

ANUBIS

THE WATCHER
BEFORE THE GODS.



Heimo MacGillivray

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

KYMRV does Horoscopes for inquirers : A sketch in the Arabian method, 10/6, a more careful sketch, with reading and some solar primaries, One Guinea, U.S. 7\$: A finished mathematical horoscope from Two Guineas upwards : Fees are prepaid, and a month or more (abroad) must be allowed : State sex, date, birthplace, and hour, a.m. or p.m. as correctly as possible : With adults give the exact dates of two or three important events, deaths of parents, and nature if sudden or abnormal (often a valuable clue) first great change, marriage or long journey, sudden reverse or success, accident etc. Kymry has just finished four Two Guinea Horoscopes for a Grande Dame whose attention he arrested, by sending a *theory* sketch of her birth hour, which proved to be correct, and when carefully rectified by the events of life was 1½ minutes out in a possible 24 hours.

Kymry, c/o Editor, 14, Arcadian Gardens, Wood Green, N.



ANUBIS.

VOL. I.

MARCH, 1903.

No. 10.

“Get leave to work

In this world—'tis the best you get at all ;
For God in cursing gives us better gifts
Than men in benediction. God says sweat
For foreheads—men say crowns—and so we are
Aye gashed by some tormenting circle of steel
Which snaps with a secret spring—Get work ! Get work !
Be sure 'tis better than what you work to get !”

E. B. BROWNING.

The Coming Avatar.

By E. W. BERRIDGE, M.D.

“RESURGAM'S” article in the January number of ANUBIS, on a “Prophecy of Paracelsus,” recalls a number of similar predictions from Spiritualistic sources. A careful study of this literature demonstrates a significant truth : that communications from “the other side” must not be swallowed with implicit faith prior to investigation. (They are not like Church dogmas !) The transition called death does not instantly transform a fiend into a saint, or even an ignoramus into a Solon. Assuming that the communications are really from disembodied spirits, we must be prepared for possible ignorance and possible deceit ; we must make allowance also for the tinging of the message with the personality of the earthly mind through whom it is transmitted. Again, too, the problem is far more complex than is apparent on the surface. Between the extreme Theosophical view that departed human entities never communicate through mediums with those on the earth-plane, and the extreme Spiritualistic view that there are no other entities to communicate, there is a wide field for possibilities. If aught exist beyond what we now know as matter, and if communications with that realm are possible, then surely the established facts of telepathy show that such messages may proceed from embodied as well as disembodied or unembodied spirits. All these factors must be taken into account

when weighing the reliability, as well as the authenticity, of any professed revelation from beyond the veil. Yet when there is a general consensus of opinion on any subject, emanating from those of widely different thought in other directions; this alone is an *a priori* argument for its truth, or at least shows that it should not be hastily rejected. That a New Teacher has appeared on earth is the opinion of many. Who is he, and where has he arisen?

(1) In "Hafed," the manifestation of the Avatar of the present cycle is thus described through a trance medium: the first message being dated March 7th, 1874. "But now prepare to witness a great out-pouring from the spirit-world, and that at no distant day. It is near at hand. It will be in your day, a short time before you are called by the sweet angel of death to leave the body. Your eyes will behold a mighty revolution, a great stride in advance towards the grand consummation, that Golden Age I have so often referred to. That time will come, and with it Heaven's Messenger. . . . He will not be equal to Jesus, the Prince, for He stood in the middle; no one before Him, and no one after Him, to be compared with Him. . . . Had you taken up correctly what I said, you would have seen that I did not refer to a great manifestation of spirit-power on the earth; but to the coming of a single man, an individual who will revolutionize the world. He will not, however, be left unaided by the spirit-world; for he will receive an army of assistance in the carrying out of the work for the benefit of mankind. . . . That one will come, even sooner than may be expected. . . . The coming one will be inferior to Jesus; but, though of human parentage, he will be the chosen Messenger of Heaven. . . . May you be honoured to help on the great work which the coming Messenger has to accomplish on earth. . . . Some humble one, none of earth's great men, it may be a simple peasant, is the Heaven-sent bearer of the Light that shall in due time burst out into a mighty flame to enlighten mankind. . . . That one of whom Hafed has spoken will shortly arise: a poor man in the eyes of the worldling, but endowed with great and wondrous power; who will overthrow all those systems, political, social and religious, that stand in the way of the truth. . . . He will not come from the schools of the learned. He will speak under* spirit-power. The voice that will be heard will be that of a mighty angel: then will be heard the crash of false systems all over the earth, under the mighty wheel: and then all will worship the One Great Father, though under a different name." † (1876, p.p. 443-4, 482, 494.)

* Not spirit-control, but the power derived from the evolution of his own spirit.

† The Name O-I, signifying Mother-Father.

(To be continued.)



The Coming of Lucifer, Herald of the Morning.

A SONG OF VISION.

By "LIGHT."

STANZA I.

The Master of Destiny ruleth over the Twelve Labours of Discipline ;
Temptations Twelve, Four Cycles round ; Order of Destiny in Human
Births ;

Each Cycle slayeth Human Nature Twelve Times,
To heal the Wound of the Seven-Headed Dragon, in its Twelve Parts.
The Master of Destiny is the Surgeon of Mankind.
The Instruments of Destiny are the Forces of Evil ;
They are the Cause and the Cure of Evil ; the Poison and the Antidote.
Conformity to Environment is the Cause of Evil ;
Resistance is the Cure of Evil ;

The Cure—perfected in the Twelfth Labour of the Fourth Cycle—
Immunity from Evil.

The Aeonial End of Conformity to Environment—Sheol, and in the
end—Dissolution.

Sheol and Dissolution unto the finally persistent in Rebellion.
Sheol is Aeonial Darkness and Unrest ; Dissolution is by Fire.
Fire ends no Ego ; but converts the Material and Organic into the
Etheric and Inorganic.

Then re-begins the Passage of the Ego along the Spiral Path of
Evolution :

The Return to Cosmic Conditions, whose ultimate End is Perfection.
Disciple, heed the Great Artificer, the Lord Satanás.
Study, in the Celestial Charts, the Plans of the Great
Architect.

Tremble not at the hewing of the Raw Material of thy Nature.
Fear not the Gamel and the Chisel, the Tools of thy Making.
Life is the Quarry ; Life is the Laboratory ; Life is the Workshop, of
the Great Artificer ;

Shaping the Living Stones for their Destiny in the Temple,
After the Plan of the Great Architect,—Prince of the Universe.

Heed, Fast, Pray.

Enter, Enter, Enter. The First Gate openeth to thee.

Take the Golden Key : SENSE-ABNEGATION.

Flee Sense-Illusion—thine Arch Foe.

Enter into the First Gate of Reality !

He is Supreme in Authority, He is Supreme in Wisdom.
 He imparteth Wisdom to the Wise.
 The Wise are they who live in the Light of the Supreme Father.
 The Light of the Supreme Father is Veiled to the Eyes of Neophytes,
 and of the World.
 The Light is uncovered only to the Perfect—the Masters.
 A Master only seeth openly, with Unveiled Eyes.
 A Master is a Child, a Humble Being; the Light of the Supreme
 Father poureth from His Eyes.
 He contendeth not in the World of Human Affairs;
 He forceth no man to His Obedience;
 He is a Man Apart, living by the Logos which proceedeth out of the
 Supreme Father.
 Life is too Great to barter for Gold or Pleasure.
 The World, therefore, knoweth not a Master;
 But the Child-Man knoweth Him.
 The Destinies of Men are known to a Master.
 He seeth their Past and their Future in the Celestial Charts.
 He wieldeth not the Power of the Logos which He holdeth.
 He is silent, save unto His Disciples, the Seekers of Good.
 But Who are the Seekers of Good?
 The Good that must be sought, lieth in the path of the Cross and
 Serpent.
 Men hate the Cross; despise the Serpent; loose the Good that Is,
 and clutch the Good that is not;
 Phantasmagorical Good; Illusion and Fallacy. These are your Gods,
 ye Men of Mortality.
 The Cross attracts Men only who love the Good that Is, which hath
 its Origin and Destiny in the Heavens.
 They only follow the Master, who know Him.
 They only know the Truth, who pursue the Path that leadeth unto
 Wisdom.
 The World passeth on, incredulous, indifferent to Wisdom;
 Scorning to scorn, they see not, nor hear.
 The Wise Abide, Suffer, and Die:
 They live also—indifferent to Pain, absorbed in the Wisdom
 The Great Architect numbereth the Days, Disciple. His Day cometh.
 Be Diligent. Set thy Face to the West.
 From the WEST the Master cometh. He cometh.
 None shall stay His coming. Watch for the Master.
 He already prepareth Himself for the Journey.

STANZA IV.

From the West the Master cometh.
 The Master, who is the Wise Man—Medium of the Logos.
 Obscure, but well-known—the Child-Man, Human Born;

Raised to Godhood in Manhood by the Twelve and Seven, Four
Cycles round.

The Light ariseth in an Obscure Place ; dimly perceived.

