage. Some matters seem so extraordinary, that I venture to solicit from your Vedantic students an elucidation of the apparent peculiarities in the *saint’s* methods.

We are informed Ramakrishna was a Brahmin priest in the Kali-temple at Dukineshwar, and that “he had inherited the long-garnered knowledge of his race, that religion is *no matter of belief but of experience.*” (p. 73) “Amongst his race, the *Mussulman is abhorred, and the dead are regarded as unclean.* Yet he *lived* in a Mohammedan *burial ground till his end was achieved.*” (p. 77) Finally, “He is a witness to the world that *the old Indian Wisdom was not in vain.*” (p.80.) (I have italicised some words to emphasise their expression.) The points which strike an ordinary reader are: Why should a Brahmin priest select such an incongruous, if not polluting, environment as a Mohammedan burial ground? Does Vedantic Philosophy direct Brahmins to live in such places? What does the “old Indian Wisdom” referred to inculcate? What was the nature of the “end” that “was achieved,” and what were the peculiar methods adopted according to the teachings of “old Indian Wisdom,” which ensured its achievement in a cemetery?

These are singular features in a Hindoo’s methods which suggest

themselves to students of Indian lore, and clear explanations, supported by Vedantic authority for such methods, are much desired.

Yours obediently,

A SEEKER.

DEAR MADAM,

May I trespass upon your space for the purpose of calling attention to the transposition of the word "what" in my letter which appeared in the November issue of "OUT OF THE SILENCE," (page 216, line 16)? It should come after the sentence "in some form or other," not before.

That transposition changes the sense of what I wished to convey, which was as follows: "they" (the teachings of the Vedānta Philosophy) "contain, *in some form or other*, what all the world is seeking—the pearl of great price."

That is just *the* point of differentiation, and an essential one, between the teachings of Vedānta and those of any "ism," "osophy," or "ology," and therein lies its beauty. Vedānta teaches One Truth, but that its adaptations are multiform. It appeals in *some one or other* of its forms or methods of Yoga (union) to all classes of people, to all types of mentality.

If I may adapt a simile from one of the Swāmi Vivekānanda's lectures, Vedānta provides a coat to fit each man, it does not force the man to fit the coat.

Thanking you in anticipation,

Yours sincerely,

E. A. WYMAN,

November 23rd, 1903.

AN ASTROLOGICAL STORIETTE.

Having an appointment at 11 o'clock this morning with a gentleman I had not seen, I cast a rough horoscope for the hour and place. The features that caught my attention were as follows:—

Mundane horoscope: Mars rising in square to Mercury on the meridian and to the Moon exactly opposite to Mercury.

Zodiacal horoscope: Saturn square to the opposition of Mercury and the Moon.

Thus, opposition of Mind and Wit, afflicted by the Body and by Delay.

Result of interview: A slow-thinking man tries to dictate a long letter to a rapid typist who is chafing at the delay. This gentleman has been so affected by paralysis that he is unable to write with ease and comfort, while the typist also had some difficulty in catching the sentences dictated.

Geneva, Nov. 4th, 1903.

S.

JEHOVAH.

DEAR MADAM,

As it may be some time before "Light" can reply to your correspondent, "Enquirer," page 215, will you permit me to give a partial reply, derived from some study of "Light's" teachings, pending a more authoritative reply?

The name of Jehovah is familiar to the world as the most sacred expression we possess for the True Divinity which primarily Is, and secondarily Exists (as the Unmanifested and the Manifested respectively), and is the Cause and Centre, as well as the Whole and Circumference, of all Existence. As the Whole, He is the Macrocosm; as the Centre, He is the Central Microcosm, or Individual Entity from whom the Macrocosm, and all the Microcosms or other individual Entities and Souls proceed.

In the Gnostic cosmologies Jehovah was the Demiurge, or Creator, subordinate to the Highest Divinity and the Logos; and a bad Demiurge at that, because unskilful, jealous and malicious. These views were wilful perversions of the Ancient Wisdom, promulgated out of antipathy to the Jews, to make their God the author of evil. The Creation story tells us that everything that was made was Good.

The highest idea of Jehovah recorded in the Bible is expressed in the two simple words, "I Am," and the name itself (the Tetragrammaton) was construed as being a compound form of the same verb, with the expanded meaning, "I Am that I Am," which is less concise and direct than the first, besides being somewhat of a truism.

