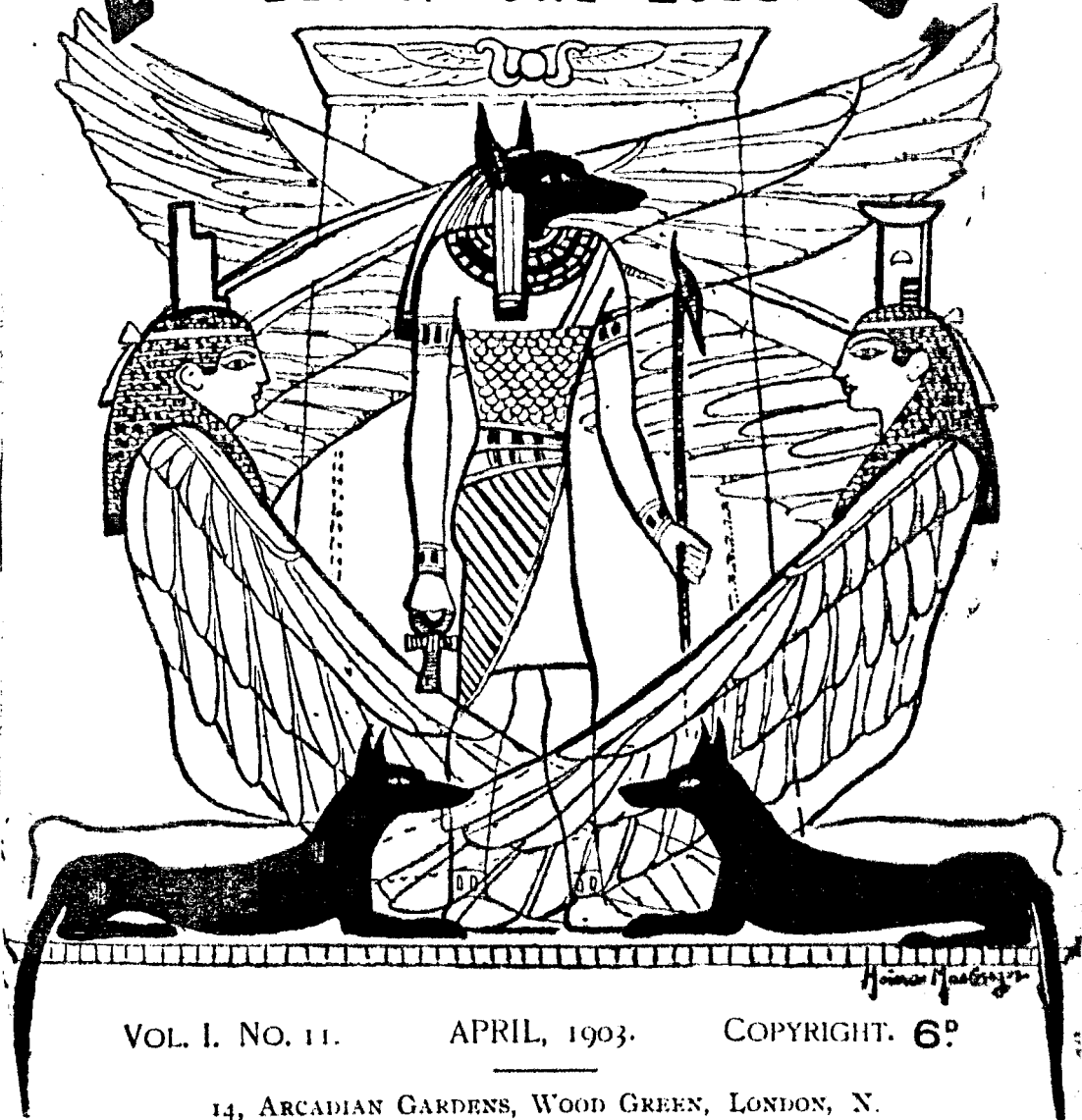


ANUBIS

THE WATCHER
BEFORE THE GODS.



VOL. I. NO. 11.

APRIL, 1903.

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

KYMRY 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.

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

E. B. BROWNING.

“As these busts in the block of marble,” thought Miriam, “so does our individual fate exist in the limestone of time. We fancy that we carve it out, but its ultimate shape is prior to all our action.”
—*Hawthorne*. Transformation, ch. XII.