It shineth on, Unextinguished ; Storms surround It ; Undimmed by
Evil ;

Proof against Environment—Fed by Primordial Light.

Aeonial Sun shall after rise in Eastern Sky.

The Light ariseth in the Western Arc ; Star of Morning.

Lucifer hath descended from the Circle of the Luminaries—the Sacred
Seven.

His Throne is Vacant, facing the Throne of the Supreme Father ;

Before the Three-Formed One, Whose Light in Four Streams floweth
From the Four Parts of His Ineffable Being.

The Temple of the Gods hath parted with a Pillar Bright and Luminous.

Lucifer hath descended : the Great Light-Bearing Star of the Universe ;

His Glory is ensheathed in Substance of Mortal Flesh.

He liveth, a Man, upon the Earth ; in due time He must die, a Man
upon the Earth.

Mortality hath swallowed up His Glorious Form.

Lucifer, born of Woman, hath become Man ;

Lucifer in the West—Herald of the Rising Eastern Sun.

In the West a Temple builds—a Temple of the Sun, Osiris in the
Womb of Isis, Mother of God.

It stands alone ; none enter ;

All is desolate, and none behold the Temple in their midst.

It yet is Mystical—A Temple not made with Hands :

Lucifer clad in Mortal Flesh. Lucifer, Great and Lustrous One !

Disciple, Behold the Temple : it is for Thee to see.

Enter its Sacred Vestibule : remove the Earth-Strewn shoes.

Spread Incense before thy Path, the Logos-Cloud of
Pure Vapour.

Enter, and Commune ! Thy God is There.

In the Temple of the Sun the Gods attend ; hold High Court
and Thou art called.

The Holy Function waits for Thee ; the Bleeding Lamb
outpours the Life for Thee.

Array thyself in Vestiture complete, adorned with Sacred
Symbols.

Be instant. Opportunity once Gone—returneth Never !

STANZA V.

In the West the Banner is unfurled.

It floateth in the Heavens : Mystical, Invisible to un-anointed Eyes.

Bearing the Emblem of the Universe :—

The SQUARE AND CIRCLE.

ANUBIS.

Truth in Symbol ; Truth of Mysteries Untold.
Truth for Man ; Truth of Gods for Man.
Unfoldment of Divine Cosmogony, of Unity in the Multiform.
But who the Wisdom seeketh ?
The Simple, The Simple, they the Wisdom find.
The Child is wiser than Savant ; the Ignorant fitter Repository of
Truth, than Scholar and Teacher.
The Truth Philosophy knoweth not ; thinking it knoweth, knoweth
naught,
And unknoweth what it knows, to know the Truth.
They refuse to know, blinded by conceit of Ignorance.
Knowledge, which they deem Truth, they grasp tenaciously.
They grasp tenaciously the Phantom, and discard the Real.
The Truth, the Good is, that lieth on the Path,
The Path of the Cross and Serpent—passed by for Love of Self.
Who buyeth Wisdom must change his currency
For Coin of Heaven's Realm.
Who seek such ineffable exchange, among the Mortal ?
To Heaven the Path is too hard for Men.
The Path that leads to Wisdom hath many Gates ;
Each Gate a Cross ; it coils on high, Serpent-like, and merges into
Light Above.
The Mire of Sheol is its Base, the Light of God its End.
Rally, Neophytes, Rally to the Flag Unfurled :
Whose Emblem is the Universe ; the Wisdom ; in a Sign.
He knoweth all, who hath the Sign engraved within his Soul,
Branded therein with Fire of God.
The Mark upon a Master's Brow—the Secret Sign—admits the
Master to the Sacred Council of the Gods.
Ascend the Path, Steadfast, Enduring, True : A Master
shalt thou be anon.

STANZA VI.

The Square and Circle, Emblem of the Truth—the Master-Sign—
Whose full Significance a Mystery remains
To All but Masters.
A Mystery, the Universe unfolding ; a Mystery, the Universe containing ;
Unfolded only by the Light and Logos of the Supreme Father,
Though large engraved on everything that is.
Though All that Is the Replica of Him Who brought it forth :
One in Multiform ;—Person, Thing ; alike One in God, and God in One.
The Square hath Four Right Angles, in Apposition, and in Perfect
Equipoise.
Each Angle hath for Point One Centre,
For its Base an Arc.
Four Arcs of Equal length, conjoined, One Circle form.

Each Angle's Base a Radius of the Circle
 From One Centre-Point, of equal length.
 The Square and Circle—Emblem of the Macrocosm ;
 The Macrocosm, or the Universe,
 Of which All Microcosms—from Cell to Monad—Replicas exact,
 In Form, Proportions, and in Equilibrium.
 A Circle, and a Square within—One Centre and Four Right-Angles.
 And Twelve Angles of the Square.
 One ; Four ; Twelve—the Figure Heliometrical, the Figure of the
 Macrocosm.
 One ; Four ; Twelve—the Figure Geometrical, the Figure of the
 Microcosm.
 Learn, Disciple, the Truth.
 The Truth of One ; Four ; Twelve.
 Learn their Great, Profound Significance.
 The Mystery of the Square and Circle, Learn.
 He only passeth through the Seven Gates, who through the Labours
 Twelve hath passed ;
 Who first each several Key hath gotten ; the Seven Golden Keys that
 open wide the Gates—Wisdom hath gotten.
 Disciple, learn the Meaning of the One ; Four : Twelve—
 The Numeric Key of All the Mysteries.

STANZA VII.

A Sign I saw, entranced : A Sign writ on a Sacred Roll,
 Outstretched before me, where I stood, in thought concentrate.
 It came from Heaven—a Roll inscribed with Characters Celestial—
 or so it seemed.
 It lay before me, wondering, open at a Page of awful Portent ;
 Filled with luminous Signs, many-coloured, cryptic Signs :
 Such a Book as none on Earth hath seen.
 One Sign transfixed my gaze.
 It shone with lustre, outshining all the Signs.
 Vainly beheld I, vainly strove to pierce its Mystic Sense :—
 A Circle and Four Right Angles, rotating, ordered, calm,
 Amidst a Sea of Silver Vapour, arched with radiant hues.
 A Golden Ray shot forth athwart the Dark below.
 It lighted on a black patch of indistinguishable form.
 At the end, a Star of Emerald hue,
 With white Rays glistening.
 It rested on the dark and sombre Patch :
 A Glow-Worm in the Night-garbed grass :
 A Spot of shining Luminance upon the dark clouded Patch.
 Around, blackness : darkness of dead Night,
 When neither Moon nor Stars shine.
 Slowly—ininitely slowly—Stars came from that bright Spot :

Scintillated, travelling round in widening Circles of glowing Light.
And after—after many Circles formed—the Patch its darkness lost ;
All was Light. And then I saw the Shape.

It was the Shape Terrestrial—Isis, Our Mother, new awakened.

That Sign I saw. Perplexed, I sought the Gods ;

The Meaning sought of this most Mystic Sign.

My Prayer was granted.

Enrapt, I saw the Picture in the Heavens.

List, Brothers of the Night! The Sign is for ye all, NOW—for Mankind,
in the Darkness wandering.

Heed, Disciple ; Thou shalt know.

Sign of the Mystery, it is yours to know, and, knowing, to proclaim.

STANZA VIII.

The Circle is the Sun, Centre of the Universal Empire ;

Seventh Heaven, Habitation of the Supreme Father, and the Gods.

The Four Right Angles are the Macrocosm.

The Line that issued from the Centre, Line of Lucifer.

Twin Son, with Him Whose Name is Great, of the Supreme Father,

Second of the Seven Luminaries round the Crystal Throne.

The black patch the Earth-Sphere is ;

Earth, enshrouded in the cursèd Astral Pall.

Impregnate with demonic hosts and clouds of poisonous Aura,

Filling the Astral Zone with foul corruption,

Cementing the Earth-Substance in gross contracting Matter,

Making the fair Paradise of Osiris' Sons a Prison Charnel-House of
Death.

The Star is Lucifer, Morn's lustrous Star, Harbinger of Eastern Dawn.

The enlarging Circle of Light emerging from the Descended Star,

The Souls of Mortals, released from thralldom, purified from Sin.

First number of the Souls the Path ascend,

Obedient to the Testimony of the Human-Born Celestial God,

The Seraph Lucifer, Herald of His Celestial Brother, Christ Jesus,

First Son of God Most High.

He comes, He comes, Lucifer, Fair God, Light-Bearer of the Light of
Life ;

Elijah of the latter days ; Prophet and Priest,

And King ; to forth proclaim the Jubilee ;

The Temple of God once more to build ;

The Pathway of the Sun, God's Highway, to repair.

Disciple, Bow the Knee, Welcome the Lowly Child-Man.

Give Him thine ear, thy hand, thy heart.

Go with Him into Solitude and the Wilderness.

The Cross and Serpent—Cross and Serpent. Follow on.

When thou art called, Pursue, and tarry not.

Prepare thy Lamp, thine Incense, and thy Robe.