But Jehovah (always spoken of out of reverence as Adonai or Elohim) was to each individual Jew, as God is to each one of us, just that which each person can or could understand as to His Nature. To the countryman He was the local *numen* who protected his fields and flocks; to the patriot He was the national God; to the Prophet He was the Source of Spiritual Guidance and Inspiration; and by each He was worshipped according to the estimate thus formed.

NATHANAEL.

Books Received.

FROM ORTHODOXY TO SPIRITUALISM, by Eva Harrison, price 1/2 post free, is an interesting account of the author's personal experiences.

Sir William CROOKES' RESEARCHES into the Phenomena of MODERN SPIRITUALISM, 7d. post free. The history of these important investigations is now produced by the "Two Worlds" Publishing Company in a cheap form, which merits a wide circulation. Expressing, as they do, the opinions of a scientist, they constitute invaluable evidence.

MAN AND HIS DESTINY, by Dr. Basil Agapon.

MEDICAL TALK FOR THE HOME, Columbus, Ohio, 5 cents per month. The November issue contains a useful article on "Preparing for Winter."

THE OCCULT REVIEW, Boston, 25 cents per annum.

METAPHYSICAL MAGAZINE, a quarterly review, 1/9 per copy. The current number is particularly interesting, containing articles on "Mysterious Metals," "Consciousness and Mentality," "A Question of Values," "Theology; and Theosophy," etc., etc.

DOWIE ANALYSED AND CLASSIFIED, a pamphlet reprinted from the "Century Magazine."

THE DESCENT is now ready in book form, price 3/9 post free; bound in white and gold cloth, it makes a handsome gift-book for Christmas.

Notes and Notices.

A class for beginners in Astrology is being held during the winter months in connection with the "Horoscope." Full particulars may be obtained by writing to "Class," c/o Messrs. Foulsham & Co., 4, Pilgrim Street E.C.

AZOTH's class, as announced last month, is also going on at 8, Inverness Place, Bayswater, W., at 8-15 p.m. on Wednesdays.

The VRILYA CLUB is now in good working order. Meetings are held fortnightly at the Modern Gallery, Bond Street, W. For the information of those who are not acquainted with its objects, we quote from the prospectus:

"The dominant idea of the VRILYA CLUB is the general exposition, scientific study, and practical cultivation of VRIL. . . . The word Vril, as used by Lytton in 'The Coming Race,' expresses, with precision, *nerve-energy and will-force combined in the developed individual*. The word itself suggests the very noblest and highest ideas connected with mankind. The Romans used the words 'vir' and 'virilis' in a very different sense from 'homo.' The word *vir* or *viril* has the same signification in all Aryan languages.

Vir-d = Man of might, hero, champion.

Vir-ya = Manliness, power, vigour.

Vra-ta = Will, command, law, ordinance.

The term 'vril,' therefore, naturally signifies the height of dominion attained by cultivation of man's latent power."

The President, Mr. Arthur Lovell, is already widely known as the author of a valuable series of books in exposition of the "Ars Vivendi."

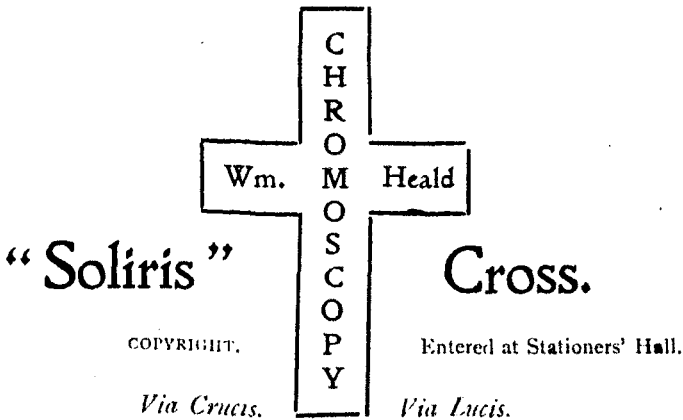
The syllabus of lectures and all particulars may be obtained from the Secretary, at the rooms of the club. An interesting lecture was given on November 25th by Mrs. Stannard, on Clairvoyance and Psychometry.