A prayer for the student. “This also we humbly beg, that Human things may not prejudice such as are Divine, neither that from the unlocking of the gates of Sense, and the kindling of a greater natural light, anything of credulity or intellectual night may arise in our minds towards Divine Mysteries.”—*Bacon*.

Learn the past, and you will know the future.—*Confucius*.

The beginning of wisdom is the beginning of supernatural power.—*Paracelsus*.

I am one with my kind. I embrace the purpose of God and the doom assigned.

Neither had he a mind to search curiously to know what should befall him hereafter, but studied rather to inquire what was the acceptable and perfect will of God for the beginning and accomplishment of every good work.—*Thomas a Kempis*.

It is a psychical law that wherever light comes into contact with spiritual darkness, indignation and hatred are at first excited. Both nations and individuals have to go through this experience before their regeneration. Christ said, “I come not to bring peace, but a sword.”

The Internal Sense of Scriptures.

By E. W. BERRIDGE, M.D.

In "Lucifer," 1896, XVIII, 395, O. S. Cuffe writes: "It is said in the *Masnawi*, p 169 :

" Know the words of the Koran are simple,
But within the outward sense is an inner secret one ;
Beneath that secret meaning a third,
Whereat the highest wit is dumbfounded :
The fourth meaning has been seen by none
Save God, the Incomparable, the All-sufficient.
Thus they go on, even to seven meanings, one by one."

As the esotericism of "Anubis" is Catholic (in the etymological, not the theological sense), it doubtless would interest readers were some learned son of Islam to contribute an essay on this point. The same applies also to the teachings of that more ancient Messenger of God, Zoroaster.

The rules by which the Canon of Scriptures has been determined are wanting in logical clearness. Kenealy says, (" Book of God," I. 109): "When the council of Nice was convened to decide what books of the Jews were and were not canonical, we are informed that the bishops there assembled were, by a very extraordinary miracle, convinced which were inspired, and which were apocryphal books, after this manner: Having put all the books that laid claim to inspiration under the communion table in a church, they prayed to God that those which were not apocryphal might be found above or upon the table, and those which were apocryphal might be found under ; and accordingly as they prayed it came to pass." I am unable to ascertain the source of this statement, and think it probable that it referred to the alleged Christian Scriptures, not to those of the pre-Christian Jews, as the latter had already decided upon their Canon, which the Petro-Paulite Church swallowed whole, with eyes tightly shut and mouth wide open. It would, however, be interesting to know the name of the trusted monk who remained in the church all night to arrange the volumes as per catalogue !

Some awkward questions might be asked as to the formation of the Canon. Kings and Chronicles are both admitted by the Christian and Jewish Churches as inspired ; though the accounts of Ahaz (2 Kings XVI, and 2 Chronicles XXVIII), are in many respects absolutely at variance ; yet the equally historical books of Maccabees are rejected, as only semi-canonical at the most. Similarly, the pessimistic Ecclesiastes is accepted, while the gems of thought in Ecclesiasticus are rejected. Possibly, with regard to the latter, there was an early



Christian Scientist on the council, who objected to the sentiment : (XXXVIII, 1, 4, 7, 12).

"Honour a physician according to thy need of him with the honours due unto him,

For verily the Lord hath created him. . . .

The Lord created medicines out of the earth,

And a prudent man will have no disgust at them. . . .

With them doth he heal a man,

And taketh away his pain. . . .

Give place to the physician, for verily the Lord hath created him,

And let him not go from thee, for thou hast need of him."

Rightly does Kenealy say in his "Book of Enoch" I, 178. "No books ought to be in the Canon whose internal evidence proves that they cannot be of God;" and the converse of this is also true.

Among the various tests of inspiration, pre-eminently the doctrine of an internal sense has shone forth conspicuously. The early Christian Fathers delighted in unfolding these mystic significations; though their interpretations were often fanciful in the extreme. Later, the inner meanings were unfolded by Guion, Behmen, Swedenborg and Lake Harris.

Two recent utterances on this doctrine are well worth preserving.