THE MASTER IS AT HAND.

Physiognomy.

By R. DIMSDALE STOCKER.

(continued from page 314.)

FUNCTION and faculty, as has already been said, go hand in hand; and the gradual evolution of the features is in perfect agreement both with specialization of function and differentiation of faculty.

The face of infancy, as well as that of the most primitive peoples, approximates the most nearly to the animal type—inasmuch as the several features are in the most rudimentary stage of development. Like all natural products in their initial stages of growth, we find the law of sphericity asserting itself—in a bulging forehead, full, globular cheeks, and little-accentuated facial lineaments.

In striking contrast to this type, we get the squared, angular physiognomy, representative of the highest class of adult life.

The one type is produced through the supremacy of the soft, gristly, glandular, gelatinous, cartilaginous elements in the organization; the other, in virtue of the *solidification* and hardening process—occasioned by more or less complete ossification—compatible with growth and development. The one type exemplifies the immature stage of evolution, illustrative of infancy or latency; the other announces the “fulness of perfection”—due to the aggregation of molecular combinations consequent upon organic advance and completion of development.

All ultimate atoms, all indivisible particles of matter, must be *circular*; and, since all mechanical force is generated under *rotary* movement, we may accept the proposition that the greatest degree of latent power, and also the earliest stages of growth are characterized by globosity—as in cell-life.

Broadly speaking, all faces may be classified as belonging to one or more of three basic types, viz: fat, muscular, and bony—or round, curvilinear and square. (Properly speaking, there are two *radical* types; one being sub-basic).

The first type is representative of mere vegetative characteristics, and indicates the capacity to absorb and assimilate nutriment, also to hibernate; the second, or intermediate type, is the artistic type—that of originality and of awaking creative impulse, and the third illustrates the unfoldment of scientific, moral and mechanical qualities.

To illustrate this :—the faces of the Eskimo, the Hottentot, the Mongol and the Negro, with their short unelaborate cast of features, flattened nose (note the nasal tip) and cut-away chin, suggest a far lower grade of development than what would be recognized as a higher type of face. It cannot be expected that with such low nasal bones, in addition to the relative lack of mental grasp which is indicated by the want of frontal development, we can possibly get a temperament favourable to intellectual exertion, force of intellect or mental strength. In order to execute, to achieve and accomplish our plans, we are largely indebted to the osseous and muscular systems, as research and comparison of these types with that of (say) the Roman or the Boer will abundantly testify.

In order to illustrate variety of type, suppose we next select the square form for consideration. Although the square contours of the physiognomies of (say) Sir W. Crookes, Chas. Darwin, Professors Huxley, Mivart and Alex. Bain, are due chiefly to the supremacy of the osseous system, there are other causes as well for their existence. For example :—*the horizontal position of the eyebrows*, which have been drawn down in order to facilitate minute and accurate examination of objects. The scientific face is invariably constructed upon the square or cubical—the most thorough, moral—plan; and the features of Michael Faraday, and of Professor Tyndall differ in no wise, as regards their general “outlay,” from the typical scientist’s.

The deeply-settled eyes promise protracted scrutiny—exactitude, searching penetration, and a mind that is dissatisfied unless it can furnish adequate *reasons* for forming a working hypothesis. The very prominent-eyed people are not as a rule close, accurate observers; things strike them *quickly*, but, since the passage of the nerve-fibres to the brain is greater, their impressions are less keen and definite. The very prominent eye, of course, moreover, shows that the muscles are more highly developed than the bones; and, as the bones lie deepest, they evolve last—hence, show us that the organism is more thoroughly developed than where the osseous tissue is less completely represented.

The lines which are formed across the top of the nose, as well as the closely-set lips, in all these cases indicate the power of rivetting the attention. In fixing the mind upon a subject the muscles are kept at tension—whereas when we allow the thoughts to wander, or we indulge in day-dreaming, the muscles are relaxed—the eyes staring vacantly, the mouth left gaping, etc. It is instructive to contrast these square physiognomies—with their owner’s belief in matters of actual reality, sober fact, solid truth, and their stable, fixed, unyielding regard for absolute, concrete ideas—with the rounding

lineaments of the unscientific peoples, examples of whose faces we have already given.

What a different face, too, is that of Father Ignatius (for instance) or Emanuel Swedenborg: notice how wide open are the eyes and how highly raised are the brows. The law of the *curve* is far more influential here—and therefore we may be certain that there will be more emotion, an inclination towards mysticism rather than towards subjects which make no demands upon our credulity or tax “the faith.”

Those who love fairy stories, who deal with myths, and extravagant or fabulous creations, and who exercise their imagination* rather than their seeing or reflecting faculties, show this curvilinear physiognomy. They elaborate extraordinary theories, are artistic, and live in the æsthetic, rather than in the matter-of-fact regions of existence.

Mrs. Besant, with her spherical forehead, short rounding nose, and general curvateness of features, exhibits this conformation. She is speculative, interested in exploring the “unknown” realms of the universe, and is possibly more of an orator than a logician.

The photos of Coquelin, Mdme. Albani and Dr. Conan Doyle, all belong to the “artistic” type *par excellence*; and it is interesting to compare them with the squared faces which are represented in the portraits of the late W. E. Gladstone, Lord Brampton and Wagner—all of whom—statesman, judge and composer alike—were engaged in vocations involving the application of existing laws,—order, settled principles and a strict adherence to method and system.

To demonstrate the manner in which the elements of the quadrangle and the sphere operate in serving to indicate the direction in which one's views lie—for example in theology—take the physiognomies of the late Archbishop of Canterbury, which belongs to the square plan, and that of Dr. Parker, which pertains to the oval, rounding type. Could we better illustrate, on the one hand, the conservative spirit, with its respect for constituted authority and time-honoured religious institutions, and, on the other, the independent, somewhat unconventional cleric, unfettered by tradition or precedent.

In selecting a few examples in this way, I have sufficiently indicated the manner in which it is possible to diagnose mental conditions from facial developments. Our study must take into consideration not merely the cast of features, but their actual conformations—and these, as has been demonstrated, will depend upon the relative proportions of certain tissues.

* I make no attempt to explain away imagination, nor to imply that it is a mere negative endowment—only to show that, for our purpose, it means a relative lack of “practical” judgment, &c.

Physiognomy, thus studied, may be regarded in the light of a science of *correspondences*. The soft, flabby face is negative in its nature, unadapted to firm, clear, definite, distinct, sharp impressions of any kind ; the curvilinear type is that best fitted for art—since muscle—its principal tissue—expounds the principles of love, emotion, motion, elasticity, music, or eloquence, ingenuity and native genius ; whilst the squared physiognomy is consecrated to the study of natural law, is best adapted to comprehend and illustrate moral and mechanical principles, is the most precise, dignified, “hard-headed,” methodical and unvarying in its methods,—bone being stable and, unlike muscle, ill fitted for either the expression of emotion, “talk,” or enthusiasm—all of which are foreign to science.

Physiognomy is not by any means antagonistic to phrenology ; for we find that the elevation or prominence of the cranium in certain regions corresponds with the general build of the body and face found in conjunction therewith.

It may well have been that, recognising this, we have been accustomed to apply the term “fat-head” to those who are foolish and overweighted with adipose tissue ; but, in any case, directly we realize the fact that “soul” and “body” are but words, we shall be in a position to understand how it is that a knowledge of the constitution of the *known* quantity will enable us to deduce the unknown.

Every man takes care that his neighbour shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbour. Then all goes well. He has changed his market cart into the chariot of the sun. . . . Shallow men believe in luck, believe in circumstances. It was somebody's name, or he happened to be there at the time, or it was so then, any other day it would have been otherwise. Strong men believe in cause and effect. . . . Looking narrowly we shall see there was no luck in the matter, but it was all a problem of arithmetic, or an experiment in chemistry. . . . But in the human mind this tie of fate is made alive. The law is the basis of the human mind. In us it is inspiration ; out there in nature we see its fatal strength. We call it the moral sentiment. If any reader tax me with using vague and traditional phrases, let me suggest to him, by a few examples, what kind of a trust this is, and how real. Let me show him that the dice are loaded : that the colours are fast, because they are the native colours of the fleece ; that the globe is a battery because every atom is a magnet, and that the sincerity of the universe is secured by God's delegating his divinity to every particle : that there is no room for hypocrisy, no margin for choice.—*Emerson*.

The Ego--Soul, its Identity--Organism.

By L. R. HUNT.

THERE is a mystical significance in the derivation of the word ego. It is the first person, (I am) in the conjugation of the Latin verb, to be. It is an answer to that mystical question "To be or not to be." The "I am" is in the present tense and represents, in philosophy, occultism and religion, the identity of the self as "I" throughout all expressions and manifestations, such phrases as, "I am that I am," and "Before Abraham was, I am," are significant of what has here been implied.

The ego may be defined as being the sum total of all of its expressions and manifestations. That is, it is in and of itself the one divine principle capable of expressing and manifesting the limitless possibilities latent within itself.