Mr. R. DIMSDALE STOCKER has just brought out a little volume of poems of which particulars have not yet reached us. Mr. Stocker will lecture at the Higher Thought Centre, 10, Cheniston Gardens, Kensington, on Friday, December 4th, at 3-30 p.m. Subject: "Interior States and Exterior Conditions." Admission 1/-. He is also giving a series of lectures on "Self Expression" at the Brunswick Hall, Hove, Brighton.

Attention is called to the advertisement of Mr. T. L. Harris's new works. A review of these will be given in our next issue.

We hope, next month, to start a Graphology column in connection with this magazine.

LONDON MATRICULATION. A revision class is being arranged for the January examination. All subjects will be taken by experienced London graduates. Private tuition will also be arranged for if required. For particulars apply to B.A., c/o Editor.



“The Way of the Cross is the Way of Light.”

Such is the translation of the motto to be found at the foot of the “Soliris” Cross. This has been one of the grandest thoughts that has ever been associated with the Cross, and I want to point out briefly in what sense Chromoscopy recognises the Truth of this motto.

“Soliris” means the Rays of the Sun. By the Sun’s rays are to be understood all the possible colours which may be the outcome of the White Beam of Light falling upon any and every object. Hence, the “Soliris” Cross means a Cross that is capable of receiving, or has received, one or more of these Rays of Light, and is so prepared that it is capable of giving off the Power it has received from the Light.

George Eliot has taught us that the true Cross of the Redeemer is the sin and sorrow of the world. Hence, to take up the cross is to take up and to remove the sin and sorrow of the world as far as in us lies.

Sin, we learn, is “missing the mark,” and the consequences of such mistake are often most serious, so that anything which may prevent one from “missing the mark,” from “sin,” may be looked upon as a taking up of the cross in the highest sense.

I hold that the “Golden Cross” of Chromoscopy by being utilised as described will tend to bring such light and life to the understanding and also to the psychic nature that the mistakes of life will become fewer and fewer and “beautifully less.” This cross has a power of developing the Affirmative Spirit to such a degree that mere Negation has to take its proper place, and the Positiveness of God’s beautiful Nature in Man asserts its prerogative, and man in freedom

sees himself as an actual Spirit Being, with all the Spirit Senses already in possession, and he gets the Light; sees the Truth and the Light; the Truth makes him free—free to enter into the liberty of the children of light. Yes, “the way of the Cross is the Way of Light.”

“Sorrow.” What is Sorrow? Is it not a state of life in which one realises the sufferings of those who are loved, those who are cared for? The sick, the weary, the downhearted, the depressed, and all those who are in agony. Are these not enough to make any loving heart sorrowful?

What is the remedy? “The way of the Cross.” Not theoretically, but practically. The world would never have been told so much about the Cross had there not been more in it than a mere shibboleth.

The French have a proverb which says, “*Derriere la croix souvent se tient le diable*,”—“Behind the Cross the devil often lurks.” So that we understand that the devil is evil in the aggregate, not forgetting that Evil is not an entity, but only the condition of a thing, the perversion of a good, the saying has some real truth about it.

The devil, so understood, lurks not “behind” but within all failure, but lurks behind the “Soliris” Success Cross. The devil, again, understood as above, is the cause of all disease, sickness, ill-health, and lurks behind the “Soliris” Health Cross. Again, the same cause is at back of all the ignorance that prevails respecting the Spiritual World, the ignorance respecting man as a Spirit Being, and so the devil lurks behind the “Soliris” Golden Cross. Happily he lurks behind and is controlled by these Crosses, and instead of failure comes success; instead of ill-health comes good health; instead of ignorance concerning Spirit things the Light shines in brilliant colours through the veil. Yes, those who sustain their crosses will be sustained by them in return.

The Cross is not a “word,” not a “sign,” but it is a power. It is “the key of Paradise; the weak man’s staff; the convert’s convoy; the upright man’s perfection; the soul and body’s health; the prevention of all evil, and the procurer of all good.” This has been splendidly said of one Cross, and my sincere prayer is that it will be equally true of the “Soliris” Cross.

“SOLIRIS” CROSS.

Flower Visions : Flora Clairvoyance.