In the "Two-in-One," T. L. Harris wrote thus:—

"The peculiarity of Scripture, among believers, has been this; that to persons of a reverent and receptive character, seeking after God, sentences have always seemed to stand out from the context, and to be endowed with somewhat of an instant and fiery vitality. This was because they have been made, in a certain respect, a vehicle for the Divine Humanity. Meanings far deeper and higher than were intended by their authors, or than the sentences were capable of bearing in their literal and logical construction, have seemed to come up out of them, like the white horses of Poseidon from the fluent mountains of ocean. God has many ways of evolving powers through the natural, without any violation of the orderly sequences that constitute natural law; and this was one of them. A nymph may live in a fountain, but she is not the fountain; and God's Word may be in scripture, yet scripture not be the Word. God is not confined to any vehicle forged through the brain of man. He may adopt one, and so long as it is specially adopted as a vehicle for His psychic force and fire, the Word will be in it; and so of all things it is then the one pre-eminently holy. But God may take another book, or series of writings, less ambiguous, less involved in verbal contradictions, less capable of misconstruction, more practically adapted to the present necessities of the race; and He may, by the same method, infiltrate through them, into the very hands, and visual organs, the face, brain, and breast of the reader,

who reads with good intent, all that inflowed through Hebrew or Christian Scripture, all and far more abundantly." (1877, 19-20).

This divine doctrine is endorsed by Theosophy. In the "Building of the Kosmos" it is written: "So taking the ancient books which were written by great Sages, by divine Instructors, we may find that they have hidden in these books secrets of spiritual knowledge; and that they have done it in order that the secrets might be preserved amongst all the changes and chances of life; and that when man has reached a certain stage of spiritual evolution, there might be here ready to his hand knowledge that he might acquire. Thus what has been carried through ages of darkness may once again appear for the enlightening of the world. . . . In all these things there is the heart of spiritual truth; and from time to time someone arises who is able to see the truth underneath the outer symbol of fable or ceremony" (1894, pp. 126-7). Again in "Esoteric Christianity" we find: "All such books contain fragments of The Revelation, selected by One of the great Ones who hold it in trust: such a fragment is embodied in what down here we call a Revelation or a Scripture; and some part of the world rejoices in it as in a treasure of vast value. The fragment is chosen according to the needs of the time, the capacity of the people to whom it is given, the type of the race whom it is intended to instruct. It is generally given in a peculiar form, in which the outer history, or story, or song, or psalm, or prophecy, appears to the superficial or ignorant reader to be the whole book: but in these, deeper meanings lie concealed; sometimes in numbers, sometimes in words constructed on a hidden plan, a cypher in fact; sometimes in symbols, recognisable by the instructed; sometimes in allegories written as histories, and in many other ways. . . . The reason for this method of Revelation is not far to seek; it is the only way in which one teaching can be made available for minds at different stages of evolution; and thus train not only those to whom it is immediately given, but also those who, later in time, shall have progressed beyond those to whom the Revelation was first made. Man is progressive: the outer meaning given long ago to unevolved men must needs be very limited; and unless something deeper and fuller than this outer meaning were hidden within it, the value of the Scripture would perish when a few millennia had passed away. Whereas by this method of successive meanings, it is given a perennial value; and evolved men may find in it hidden treasures; until the day when, possessing the whole, they no longer need the part. The world-Bibles, then, are fragments; fragments of Revelation, and therefore are rightly described as Revelation" (1901, pp 370, 373-4).

May the day soon dawn, when the veil of Isis shall be withdrawn, and the fulness of Truth be manifested.

The Christian Mystics.

By OMNIA VINCIT AMOR.

I—EMMANUEL SWEDENBORG: THE SWEDISH SEER.

IN writing a series of articles on the Christian Mystics, it will perhaps be as well to begin by a definition of Mysticism.

In its most restricted sense a Mystic is one who claims direct intercourse with God, but—speaking broadly—any one who is developing his higher, inner, or spiritual nature, who by prayer and contemplation grasps more and more the inner substance of the Universe, and whose soul communes with the Highest, may be termed a Mystic.

Mysticism may be said to consist of three chief divisions. The first or outer circle is scientific Mysticism, and has to do with magic, and what are called miracles. The second division or next circle is philosophical Mysticism, and treats of the evolution of humanity; the third division, or inmost of all, is religious Mysticism, dealing with the reunion of God with man. The outer circle may be said to correspond to action, hence power; the next to knowledge; and the third or inmost to love or devotion.