The monism of the Ego is integral and absolute; not to be lessened, or added to, either by the subtraction, or the multiplication of experiences.

Self-consciousness, in the sphere of Divinity, is supreme and identical in all incarnations; it is synonymous with the ego, though veiled by the illusions of mind.

Mind is that crystalizing medium through which consciousness and the essence of inspiration become formulated into thoughts and feelings.

Consciousness, whether in the sphere of the mortal or the immortal, so to speak, in the absolute or in the relative, has to do with feeling, which is the basis of, or rather synonymous with, realization.

Thought being formulative is the medium between feeling and speech.

The ego is the thesis of the synthesis of its experiences, both good and evil; and it being the thesis of this synthesis of experience, is, in and of itself, neither good nor evil, but absolute. It is one with Divinity. It conditions itself either in heaven or hell, metaphorically speaking.

All of the different phases, or aspects of the ego are relative and ephemeral, but they fulfil the law of evolution, or the swing of the pendulum between two extremes.

We may liken the ego to a ball, which is suspended from a ceiling by a string. The distance from pole to pole, and the circumference, depends upon the length of the string. Its centre or point of equilibrium depends upon itself, the string being only a material means for illustration. The point of equilibrium is the starting place of the ball.

It may swing to either pole as far as the string will allow, or it may make a series of revolutions, it matters not, for the identity of the ball is the same throughout all its figures and movements. It is absolutely non-attached to any one sphere of its revolutions; and, when the force which sent it from the centre is spent, it will rebound to its normal position.

The ego is thrown outward from Divinity by desire (which makes the duality of existence possible), and the means of connection between the duality of the soul, of the ego and itself, is the golden thread of love. Here by the means of love the soul fashions its spiral and works out its desires.

THE SOUL

The ego is the monad: the soul is the duad, and the body is the tetrad, or four-fold.

The soul is dual—that is, it expresses the masculine and feminine attributes of the ego.

All organized things have soul; that is taking soul in any sphere of expression or on any plane of manifestation, is the sum total of the ego's experience, at that stage of organization. Every thing in nature is dual; and the more the soul is individualized, the higher and more refined the organism and the true life of the ego is more freely expressed and revealed in outward form.

Man and woman, as expressions of the dual soul upon the human plane, are joined, or made one through the affections of the heart, which will be spoken of later.

We take it, that there are three phases of the soul, the animal, human, and spiritual.

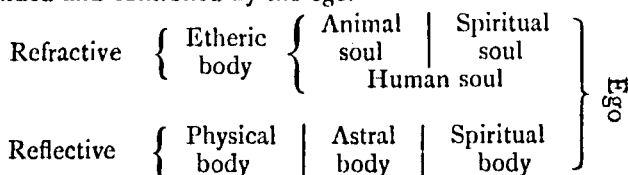
Taking these three in order, the animal soul, in man, is the seat of the desires and passions. There must be the perfect polarization of the masculine and feminine forces of the animal soul before the human soul, so to speak, is born; so, also, is it with the polarization of the forces of the human soul before the divine soul is made manifest.

In the animal soul, whether in the form of a man, or an animal, instinct is operative, or the first crude expression of self-consciousness and reason. Here man, like the animal, is controlled wholly by his impulses and has but little self-control over his desires. The animal soul, so to speak, is formless and can only be perceived in the lower and coarser expressions of the human face, which reveal the selfish, vicious, greedy and revengeful characteristics of both man and beast.

The human soul is the seat of reason and the emotions; and it is here that the objective faculties of the mind are developed. It is that transitional period, where the intense struggle for obsession and possession of freedom takes place.

The following diagram will help to explain the problem.

Man, when analyzed, consists of three duads, which equal six, with ego, as total, seven. The duads are refractive and reflective, and ever guided and controlled by the ego.



During the first half of this transitional period, the soul is attracted to and held by the animal nature. Here the passions usually control the man. The second half of this period the soul is elevated and drawn toward the true spiritual life of the ego. Here, the lower nature is greatly under the control of the intelligent and awakened self. Man is then beginning to realize the potentialities latent within himself. The physical, etheric and astral bodies, complete the quaternary.

The spiritual soul, and body with ego, compose the Upper triad; the human soul being the transitional medium between the quaternary and the Upper triad.

The first two duads, or the quaternary, have to do with man's objective life, that is, with his physical, human and animal nature. The third duad deals with his subjective life, and his spiritual nature.

Humanity at present is passing through this transitional period, and glimpses of the higher life are being perceived by many. The crisis is at hand, when the selfish and lower order of things must give way to the higher powers of the soul. The law of the survival of the fittest must be fulfilled.

Let the desires and senses be silenced, that the soul may realize her own. Let man look to God for spiritual gold and wisdom, rather than to Mammon.

The spiritual soul, the highest expression of the ego, is the seat of intuition and conscience, and here the subjective faculties of the mind are perfected. This phase of the soul is also formless and can be traced in the kind, benevolent and sympathetic expressions of the human countenance.

When man has fully expressed the attributes of his spiritual soul, he will have risen above the petty jealousies and hatreds which exist in his nature at present. He will then radiate only a divine and holy love to all of his brothers, for he is then no respecter of persons, castes or sects. He will then so realize the monism and universality of life, that he can adore, love and worship spirit in whatever form it may be manifested.

(To be continued.)

The Pentagram and Hexalpha.

By JOHN B. SHIPLEY.

BOTH of these signs are of great antiquity. They have different meanings and applications, and their signification varies also according to the plane or point of view with regard to which we consider them. Generally speaking, we may say that the Hexalpha is Cosmical, that is, that it concerns the Macrocosm, while the Pentagram is the image or type of the Microcosm, and as such relates to the individual. We will give a few salient points in relation to each, and then consider both in relation to a series of figures in which they hold an intermediate rank.

The Hexalpha, Double Triangle, or Solomon's Seal, is supposed to have been brought from India by Solomon and his ally and partner, Hiram of Tyre, who is considered to have been the instructor of Solomon in mystic knowledge. But, on the other hand, we may equally suppose that the Jews found it in use in Babylon, whither it had been brought from India. That Indian lore reached Babylonia is certain, and the Jews seem to have imbibed it during the transition stage of the Zoroastrian variation or heresy, before this latter had definitely crystallized into the form presented in the Zend-Avesta. Hence it arises that the Kabbala presents, in mitigated form, the demonological conceptions of the infernal hierarchy of Ahriman.

The Hexalpha is formed by two triangles which interlace and interpenetrate each other. It refers to all Nature as bi-sexual, in the esoteric and symbolical meaning of the term. In all philosophies, the sensible world is formed of matter, not in its original amorphous condition, but subject to the shaping influence of spirit; the outward creation is the materialization of spirit-forms or ideas, which are thus rendered sensible, that is, tangible and visible, on the material plane, to our material senses. Hence Matter is the female or passive principle, moulded by the active or masculine principle of Spirit, acting as the Soul whose thought imprints on shapeless Matter a sensible form which is the image of its own Idea. Matter is thus the Universal Mother, Cybele, producing the sensible creation under the influence of the masculine principle symbolized as Hermes.

On the higher planes, this figure denotes in a similar manner the Divine Fatherhood and Motherhood combined.

With regard to Man, it signifies the union of the material and spiritual in his nature. This dual principle actuates all creation and manifestation, on every plane.

The erect triangle, the point of which stands above every part of the other, is the masculine or generative (creative) element, and the inverted one is the corresponding passive or productive female counter part. The lowest point of this latter descends below any portion of the

spiritual triangle, and may be said to represent the last and lowest portion of matter which resists the elevating and vitalizing influences of the Spirit, as the upper point represents Spirit uncontaminated by material admixture.

The Pentagram shows this figure modified by the suppression of one of these extreme points. The Pentagram erect, with the point at the top, shows the material principle entirely vitalized, the residuum of pure matter having been absorbed, and the whole dominated by the spirit, though the two principles are now so closely intermingled that the one cannot be separated from the other until a further development occurs. It is therefore symbolical of Man in his present state, body and soul combining as factors of his personality.

In another sense, it shows the course of life of men and nations ; the Divine Spark descending from its higher mansion to the lowest point, then slowly rising as the individual or nation develops, after which it remains at its height of maturity for a period, then slowly sinks into decline ; last of all the liberated soul soars aloft to its point of departure.

The inverted Pentagram is the sign of debasement, for in this the soul-point is wanting, and the figure is drawn by irresistible tendency to the lower principle, in which it is finally involved in perdition. This is therefore the symbol of black magic, with its fatal effects and final result for the lost soul.

We will now follow out the hint contained in the last paragraphs, and treat these figures as part of a scheme of progressive development of the history of the Cosmos and of the Individual portion of the Great Whole.

If we take four circles, and divide their circumferences respectively into seven, six, five, and four parts, joining each point with the next but one following, we obtain a series of interlaced figures which illustrate successive developments of the Cosmical Idea. The original circle is the Infinite Eternal in a state of repose, without differentiation of parts.