BY WILLIAM HEALD.

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STUDY III.—FLOWERS OF WARNING : FLOWERS WHICH REVEAL DANGEROUS SITUATIONS, GUARD AGAINST RISKS OF ACCIDENT AND EXPOSE ENMITIES.

“ We take a great deal for granted in this world and expect that everything, as a matter of course, ought to fit into our humours, wishes and wants ; it is often only when DANGER threatens that we awake to the discovery that the guiding reins are held by one we had well-nigh forgotten in our careless ease.”

—Mrs. Gatty.

TRUE thought, like the disciples of old time, has things in common. To make claims of Originality of thought is a somewhat risky procedure. We may think ourselves possessed of a most brilliant idea and imagine that it is our very own and cannot possibly have dawned upon another mind. Then, in the very next book we take up we find the idea itself expressed in far more beautiful language than we know ourselves to be capable of using and we are apt to sink back into our shells disappointed, and to become inert.

Instead of being so discouraged we ought to be very greatly encouraged. Were we to look at the matter from the right standpoint we should only have cause for rejoicing. We should be shown that we have been permitted to enter into realms of thought in which master minds have entered and that we are getting *en rapport* with the world's true thinkers.

Mrs. Gatty may express a thought most beautifully as in the quotation above this Study, but it does not militate from the beauty of a similar thought when it is expressed differently by another.

Mrs. Gatty appears to take for granted that however far we may wander in our “ careless ease ” we shall be brought to realize that we are guided by a master hand which holds the reins. This idea is not weakened by being differently expressed, but I feel sure my readers will admit that it is strengthened and even made more beautiful by being expressed thus, “ In the grimmest rocky wilderness of existence there are blessed well-springs, there is an everlasting guiding star.” Carlyle here expresses the same assurance as Mrs. Gatty does, only it is differ-

ently put. The Teuton Rückert gives it to us in another form, he says, "There is a way from every point in a circle to the centre: from the farthest error there is a way back to God Himself."

I will leave it to my readers to decide which writer expresses the idea the better and proceed to give my reason for introducing what may be thought irrelevant to my subject.

When dangers threaten, when you have got to the grimmest part of the rocky wilderness, and even reached the farthest error, you will need to be warned that such is the case or the careless ease will cause you to despise the danger, and remember, "When danger is despised it arrives the sooner."

To my mind the "Guiding Star," the Individual possibility of getting from any point in the circle to the centre, are better than the controlling rein suggestion, and I am satisfied that God Himself makes it always possible that a danger SHALL be FORESEEN. This is the first flash of the "everlasting guiding star." A foreseen danger is a danger half overcome. It puts one "on guard." Was not the old Roman right when he said, "He is not exposed to danger who, even when in safety, is on his guard." The flash of the Red in the Spanish Arena does not so much irritate the bull as it gives the animal the intimation of the approach of danger.

It is the COLOUR that WARNS.

In the Flower which is a part of this Study, and will appear on the cover in the separately printed form, it will be noted that Dark Red, almost Black shadings, Dark Green and Brown are the Colours given.

For Flower-Gazing purposes, take any flowers and leaves that are to hand which will give you a combination of the Colours above mentioned. Follow the instruction given in "How to Flower Gaze."

I will now proceed to describe how Warning will be given, how a coming Danger may be foreseen, how a Risk of accident will be indicated and how an enmity may be exposed.

ILLUSTRATION I.—HOW A WARNING IS GIVEN.

After gazing from one to seven minutes the leaves will appear to close towards the flower and become somewhat jagged at their edges. Parts of the flower will disappear, but the Dark Red will be seen in little patches showing through the closing leaves. The idea presented to the mind will be that of an attempt to mingle on the part of the leaves and the flower. This most decidedly marks a threatened trouble. It is correspondent to the Spheres that are gathering about the person on the Psychic plane, and an attempt marked of the mingling of the Dark Red and of the Dark Green gives an approaching illness of a fever type, or marks an approach of inflammation.

Should certain outlines appear above the flower and leaves, and ultimately take the shape of some building, a dwelling house, public place, etc., it is an indication that the place suggested is likely to be destroyed by fire.