While on the one hand there is a certain generic likeness existing between all Mystics, on the other, each has a distinct and marked individuality of his or her own. This is owing, not only to their different temperaments, but also to their various experiences, some developing more on one line, and some on another; besides which they are not all equally advanced, some being more highly illumined, possessing deeper insight than others.

In selecting a representative Mystic, it is difficult to find one better fitted for the purpose than Emmanuel Swedenborg, the illumined Swedish Seer of the eighteenth century. Search where you will there are few who stand out more strikingly than that giant of the north, who is in many ways typical, being not only a Mystic, but a Seer.

A Seer is one who sees through the shams and falsities of appearances to the reality within, as Carlyle for example. Emerson was another perceiving somewhat of the cause lying behind the surface effect. A Seer is also one whose inner or spiritual senses are active, and who is thus in conscious communion with the spirit-world while still in the physical body, what some would term clairvoyant and clairaudient; such as Balaam, "the man that hath his eyes open,"

Elijah and Elisha, or John in the isle of Patmos, who said, "I was in the spirit, I turned to see," or again, one who has insight in a greater or lesser degree into the future.

All Seers are not equally gifted, and not all are inspired; neither are they necessarily good men, seership not being dependent on moral character; though if a Seer is not a good man he sooner or later becomes lost in a labyrinth of falsity and error.

Swedenborg was born in the year 1688 at Stockholm, in Sweden, of pious parents, who named him Emmanuel, his surname then being Svedborg. When he grew up he was sent to the university at Upsala, and completed his studies in 1709, at the age of twenty-one. Shortly after this he visited England, France, Holland and Germany, gaining a great deal of scientific and other knowledge. Returning to Sweden he was introduced to Charles XII., who was so struck with his genius that he appointed him to co-operate with Polhem, the leading civil and military engineer, who was called the Archimedes of Sweden. After the death of Charles XII., the Queen Ulrica Eleonora changed his name from Svedborg to Swedenborg.

At this time occurred his only love affair, with Polhem's daughter, but this falling through, he once and for all gave up the idea of matrimony.

He now went thoroughly into scientific work, both theoretical and practical, and wrote a large number of books on mathematics, mechanics, geology, physiology, geometry, and science generally, showing he was not the mere dreamer some suppose. In 1734 he printed his "*Principia*," a work which deals with the origin of the planets, the stability of the solar system, electricity, etc. By the pure force of reason he attacked the great problems of the Universe, arriving at several conclusions which have since been verified by the discoveries of modern science. Next came his "*Philosophy of the Infinite, Final Cause of Creation, and the intercourse of the Soul with the Body*," in which he endeavoured by metaphysics to arrive at the Infinite and discover the link between the Infinite and the finite, and find out the soul of man and its nature; besides dozens of other works. He travelled a good deal on the continent, studying anatomy, physiology, etc. In 1745 he published "*The Animal Kingdom*," the last of his purely philosophical works, being then fifty seven years of age.

His training so far had prepared him for what was to follow. Up to this time he had simply been a highly intellectual and metaphysical philosopher of great scientific attainments, who was always craving to know God; and withal, devout, humble, and modest, believing in God, and also in the truth of the Bible, writing, "true philosophy and contempt of God, are two opposites." Through his

pure desire to serve, which is the basis of all true wisdom, and by means of the scientific and other knowledge he had acquired during the past years of his duty doing, an intellectual womb was provided in which the Divine ideas could be received, and afterwards brought forth clothed in forms of natural knowledge, and so committed to the understanding of the race.

As the change in him gradually took place, he became more anxious about his spiritual condition, and very subject to dreaming, passing through some strange experiences in his dreams, which, with fearless honesty, he tells us about in his dream-book. He was then in the transition state.

At length this passed away and he entered upon open spirit vision, having his five spiritual senses open, as well as his five natural ones; in other words a two-fold range of the five senses; consequently he was able to see and converse with spirits, angels, and devils, as well as with men and women.

He also possessed spiritual perception in a large degree, or that which might be termed internal perception of truth. Some persons call this intuition. Those who possess it know certain things to be true, even if unable to give the reason why.

Swedenborg in becoming a Seer regained a state which, although comparatively few now attain to, was once in the early ages of earth's history, the normal condition of mankind, being lost through sin and evil, but which will again become universal when the race is restored to its primitive state of goodness.