Taking first the Sevenfold division, we have a complicated figure showing the Intelligent and the Intelligible, the Thinker and the Thought, inextricably interwoven and constantly interchanging. This symbolizes the Divine Nature, superior to Matter, the original creation in spheres superior to our present material one, where no hard and fast line separates the Creator from the Created, but all Thought proceeds in endless cycles of Being and Generating, with reciprocal exchange of substance and essence.

The next rank is held by the figure which shows the conscious separation of the Active and Passive, the Subject from the Object, of which the one is the inverted reflex of the other, the counterpart of the other, so that the two conjoined represent the whole of the Cosmos as a process of continual Creation and Engendering. This figure is the Hexalpha.

Applied to the evolutionary history of Mankind, this figure represents Man in a state of Nature, as when he communed consciously with his Creator in the Garden, by means of his Intuition, which was the influence of the Spirit within him, the Spiritual side of his nature, distinct from the material side, and clearly recognized by him as an integral and essential part of his being. Spirit was not then so immersed in matter that man could fix his attention on the material portion of himself and deny or fail to recognize the existence of the Higher Principle.

The effect of the change in the constitution of Mankind, which is known as the Fall of Man, or his descent into or amalgamation with the material element, is typified by the removal of one point from the figure, which now becomes the Pentagram. Here the material and spiritual elements are no longer to be distinguished as separate triangles, but the figure is such that the one cannot be isolated from the other. Matter and spirit act and react on each other as parts of the same organism, just as Thought and Act were merged into each other in the original Sevenfold Figure described above. And yet even this apparent step downwards, leading to the disguise of spirit in the coils of matter, is in reality a process of evolution which results in the complete liberation of the one from the other. Previously they were two distinct principles, yet interlaced in such a manner that they could not be extricated each from the other. Now they are blended still more intimately, the imperfect triangle of spirit (consisting of two lines without a base) being held down by the lower extremities, which are firmly united with the two crossed lines which depend from the horizontal surface of matter, above which, however, the point or highest spiritual principle still rises as the upward-guiding member of the Microcosm.

But when a further change takes place, and the two lines of Spirit coalesce into one, breaking away from this fatal attachment to and submergence in Matter, then these links or bonds disappear, and are absorbed into the purely superficial aspect of matter. The figure (formed by dividing the circle at four points only) now becomes the Cross, and the Spirit, moving in the direction of its own extension, has power to rise above and away from the detaining material envelope. The bond is now a voluntary one, to be cast off as the Spirit rises by its own inherent power. The vertical line uniting the Spirit with the Soul denotes the power which the former has to raise the latter above the plane occupied by Matter and by the Mind which takes cognizance of material conditions. The process of regeneration has been accomplished, and the Spirit has freed its daughter the Soul from the trammels of Matter in which it had been involved.

Let it be carefully noted that the unchanging factor in this work is not the Mentality which is absorbed in the contemplation of Matter, but the Spirit which frees the Soul from the more material faculties with which, by the Illusion of Sense, it is too often confounded.

Salvation: What is it?

By OMNIA VINCIT AMOR.

(continued from page 328)

THE forces proceeding from Christ, while working to save the individual from lust and greed, and make him a servant of the collective whole, in heart, mind, and outward labour, work at the same time to make the whole minister to, and serve for, the evolution of the individual. In a divinely ordered society the fullest individualism exists side by side with the most complete collectivism. Whether the processes are slow or rapid, by steady and continuous evolutionary methods, or by means of successive cataclysms, Salvation, from our present entangled and involved madness and disorder, can only be made effective by deliverance to such ultimate issues.

It has already been stated that not only in the consciousness of the human race was the sense of wrong, evil, and disorder present, but that also in the animal, vegetable, and mineral kingdoms the same truth was evident. There is no absolutely perfect thing in the world. All have "come short of the glory of God" through sin. All have suffered from the effects of the fall. The lower creation which is dependent on man, has partaken of his disorders. According to scripture, Adam was appointed to give names—that is certain specific qualities—to all living things. When death, through man's fall from God's order, passed upon the head of creation, it followed—as effect follows cause—that all dependent and derivative life should suffer with him. Hence it is that the word *sorrow* is written large over all things. For man's sake, and through man, for the sake of the lower creation, this poor earth of ours was cursed, that is the growth of life was perverted and turned out of its orderly channels, so that it brings forth thorns and thistles, the poisonous weed, noxious reptile, and savage beast, as well as the beautiful flower, the delicious fruit, and the gentle and noble animal, the curse being over all from the highest to the lowest, from the head—man—to the soles of the feet—the mineral kingdom. The whole creation is full of "wounds and bruises and putrefying sores," as Isaiah states. It is because we have transgressed and come short of the glory of God, that nature is "red in tooth and claw," that "creation groaneth and travaileth together in pain until now," and waits through long, sorrowful, and tearful ages for the manifestation of the Sons of God, or fully redeemed and saved Christ men and Christ women.

Salvation implies not only the redemption of the affections, understanding, and actions of the individual from disorderly desires,

thoughts, and practices, and from the effects of a pernicious and destructive environment, by the transformation of the spirit and laws of that environment; and the reconstitution of the married, the family, the social, the national, and the international life; but also, in conjunction therewith, and thereby, the redemption of the animal, vegetable and mineral kingdoms, those lower creations on which he is dependent, and which are dependent on him. In addition to this it implies the infusion of a new and divine breath which shall change our gross natural bodies into finer, rarer and purer, or arch-natural, bodies, which shall be superior to physical death, and impregnate all things, including the very womb of the earth itself, whereby earth's bondages shall be broken, its antagonisms cease, and its life be renewed, till "the wilderness and the solitary place shall be glad," till springs leap for joy in desert places, and the earth—renewed and restored—"shall be full of the knowledge of the Lord, as the waters cover the seas."

Not only a new earth, but also a new heaven is in process of formation, for the angels themselves are neither perfect nor complete without us. Those who have gone before—whether in heaven, or elsewhere—we that remain, together with all who are yet to come, shall be united, and form one body in God's purpose throughout eternal ages.

Salvation implies, in addition to the restitution and redemption of our sinful and disorderly race, the unlocking of limitations, a fuller influx of life, and the imparting of new powers throughout eternity to the inhabitants of those countless worlds where sin and evil are unknown, till the unrestricted joys of God shall flow in unimpeded and ever increasing volume, continually changing all creation from glory unto glory, evermore transforming it to the likeness and image of God.

The occasion of man's disobedience, by which Salvation became necessary, created a means for a Divine experience which would otherwise have been impossible; for there is a sense in which even the Supreme must needs evolve the processes of perfection through experience. The wealth of the Divine Love, the mystery of forgiveness, the sin bearing and pain sharing, and the redemption and restoration of a fallen race would have been unknown but for the occasion provided through man's disobedience and departure from the strict law; man's extremity being God's opportunity. To express it mystically: the purpose of the circle, or manifested creation, involved the cross in the centre; while in the evolution from the centre of the cross, the greater circle ever unfolds and grows to its consummation. Unspeakable possibilities of glory lay hidden in the truth centre of creation, awaiting the opportunity to manifest that should arise through the disobedience of man, or the extreme effects; Salvation implying a solidarity, or unity, of accreted and increased righteousness, gathered through heroic

resistance and persistence in the conquest and restoration of the outermost of all things, by bringing them into subjection, and so into their right relationship, and obedience to the inmost principles.

It thus "became Him for Whom are all things, and by whom are all things," to be made *perfect through suffering*. Thus also it is that the Lamb who was slain, the Lamb "which taketh away the sin of the world," became manifestly "worthy to receive riches, and power, and glory, and honour, and to reign for ever," "because He has conquered and put all things in subjection unto Himself."

If it became Him, "for Whom are all things, and by Whom are all things" "to be made perfect through suffering," have we ground to complain, if the pathway of *our* true evolution lies through the pain experience, and the burden bearing? If we can only become men and women in the highest and divinest sense, by the overcoming of evil, by the conquest of our animal passions, by an utter forgetfulness of our individual selves, by persistent heroic resistance of the destructive environment, by the preservation and education of our noblest faculties; and by the free love gift of our all for the common salvation; shall we murmur or regret, or even desire another course of experience?

There is no way to high honour, but through the valley of humiliation; no way, but along the path Christ the Master trod, the royal way, the King's way; and he who would understand and realize through experience what Salvation is, in the highest and completest sense, can only do so by treading in His steps, and laying down his individual or sectional life, and so finding it again in the inheritance of all things.

[NOTE:—"Christ came to save that which was lost. The universal Salvation that He brings is made up of all particular salvations. This is the test which determines the value of all systems which claim to represent Christianity. The test of the divinity of a religion for a nation is, that it shall bring all things needful for overcoming the evil of a nation. It must be able to solve the intricacies of its politics, and to place its affairs upon a solid footing, both at home and abroad. So when a religion is brought to a trade, the test is that it brings salvation for the trade; as for instance, it must be able to go to London tailors and Sheffield cutlers, and open modes of operation by which each industry may lay off its vile raiments, its sordors and filths, and come out of its huts and kennels, and put on beautiful garments, and enter with singings and rejoicings into the industrial palaces of God. It must come with the special remedy for the special want, the special cleansing for the special defilement, the special opportunity for the special necessity.