Should the lines take human shape and so develop that you recognise the person presented, then, the warning is not so much to the gazer as it is to the one seen through or above the flowers. Gazers must be guided in their deductions by noting carefully all that there is to see.

N.B.—If the gazer should approach the flowers with a sense of depression, a feeling that a Warning is about to be given and should find that the Dark Green of the leaves becomes brighter, the Dark Red of the flower begins to glow with a genial warmth, it is a strong intimation that the depressed feeling is temporary and will quickly pass because the spheres around will give it nothing to feed upon. If the gazer have turned to the flowers to ascertain the cause of a presentiment mentioned by a friend with the idea of being a help to that friend, should the change just described come in this instance, the friend may be urged to cease to trouble about the "presentiment," as all is well.

ILLUSTRATION II.—HOW A COMING DANGER MAY
BE INDICATED.

After some few minutes' gazing it will be noted that the Dark Red of the Flower begins to get a dull fiery hue: Black flashes will come from the centre of the petals, the shading therein will become intensely Black and begin to spread over the whole flower, the leaves will either altogether disappear, or not be noticed. From the spreading Black there will be seen Dark-Dull-Fiery-Red Flashes. When such phenomena present themselves they reveal a Sphere of Positive Danger as likely to speedily influence the gazer's life, or the life of one in whom the gazer may be deeply and intimately interested.

Of course, it is at all times possible that what is seen may be seen for another, in which case it is more than probable that extra lines, even scenes and possible faces, may appear to give the key to accurate interpretation. The student must not jump to rash conclusions.

Training is necessary, and for a time it will be best in the more serious aspects presented for the gazer to hold the soul in patience and be absolutely sure of data before giving or deciding the more important deductions.

N.B.—Let us suppose that one comes to gaze at the flowers with a preconceived idea in the mind that a friend is surrounded by danger, threatened by death at every turn. Say it is one who has a loved one away with the soldiers of his country, and is exposed to the dangers of flood and field daily. Should the flower spread out and become in appearance a disc of Bright, but Deep Red, and the shadows of the petal cups disappear, at the same time the Dark Green leaves give clear indications of their veins and it appear as if the plant's life were flowing through the veins, then the gazer may rejoice. The loved one surrounded by danger will have no troublesome experience of its

visitations, but will be one of those who will carry the so-called "Charmed Life."

ILLUSTRATION III.—INDICATION OF AN ANCIENT RISK.

A peculiar effect comes to the gazer in an instance of this character. In a short time the leaves appear to get thinner at the veins. Petals of the flower have been seen to drop out, and careful analysis is necessary to really gauge the meaning of these appearances.

Should the leaves retain their colour, not get darker, or should they and the flower become brighter, the accident indicated will be rather slight, but should the leaves appear to fade and the flower seem to be losing its petals because it is dying, then, not only is the accident indicated as a serious one, but there is intimation of the result being fatal. Again, developing forms, scenes and features may enable gazer to accurately locate the place in which and the person to whom the accident may come. It must again be urged that hasty, ill-formed deductions are to be withheld, you cannot be too careful when making deductions which are calculated to bring fear and anxiety into the minds of those to whom they may appear to refer.

Always bear in mind that accidents, sorrows, bereavements, etc., are really disorderly conditions and are not in harmony with the Will nor with the intention of the Divine. They are consequences of the inversion of the order of some beneficent law, and as law is stronger than its violation, an accident, any trouble, is preventible even though its sphere may be foreseen. Aye, the fact of foreseeing this sphere ought to be the very means to enable the Seer to prevent the accident, to escape the sorrow.

ILLUSTRATION IV.—HOW ENMITIES MAY BE EXPOSED.

The gazer will observe the Dark Red of the flower coming forth from the petals and beginning to spread in a fiery cloud above the flower. This cloud spreads until the leaves are also covered and from its centre faces gradually come forth.

WHEN ENMITIES are indicated Human presences must invariably be looked for. I have seen them moving as if they were sailing on the Red Cloud. It sometimes occurs that a form will come that the gazer will least expect. It may be at once felt "This one, at the least, has no enmity for me and so the Colour is misleading." Again, do not hastily jump to conclusions but WATCH.