Between 1749 and 1756 Swedenborg published his "*Arcana Cœlestia*," twelve large octavo volumes in Latin, unfolding the spiritual sense of the Bible, which is hidden under the literal, that being a kind of groundwork, containing the other within it; the doctrine of correspondences being the key to this inner and truer meaning.

In the year 1757, being then sixty-nine years of age, Swedenborg tells us he was a witness of that which he calls, "*The Last Judgment*," which took place in the spirit-world that year, and which would be followed by great changes in the natural world. This Judgment he says, terminated that which is called the Christian, and ushered in the New Dispensation, spoken of in the Book of Revelation as the New Jerusalem, descending out of heaven from God.

After this he published many other works, among them "*Heaven and Hell*," "*The Last Judgment*," "*The New Jerusalem and its Heavenly Doctrine*" "*The True Christian Religion*" "*Conjugal Love*" "*The Apocalypse Revealed*" and "*Divine Love and Wisdom*."

At last, after living for twenty-seven years in a state of seership, or open vision, having previously told the family of the Shearsmiths,

with whom he was then living, the very day he should die, and being greatly pleased at the thought thereof, he passed quietly and finally into the spirit world on Sunday, March 29th, 1772, in his eighty-fifth year. Such in brief was the life of this Seer.

Let us now see what kind of man he was. We find him laborious, humble, modest, wise, gentle, just and unselfish, never seeking to proselytize. He was frugal and abstemious, living on a small pension. He possessed great intellectual powers, was very methodical, a clear thinker and logical reasoner. He was eminently practical, and free from emotion, being just the opposite of a dreamer, talking with the utmost composure, not only with spirits and angels, but also with devils.

He wrote his books in the consciousness and acknowledgement that he was nothing, but that the Lord was all, saying, in the preface to the Apocalypse Revealed, "Think not that anything there given is from myself, or from any Angel, but from the Lord alone." His works were printed at his own expense and given to the different European libraries to lie there like eggs, waiting to be hatched, and so brought forth into the common thought.

He travelled backwards and forwards to his London publishers, transacting all his work in a most business like manner, spending the rest of his time in writing his innumerable books, except when he went out walking. He was very fond of children, and often gave them sweets when he met them out.

He possessed, though in a limited and restricted way, internal respiration which he received from the Lord, enabling him to breathe inwardly for a long time, without breathing externally, while his outward senses continued their operation.

(To be continued.)

THE PROPHET ALWAYS SOLITARY.—"Such labors enforced privacy, but this to Swedenborg was no privation. Lander said, 'Could I begin my existence again, and what is equally impossible—could I see before me all I have seen, I would choose few acquaintances, fewer friendships, no familiarities. This rubbish (for such it generally is) collecting at the base of an elevated mind, lessens its height and impairs its character.' Swedenborg's career so far had been an anticipation of the rule here laid down. And yet because he accepted solitude frequently and toiled away in happy ignorance of the world without, he is called a man of small heart! The truth is the hour had its work: with singleness of aim he betook himself to the punctual accomplishment of that work. An earnest student, he could not but despise that giddiness called *Fashion*, seeing as he did how its thousand frivolities emasculated the will until this became the very slave of appearances; how they could distort intellect till this judged but through conventionalism; how they debauched the Religious Sentiment till faithful search and loving worship were no longer possible. 'Forewarned that the vice of the times is an excessive pretension, let us seek the shade and find wisdom in neglect. . . The scholar must embrace solitude as a bride . . . Lovers should preserve their strangeness,'—*Emerson*." (Swedenborg Studies,—Richard McCully, London, 1875, p. 75.)

Through Life's Chromospheres

A NOVEL

By WILLIAM HEALD.

Continued from page 359.

(All Rights Reserved.)

"YOUR interruption, Miss Edwards, was well timed, and the beautiful theory I was building up has been dashed suddenly to the ground. Nevertheless, I feel strongly that if we were to follow out the suggestion of all pleasure seekers being actually seekers of a Corresponding Human Spirit Sphere, we should have presented to us problems, the solution of which would open up inner revelations of what the HUMAN SPIRIT SPHERE is, that would be of incalculable value to us in many directions. I must admit," laughingly went on the Minister, "that I do not seem to express myself very explicitly, but I know there is something developing in my mind that before you and I separate, will very considerably alter our line of thought for the future."