An Archbishop, so to speak, of industry should be able to organize all obedient men, all just men of a given employment in any place; till each worker is found as a distinct leaflet in the corolla of one flower, or as a separate note in one divine symphony. So, but with even a more intense and absolute force, this ministry must be able to rescue the womanhood in each craft; nay more, to organize crafts for womanhood; to search out for her through the industrial slums, to rescue her from the industrial prison-houses, to stand between her and her enemy as an angel of defence, between her and her God as a celestial form of life and inspiration."]

Through Life's Chromospheres

A NOVEL

By WILLIAM HEALD.

Continued from page 304.

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I MUST have fallen into a gentle sleep, and have slept long, for, when I came to myself again, I felt thoroughly refreshed ; all my senses were healthily active, and I could think over matters consecutively. I now thought to myself I must have had a series of strange dreams, and I should have concluded that everything had been a dream only, but I turned my eyes and saw the Nurse of my dream quietly sitting, and with thoughtful face on which was depicted a great sadness, looking through the window. A Pale Blue light appeared to suffuse everything in the room. This disturbed me not a little because of the part colours had played in my strange dream. "Nurse," I said, "are you an entity, or am I still dreaming?" She at once rose from her seat and, approaching me, quietly leaned over me and asked gently

"Are you wanting anything, Madam?"

"Yes," I answered, "I do want you to tell me everything. I am strong enough to bear it all now. In fact, further suspense will madden me, and spoil all your good work. Did I dream that Cyril Standring was murdered? Was it only a mad fancy that I saw Sir Ewart, his father, insane?"

For some reason or other I felt I could say nothing about My Claude.

"Well," said Nurse, "perhaps it will be best to tell you. Cyril Standring was found murdered, his father was found a jabbering maniac in his room with a dagger in his hand saturated with the Life's Blood of his son. There was not the slightest doubt that the dagger had done the son to death, and all the evidence leads to the conclusion that the FATHER HAD DONE THE DEED.

"The doctor thinks that the excessive joy of his son's successes had worked harmfully on the brain of the father, and that in a state of madness he had struck the blow that led to his son's death. Sir Ewart is now being well attended to, but his mind is still vacant, and it is a blessing he knows nothing whatever of his son's death.

"It has been decided that no word shall be spoken on the matter. Arrangements have been made to keep the report out of the papers, and all who were in the house at the time were sworn to secrecy. The report has been published that Sir Ewart has had a paralytic seizure, and that he has had to leave England, and his son Cyril has gone with him. Cyril, of course, has been quietly buried, and we can only await the recovery, if it ever comes, of Sir Ewart, and then, a little

light may be thrown on the matter, but this, even, is a very meagre hope. The doctor declares that even if recovery of mental balance does come, he is convinced that the first suggestion of the facts of the case will kill the old man outright. Hence, you see, there is nothing for it, only that poor Cyril was murdered by his own father, when the latter was in a state of unsound mind."

I listened attentively to all that the nurse had to say, feeling all the time that I could throw some other light on the matter, and yet, strangely enough I felt tongue-tied. At last, to apparently change the subject I feebly asked: "Has Claude Solern called to make inquiries since I was taken ill?" The nurse eyed me strangely, and remained silent; something clutched me by the throat, and again the Black Red Rays of my first dream began to fill the room. The Pale Blue Rays had gone. With a determined effort I shook off the feeling that would have overpowered me, and I quietly said, "There is something, Nurse, you haven't told me. What is it, please?"

"Well, madam, what I have to say has nothing to do with the tragedy I have just described, but, since the unfortunate night of the murder of Cyril Standring, Claude Solern has been missing. Up to the present no trace of his whereabouts has been discovered.

The Black Rays seemed now to be eating into my vitals, the fiendish look of the man of my dream seemed once more to haunt me, and with one great cry I again became unconscious.

One thought, and one thought only, burned into my brain:—"Has the disappearance of my darling really NOTHING at all to do with this horrible tragedy?" Even then, I felt, "Yes, the disappearance of my Claude IS connected with the murder in some way." That he was not the murderer, I felt equally sure. I was satisfied that there was some great mystery here. But thank God for OBLIVION, for a time at the least.

CHAPTER II.

"Tell me what you think of the beautiful White of Mont Blanc from this point of view?"

There were two people standing on a little jutting crag some thousands of feet up the Jura Mountain. The day was brilliantly clear, and, though the magnificent ice bound mountain was so many miles away, its snow-capped peaks, and even its blocks of ice, were plainly visible.

It was a young minister who asked the question of a young lady, his companion, who was the daughter of an eminent doctor resident in Port Elizabeth, Cape Colony.

"I am thinking," he proceeded, "that the scenery of Switzerland is so very different from what you in Africa are accustomed to, and yet from all accounts there must be some magnificent scenery within an easier distance than Switzerland that will appeal to the taste of the most fastidious.

How is it that so many travel from their own Countries, to revel in the magnificence of the scenery of other countries, when that of their own, not recognised by them, is spoken of as the finest in the world? I am inclined to think that scenery, like man, is 'not without honour save in its own country,' or, at any rate, save by the people of its own country. There is, of course, a difference between the surroundings of Geneva Lake and the surroundings of Windermere or Derwentwater, and yet the surroundings of the latter have their own even incomparable beauties, as well as the surroundings of the former.

Do you know, Miss Edwards, I do not think that in reality it is the scenery at all that attracts thousands from all parts of the world to Switzerland, to Norway, to the Rhine or to any other favourite resort."

"What then, do you think is the magnet that draws?" mischievously asked the speaker's companion.

"Well," answered the Minister, "I am more than convinced, from most careful observation, that the Magnet is not Physical at all. It is the Human Sphere on the Spirit plane that finds its complementary responsiveness under conditions of Freedom. Some might add, 'You mean under conditions of licence' Well, Licence is only Freedom or liberty abused.

Acting according to the Laws of Freedom man is uplifted, but abusing Freedom, and acting according to man-created laws of licence, he is brought down to see a little more of the low-levelness of his spirit nature.

I cannot think of retrogression, for instance, since the Master exclaimed 'It is finished.' The human race had got as low as it possibly could when the Incarnation of the Divine became necessary, and since that time all so called retrogressions or deflections are only glimpses into the depths to which inversions of order had brought man.

In our quieter moments, when freed from the turmoil and worry of city or town work, we want the Sea, the Lakes and the Mountains. Even when we include the sights of a new city in our programmes, we tire quickly. This being known by the caterers we get one night in Paris out, 5 or 6 nights in Geneva, and as long as we can stay at Zermatt."

"Excuse me interrupting you here," exclaimed the fair one, "How about those that are so fond of the sins and the follies of the cities, that to even suggest Zermatt, is to suggest 'a cold miserable hole somewhere in the neighbourhood of the Matterhorn. Give us Paris with its wild rush, its fair women, its cafés chantants, and its brilliantly lighted Boulevards?"

"It is still the Human Sphere that attracts," somewhat illogically answered the Minister.

(To be continued.)

Modern Spiritualism.

PART III.

(BY DR. J. C. WYMAN.)

THE significance and importance of the facts, phenomena, and philosophy of Spiritualism considered in their proper relation to the dogmas and creeds of "orthodox" Christianity, will be readily perceived by all impartial investigators, who will candidly and carefully compare the teachings of both systems with each other, and patiently investigate the vastly important facts of psychic science, demonstrated by the varied psychic phenomena which Spiritualism offers in prodigal abundance, as the best proof of the truth of its cardinal principles, and its all embracing philosophy. In this closing paper only a few salient points can be noted, merely as hints to those who desire to make a more thorough and exhaustive investigation into the science, the philosophy, and the religion of Modern Spiritualism.

It is conceded by the most eminent and learned theologians and doctors of divinity, that the chief corner stone of the foundation upon which the structure of "orthodox" Christianity is upreared, is that of the resurrection, re-appearance, and identification of Jesus by his disciples and followers after his crucifixion, death and burial. Upon this solid foundation stone of proven continuity of existence, the Apostles firmly planted their feet, and were never moved therefrom; and all preachers of the gospel of Christianity, since their day, have done likewise. Relying solely upon their faith in the reliability of the testimonies given by the disciples of Jesus, and deeming them truthful narrators concerning actual experiences, all later successors have accepted the records contained in the books of the New Testament, as trustworthy, and have on their authority taught the doctrine of "immortality," or a conscious individual existence in another and higher sphere of life, after the transition or change termed "death." "Eternal life" was the key-note of the primitive gospel, proclaimed by the founders of the Christian Church to the semi-barbarous nations of that era,—and this has been repeated with the same decided emphasis by preacher and priest throughout the intervening centuries even to our day. The Apostle Paul tersely stated the importance of this doctrine of "immortality" in its bearing upon the "gospel of glad-tidings" of which he was a missionary, in these pregnant words: "If Christ be *not* risen, then is our preaching vain, and your faith is also vain."