It is more than likely that if your feeling be correct in regard to this particular person, and she or he be a devoted friend with no approach to enmity towards you in the nature, that by looking a little longer you will see gathered about this form the actual enemies themselves. It is well to remember that we cannot have an enmity towards another without the true friend of that other getting something of our pernicious influence and so mitigating its effect upon the one we are INTENTIONALLY, or unintentionally wishing to injure.

Deduction, True friendships protect even from the assaults of enemies. When the Master said, "Love your enemies, bless them that curse you, and pray for those who spitefully use you," He knew fully the BEST ANTIDOTE TO THE POISON ENMITY.

Hence, whenever the flower and leaves indicate and expose enmities it is necessary for you to bear in mind that "two wrongs do not make a right," and at the time recall the Master's words above quoted, act on them and you will soon discover that the exposing of your enemies has been a blessing to you, but what is better still, the line of action you have taken has been a blessing to them.

Our greatest enemy as a general rule is OURSELF, and there is truth in the statement that "Self-deception is one of the most deadly of all dangers," from which let us pray, "Good Lord deliver us."

It is startling when you are flower gazing and expect from the increase of the fiery redness of a flower to see the appearance of an enemy to be confronted with an exact *replica* of your blessed and beloved self. This frequently occurs because the flowers and their spheres LOVE TO TELL THE TRUTH.

If you do not want the TRUTH I will at once urge you to give up altogether the idea of Flower Gazing.

I will conclude this Study by an interesting illustration which may become an experience of many of my readers.

Flower Gazing is commenced with the idea that a certain ONE is an avowed enemy, and we may feel convinced that this one has no good wish towards us. The Flower gives off its Dark Red Sphere as above described and very shortly the one we had in mind appears on the scene, but no sooner does the expected one appear than the Flower becomes brilliantly Red and gives off Violet Flashes and the Green of the leaves becomes "Just Lovely."

What in the world is the meaning of this? Is the enemy not an enemy after all? It may remain a fact that enmity may be felt by this one, and even he may go out of his way to try and do us a bad turn, but we get a glimpse of the influence of the Spirit of the Master in this phenomenon. We have presented to us in this Sphere the PROTECTIVE INFLUENCES that are about us and we can afford at such times to feel the deepest wish to benefit our enemy as, unknown to him, he is, without any good intention, bringing into activity all the possible good Spheres that are surrounding us to protect us from his aspersions. When betrayed the legion of angels can command to help, but even then it is not always best to allow their power to be made manifest. The power is there nevertheless.

You see there is REASON in the words "Love your enemies."

Flowers will teach you many things, and they will never once deny their Master. Let us not, as Longfellow puts it, "waste our years in distilling the sweetest flowers of life into portions which, after all, do not immortalise, but only intoxicate," but let us learn lovingly the great and mighty lessons of the FLOWERS.

P.S.—This Study will be separately printed in book form, and with it the Flower and Leaves I have had before me in the Study will adorn the cover. It will be published about the middle of December, and orders for same may be sent to Editor, *Out of the Silence*, 14, Arcadian Gardens, Wood Green, London, N. Price 1/1 paper cover, and 2/6 bound in cloth, post free.

Study IV will appear in this magazine for January, 1904, and the subject will be "FLOWERS OF FRIENDSHIP AND LOVE: Flowers which Test Friendships, and indicate whether certain lovers ought to marry."

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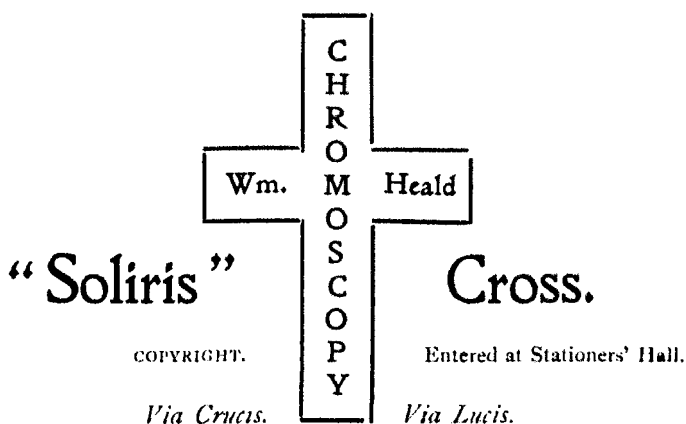
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