Just the faintest tinge suggesting annoyance swept over the reposeful face of the petted and beautiful Miss Edwards as these words escaped the lips of her companion

"Please remember," she said, somewhat coldly, "we are comparative strangers, having only met a few days ago in Paris, and being now only two of a party that will, ere many days are over, break up, and whose different members will separate from each other for ever."

"I am very sorry," came quietly but firmly from the lips of the minister, "that my words can bear such a construction as your expression and present attitude have put upon them. That they are, however, prophetic I feel sure. Nevertheless, Miss Edwards, I do not now wish to sink in your estimation, nor yet do I want to lose your good favour. To change the subject, do please note the beautiful COLOURS that are flashing from those massive ice blocks. Can you form any pictures when you see Colours under such aspects?"

"Yes, I do allow my imagination to have wings sometimes, but I cannot say that I ever see much that is of a definite nature. Do you?"

"I see something now that will concern you. Note the Deep Dark Red Rays that seem rather foreign to the bright Colours that are flashing about the mountain." A ring of expectancy was in the tone of the minister as he asked the question, "Do YOU see them?"

A perceptible expression of relief fell over his face as the lady answered rather resentfully and thus emphatically, "Certainly I SEE them."

Just then a merry peal of laughter sounded behind the couple, and as they turned they saw a few of the Party they belonged to emerge from a dense wood behind them.

The laughter suddenly ended, for almost simultaneously each one's eyes were fixed on Mont Blanc with its Colour Flashings. Awe appeared to be the one emotion holding each person spell-bound.

The young minister, with a perplexed expression on his face, continued to gaze at Colours which he deemed to be altogether foreign to the usual sun-set effects. To satisfy his mind further, he turned to one of the party that had just arrived on the scene, and asked most earnestly, "Henry, do you see that particular Dark Red Ray shot with Black angles on the left side of the Mountain there?" pointing to the spot, as he thought.

A curious smile crossed the face of the young gentleman addressed, and he replied, "My dear fellow, you must be dreaming, I, and I will be bound all the others likewise, see only the brightest possible Colours. The whole scene is enchanting, and as to the Dark Reds and the Angles of Black, these must be mere figments of your strong imagination, as is somewhat usual, Will, when Colours are at all concerned."

Turning quickly to the others, his words were immediately confirmed by all, with one exception. This was Miss Edwards, who still held to her previous statement that the Colours mentioned by the Minister were seen by her.

She even added, "Note particularly that while the other Colours appear to undergo distinctive changes, the Dark Red and the Black Angles appear to remain stationary. Look! Did you notice that effect? It appeared to me as if the Black Angles turned to a Light Brown—somewhat Buff, rather,—and they seemed to become phalanxes of soldiers."

The minister said "I distinctly saw the same effect." This was uttered so solemnly that a burst of laughter escaped from the party gathered around, and the minister's friend, Henry, remarked, "I am much afraid that my friend and Miss Edwards have got a little emotional influence about them that gives them a little clearer vision than that which we poor mortals possess. May I call it 'Clairvoyance?'"

By the others this was looked upon as a little sarcastic witticism, and, rudely, they indulged in another somewhat boisterous laugh.

Miss Edwards' face was crimson, and she abruptly turned, entered the wood, and was quickly lost to sight.

Will Sphaera, the young minister, looked anything but pleasantly at his friend and remarked, "There is a Light that is above and within the light of the natural sun. It is quite possible to see in this light while in the physical body. Further, it is possible for this inner light to be passing through a forecast of coming events in such manner that if the Spectrum seen be understood, the Coming Event may be described. 'Coming Events cast their shadows before.' Notwithstanding the good humoured attempt of my friend to put out of court the serious aspect—presented to me and to Miss Edwards alone of all the party—of the Colours claimed to be seen by us, I am convinced that there is MEANING in what we have seen and that the future of one, or of both, is involved in the Colours seen and in the particular aspects presented to us and not to you."

"Come, my friend," remarked Henry Forest, "we are out on pleasure bent," and your philosophical, psychological suggestions are foreign to light, frivolous feeling such as influences most of us just now. However, we must hurry off or the Char-a-bancs will leave us to wander about Jura's heights for the night. I am afraid such an experience would take all the COLOUR out of even my friend's thoughts, leaving the Black only."