The Christian doctrine of the resurrection of Jesus Christ, was, as a matter of course, denied by the advocates of materialistic science, and scouted as improbable and impossible. Their dogmatic assumptions struck a deadly blow at the central vital truth of the Christian

religion and destroyed its power. The exponents of Materialism asserted, and rightly too, that even supposing it possible for the resurrection of Jesus to have occurred, necessarily the law by the operation of which such a phenomenon was made possible, must still be in existence and operative,—the laws of the universe being forever unchangeable or imperishable. Therefore if Jesus, or any other spirit, had ever “returned from the dead,” and had proven their identity and continued existence to those who knew them while in earth life, then any spirit or any number of spirits could do the same,—equally as well in the *nineteenth* century as in the first. So these “doubting Thomases” of science, challenged the whole Christian Church to produce “a spirit,”—even “a little one,”—for them to “interview” and “investigate,” according to the most thorough methods and most crucial tests of modern analytical science: and they also promised to make it decidedly interesting for that same “spirit” whenever and wherever it might appear.

These scientific scoffers further argued: “Even if such an occurrence ever did take place, it was among those who were not educated, critical or scientific,—therefore liable to be easily deceived by false appearances. Besides this, the books of the New Testament containing the testimonies of those who honestly thought they had really seen their “risen Lord,” have been proven by modern scholars and “the higher criticism” to contain so many errors, that we consider the recorded testimonies wholly unreliable and untrustworthy. The narrators of these occurrences lived in an unscientific age, and what they deemed satisfactory evidence is entirely worthless to us. Therefore we demand that you Christians furnish us with “first-hand,” “up-to-date” evidence:—produce “a spirit,”—otherwise we will denounce all that you present and accept as evidence, simply as pious fiction and fraud.”

The Christian Church, at this particular junction, was (to use a trite phrase), unfortunately located somewhere “betwixt the Devil and the deep sea;” for as they did not possess the power to summon a spirit or spirits from either “the vasty deep” or “the nether world,”—nor could they “materialize” one “to order,” it must be confessed their case looked serious, and the doctrine of “immortality,” which they asserted was true, and of which they demanded acceptance by others, but the truth of which they were *unable to prove* by legitimate and satisfactory evidence,—seemed to be in imminent peril from universal doubt and disbelief; and this startling fact was recognised and admitted by the clearer-sighted and more far-seeing minds among the doughty champions of the Christian religion. They perceived that the most influential and masterful intellects of the world were accepting the theories of Materialistic science in rapidly increasing numbers, while the hopes of thousands of agnostics and would-be-believers in

the doctrine of "immortality" were fast being enshrouded in the gloom of anxious doubts and fears. Many other thousands, also, who were numbered among the communicants of the Christian Church, were having their confidence sadly shaken by the seemingly successful onslaughts of the advocates of Materialism upon the very citadel of their "orthodox" faith.

I cannot forbear quoting briefly from a sermon preached by the Rev. W. S. Crowe, D.D., an eminent Universalist divine of New York City. He said—"The evangelical churches which are so tenacious in their devotion to physical proof of the life beyond,—(as demonstrated by Jesus to his disciples in frequent appearances to them after his resurrection),—we would naturally expect to give Spiritualists an undivided support of sympathy and good-will, because they are trying to do in this age what the churches declare was done many centuries ago in Judea, through the actual demonstration of man's other-world existence given by Jesus Christ. What a marvellous confirmation of the Bible if Spiritualism is true! If it can be proven beyond a peradventure that departed spirits can come back and show themselves in what appear to be material forms, how grandly that would pave the way for an easy belief in the after-death appearances of Jesus! The story of his bodily resurrection is believed by the church people without question. But here are good people and true, your neighbours and friends and business associates,—hundreds of them,—thousands of them,—who testify that last week, or last night, they saw, heard, touched the materialized form of a departed friend, and singularly enough, that testimony is thrust aside with a compassionate sneer as unworthy of consideration. We have ten thousand, aye, a hundred thousand times more evidence for modern materializations than we have for any Biblical re-appearance, yet the Christian Church scoffs and rejects up-to-date testimony and evidence, while at the same time believing implicitly the ancient records with all their proven unreliableness. The power of prejudice is indeed truly wonderful."

The Doctor of Divinity just quoted is *not* a Spiritualist, but is a candid, honest, thorough investigator, and his testimony, therefore, is all the more valuable for its disinterestedness. The sermon from which this brief quotation is made, is remarkable for its lucidity, fairness, and logical reasoning. It is entitled "Spiritualism, the Religion of Demonstration!" and a perusal thereof would afford much enlightenment to all seeking "the truth, the whole truth, and nothing but the truth," as revealed to the world through Spiritualistic phenomena and philosophy.

It does seem more than "passing strange" that the very evidence so sorely needed by the Christian Church, with which to resist and overcome the assaults of their Materialistic opponents, was pronounced

entirely unworthy of credence by "the wise-acres" high in authority among "orthodox" Christians,—and this, too, be it observed, without the least investigation on their part. Yet the marvellous variety of psychic phenomena demonstrated by Spiritualism, furnished exactly the class of evidence demanded by the exigences of the time, and included therein, the same kind of demonstrations which Jesus himself had often given his disciples and followers after his resurrection, in order that he might prove to their complete satisfaction the fact of his continued existence. Nevertheless, with an inexcusable spirit of intolerance born of prejudice and bigotry, the Church of Christianity, in the nineteenth century, repeated similar drastic methods from which it had itself suffered during the early centuries of its history, and as an organized world-wide body, has, during the period of over fifty years persecuted, calumniated, expelled from church-membership, and ostracised those who became the disciples and mediums of Modern Spiritualism. Orthodox Christians were so blinded by religious mis-education and creedal prejudice, as to be unable to perceive that Spiritualists were the chosen earth-representatives of, and co-workers with, the wise and progressive spirit intelligences of higher and diviner spheres of existence, and appointed by them to be the "up-to-date" demonstrators of the truths of "immortality," "spirit-return," and "spirit-communion," and constantly received from those angelic ministers, inspiration, teachings, and counsels for guidance in daily life, and for the improvement of individual character. Nor could the prejudiced church people perceive that the aim and purpose of the spirit-world was the betterment of all mortal conditions whereby the advancement and uplifting of the whole human race might be secured.

(To be continued.)

The Divining Rod.

OF late years the subject of the so-called Divining Rod has come somewhat to the fore, and has caused a number of scientists to investigate the matter, although it is not many years ago that the subject was, like many other ancient practices, consigned to the department of charlatanism and superstition.

Perhaps the most notable of modern investigators of the Divining Rod is Professor Barrett, who has expended a considerable amount of time and money in endeavouring to elucidate this matter; his experiments and conclusions have been published by the Society for Psychical Research, of which he is an active member.

In an interesting little book on the subject by Messrs. Young and Robertson * we learn that the rod is of very ancient origin, it was in

* "The Divining Rod," published by J. F. Young, Llanelli.

fact used by Moses to find water for the Israelites in the Wilderness, and has since been used for a number of purposes, including the discovery of hidden treasure, minerals, &c., and tracing missing persons and criminals, although lately it has been almost exclusively associated with water finding.

The usual method pursued is as follows. The "dowser," as the operator has recently been termed, holds in his hands a forked twig, apex pointing upwards, and walks slowly over the ground to be experimented upon. When his feet are over a spring, the twig rotates or moves in a more or less forcible manner, the force and style of motion varying with almost every operator.

It was originally thought that the power was in the Rod itself (which was invariably made from hazel), but this has been disproved by recent investigators who work quite as well with a metal rod or piece of wire. One case is reported by Professor Barrett, in which a leaking water pipe was discovered, after baffling the efforts of a number of workmen who were engaged in trying to locate the leak, by the aid of a hair-pin bent to the required shape. The parties mentioned in this case are known personally to the writer.

That the rod does move is an indisputable fact, and that it moves without the direct agency of the operator is the opinion of the majority of those who have studied the matter at all seriously.

Many theories have from time to time been put forward to account for this motion, but in my opinion none of them cover the whole of the facts. One set of investigators were of opinion that the motion was due to electrical energy emanating from the water, and found on placing a "dowser" upon an insulated surface, or when she wore rubber soled boots, that the rod showed no disposition to move; but successful experiments have been conducted, within the knowledge of the writer, over insulated surfaces with the operator wearing thick rubber soled boots. Again, a lady with whom the writer has some acquaintance recently tried an experiment, using for a rod a piece of wire similar to that used in the manufacture of parrot cages. She placed the ends of the wire in two small phials which were put into two tea-cups, and these she held by their handles. On passing over a spot under which was evidently a running spring, the wire was agitated so violently as to knock the bottom out of one of the phials, at the same time knocking the bottom out of the electrical theory.

The theory of Odic Force and that of sensing Auras have been put forward with facts to confirm them, only to be later contradicted by fresh facts. The subliminal self theory is the one that finds most favour in the sight of present-day students, but even this very elastic and up-to-date method of accounting for anything not readily understood has its objections.

Some Spiritualists assert that the phenomenon is due to spirit force, strengthening their assertion by pointing out that most, if not all, success-

ful operators are sensitives, but it will be observed that the intelligence manifested is scarcely up to the human standard even for spirit manifestation, and doubtless other objections will readily present themselves to the reader. One theory which I have not yet seen advanced, and which I would recommend for the consideration of occult students, is the co-operation of elementals. Students who have much to do with elementals will no doubt see many parallels between these manifestations and those known to be due to elementals.

It may be argued that the phenomena in their varied forms are due to two or more of the forces named, or to forces as yet unknown, and the problem of correctly assigning a cause then becomes more and more complex. Some operators assert that the rod has 'nothing to do with it,' as they can work quite as well without it, but, being sensitives, their success is probably due to Psychometry, or a similar sense or faculty in a more or less developed condition, and in no way connected with the movements of the rod pure and simple; besides, this cannot be said of all operators.

Per Ardua Libertas.

T. RUTHERFORD EDWARDS.

CORRESPONDENCE.

A TESTIMONY.

To the Editor of Anubis.

Dear Madam,—I have been interested in an article written by "RESURGAM, FRA., R.R. ET A.C." in the August Number of "Anubis" (1902) entitled "Man's Influence on Nature," a sub-title of his series on "Verified Esoteric Knowledge." Let me now give you a fact of my own experience which remarkably substantiates the statements of the Rosicrucian Teaching, and of T. Lake Harris. Some years ago I first commenced to receive communications from the "unseen" spheres of the Universe (if I may so call them, generally speaking). These communications came from certain "Masters," whose names I am not at liberty to divulge openly, some being still "in the flesh," others being in the "spirit" life, but intimately associated with developed beings, here and there, among mankind. How I came into "rapport" with these Great Masters, the long and sustained course of discipline and pain (on all planes of consciousness); the systematic method of Spiritual initiations, tests, and conscious training, applying to all the faculties of my being, the severity and illuminative results of this course; and all the manifestations and objective realities of experience and phenomena, which accompanied every phase of this experience; of these things I cannot dilate, excepting to those capable of hearing them. Although, some

eighteen months ago, "Light" published a brief account in two articles of mine written to that useful Journal. But the collective result of these experiences has been of a permanent and cumulative character, one feature (by no means the greatest or the least) of which is, that from that moment when I was ushered into the Arcana, I have been the constant receiver of knowledge and instruction, communicated in "inspirational" and "trance" visions, in "telepathic" writing and in illuminations of the mental sight, probably all of which phenomena are familiar to all those who may be developed and raised to the Planes that correspond to the loftiest and finest vibrations of thought radiation from the Central Arcana. All these communications are collected in the form of written teaching, to which I am engaged in daily additions from the same source, and at my leisure I am drafting, and, with the help of a faithful brother in the "Mysteries," preparing for whatever form of publication the "Gods" may intend them to take anon.

Now, Madam, why I write to you is to say that, among the mass of literature which I have collected (which though it has poured from my own brain and pen, yet I no more attribute to my own brain than I should attribute any dictated work that another has given me to transcribe for him), are many very remarkable scientific and cosmological statements which I had never before even dreamed of, or had seen stated in any extant philosophical works. Among them is a detailed and perfectly scientific account of the phenomena of the dynamic influence of Man upon the Earth, its soil, its vegetation, its condition, its organisms, the animal kingdom, and the atmospheric zone. Every word of the article by your esteemed correspondent is fully borne out by the truth I have myself received. I never had a suspicion that these views were anywhere known to have been taught or even *conceived* in any body of modern thinking men. I thought that I alone had any knowledge or idea of this, and of many other "mysteries" of nature and cosmogony. And I was prepared to remain a silent and secret believer in these truths for many years, until the *fiat* came for me to proclaim to the world the "discoveries" which, it appeared to me, I had involuntarily made. This I mention as *one only* of numerous other synchronisms between my own "spiritual" teaching and that of the Rosicrucian cultus. Many other things I have learned from the source I have named, which, at present, I keep wholly to myself, except in the most superficial and guarded form of parabolic speech; for I have learned from my "Masters" that the time, though imminent, is not yet, for the "Epiphaneia" of the great "Apocalypse," which will be given when the "Parousia" of the Western Master, who is to come, has been accomplished. And what is more, the few occasions on which I have dared to utter my voice in public circles, or in a private manner, have, with few exceptions, resulted in such dire consequences, such death-dealing

animosity and aversion to the truth, that it is a proof to me that the lips of the "Wise" must be still, until the ears of the Unwise are unstopped. Nevertheless, I am encouraged, with a strong hope, that the long period of my suppression and solitude may be at least mitigated, if not ended, now that I see that I am not really *alone* in the world, on these lofty planes, and that though a solitary "unit," there are other "units," like-constituted, with whom there only needs to be established a conscious correspondence, to enable us to foregather in spirit at the Vestibule of the Sacred Temple of Wisdom, where the Seven Luminaries outpour the light of the Most Supreme One. I therefore ask the indulgence of your kind hospitality in the columns of your enlightened Journal, for this letter, with the hope that you, who know my name, will, if it is practicable, be the medium between myself and those brethren who are in Sympathy of Soul on these higher planes.—Yours fraternally,

"LIGHT."

To the Editor of Anubis.

The greatest thing said by your greatest poet is, as I remember it, this: "Poor piteous wretches, whosoe'er you are, that bide the pelting of this pitiless storm, how shall your houseless heads, your unfed sides, your looped and windowed raggedness, defend you from seasons such as these?" It seems to me that "in seasons such as these," persons searching for people who would make manuscript copies or type-written copies of the book that you review, could find, in the streets or tenements of New York, or London, or Berlin (where I have seen women with children standing in the streets at night, in Winter, because the jails being (so I was told) already full, no such homes were provided for them as the state provided for its soldiers), those who would be glad to make type-written copies of the work for an amount that would not be prohibitive.—Sincerely,

ADAIR WELCKER.

[See Review of "A Dream of Realms Beyond us," in December, 1902.]

MARCONI'S PREDECESSORS.

SIR—Reference was recently made in your columns in connection with the Marconi system of wireless telegraphy to the story in one of Strada's prolusions, quoted by the *Spectator*, of a correspondence between two friends, who at any distance communicated with each other by means of two boxes with the 24 letters round them, and filled with sympathetic needles. If one had a mind to write anything to his friend and spelled out the words of his message by directing the needles to their several letters, his friend had merely to keep a watch and he saw his own needle move of itself to every corresponding letter of the dial of his own box.

Glancing to-day at Diderot's correspondence I met with the following passage,

"Will Comus ever perfect his secret? This Comus is a charlatan of the fairs who is puzzling our physicists out of their wits. His secret consists in establishing a correspondence between two persons in different rooms without any visible means of communication. Could this man some day make it possible to send messages from one town to another, from one place to another hundred of miles away, what a fine thing it would be! All we should need would be our separate boxes: each box would be as it were a separate little printing press in which whatever was printed in one would there and then be found reproduced in the other! In a letter a fortnight earlier he says, this Comus, whose ledgerdemain is bewildering everyone, is no sorcerer I am sure, and that is enough for me."

"Westminster Gazette," May 27th, 1899.

J. J. R.

Mr. Leslie Stephen, in his memoir of Joseph Glanville, in the Dictionary of National Biography, points out a curious prevision of Morse's (and Marconi's) great discoveries in the following passage, "To confer at the distance of the Indies by sympathetic contrivances may be as natural to future times as to us is literary correspondence."

AN EXTRAORDINARY SEQUENCE OF BIRTHS.—"Urged by a large number of my friends I write to bring to your notice a unique and very remarkable coincidence that has happened in my family. We have three children and they were born as follows, Myfanwy, our eldest, on January 21st, 1900: Nesta on January 21st, 1901, Robert on January 21st, 1902. Not only were they born on the same day, but also at the very same hour, viz 2 a.m. Our doctor and others will verify the statement. All the births took place in Crewkerne, where I am acting as assistant curate. The photograph (of the three children given) was taken by F. C. Christopher."—The Rev. David Lloyd, West Lodge, Crewkerne, Somerset.

"Strand Magazine," February, 1903.

BOOKS RECEIVED.

Reviews held over for want of space.

FROM POVERTY TO POWER, by James Allen, 3/3 post free, from this office.

CELLULAR COSMOGONY, OR THE EARTH A CONCAVE SPHERE, Koreshan Scientific Series. Paper, 25 cents.

THE MAZDAZNAM, formerly issued under the name of "The Sun Worshipper." 1 dollar per annum. Note the Physical Culture department.

ERRATA.

Page 310. Foot-note, line 1. For DEVISED read DERIVED.

Page 310. Foot-note, line 8. For MATURE read NATURE.

Page 327. Line 14. For HAS read WAS.