At any rate the suggestion was practical, and the party turned to retrace their steps to the Pension at the door of which the Brakes were waiting to carry the entire party back to Geneva.

(To be continued.)

In the year 1688 my Lord Peterborough had a great mind to be well with Lady Sandwich, Mrs. Bonfoy's old friend. There was a woman who kept a great coffee house in Pall Mall, and she had a miraculous canary bird, that piped twenty tunes. Lady Sandwich was fond of such things, had heard of and seen the bird. Lord Peterborough came to the woman, and offered her a large sum of money for it: but she was rich and proud of it, and would not part with it for love or money. However, he watched the bird narrowly, observed all its marks and features, went and bought just such another, sauntered into the coffee room, took his opportunity when no one was by, slipped the wrong bird into the cage, and the right into his pocket, and went off undiscovered to make my Lady Sandwich happy. 'This was just about the time of the Revolution, and a good while after, going into the same coffee house again, he saw his bird there and said, "Well, I reckon you would give your ears now that you had taken my money." "Money!" says the woman, "no, not ten times that money now, dear little creature: for if your Lordship will believe me (as I am a Christian it is true), it has moped and moped, and never once opened its pretty lips since the day that the poor King went away!"

Thomas Gray Works, Vol. III, p. 100, Macmillan, 1884.

A Swiss Subscriber writes: "Mr. Heald (p. 359) speaks very truly. There is a clear PSYCHIC ATMOSPHERE here in Switzerland, even in Geneva. . . . But the big caravanserai places—the tourist resorts—are *mixed*. Give me a quiet valley on a hill-side 600 feet above the lake,"

Modern Spiritualism.

PART IV.

(BY DR. J. C. WYMAN.)

(*Concluded from page 363.*)

ORTHODOX Christianity relied wholly upon *faith* in what competent authorities deemed unreliable testimony and evidence. Spiritualists followed the advice given by the Apostle John, when he wrote "Try (or test) the Spirits,"—also that of Paul, who counselled "Add to faith *knowledge*." By the aid of spirits, the mediums of Spiritualism have brought to an anxious, doubting, longing, waiting world, the most reasonable and convincing evidence of a future life, and thereby restored to its former vigor humanity's fast dying faith in immortality, which threatened the final extinction of their hopes and aspirations for the anticipated opportunities for eternal progression in knowledge, goodness, usefulness, and happiness.

Suffice it to say that having been refused either countenance or co-operation by the Churches of Christendom, and in spite of their continued opposition, as well as that of materialistic scientists, Spiritualism has fought out the battle of "Matter" versus "Spirit," and "Faith"—(ofttimes Credulity), versus "Knowledge,"—and having gained the victory over all opponents, now stands proudly before the whole civilized world as a worthily crowned victor, and humanity's best (if not *only*) representative of a practical universal religious philosophy, as well as a truly scientific and clearly demonstrable religion for the progressive twentieth century upon which we have entered.

It is but fair to "our Christian Brethren," to say that of late years, owing to the liberalizing tendencies of this era, a decided improvement has taken place in the treatment of Spiritualists and mediums by the more advanced among the communicants of Christian Churches in all countries. Probably this is due to increased intelligence on their part, as also to the fact that hundreds of thousands of church members have been converted to Spiritualism through *the positive evidence* which they have received, which has wrought for them "a change of heart" and mind quite marked. Liberal-minded and progressive ministers of all sects, by hundreds, have also become "converts" to our spiritual philosophy, and they now understand the Bible as they never did before, having been convinced of the truth of the "miracles" recorded therein, because they have witnessed psychic phenomena equally wonderful,—and they now feel certain that Jesus "rose from the dead," because they have met, in the seance room, their

own dear departed friends face to face, through the phenomena of "materialized spirit-forms," and other equally convincing and satisfactory manifestations.

It was my intention, in the future development of this essay, to have shown how intimately Modern Spiritualism has been associated with the important reforms and progress of nations (especially the American,) during the latter half of the Nineteenth Century, as well as its vital relation to the marvellous advance prophesied for the Twentieth Century now begun. But I have already trespassed too far upon the indulgence of the courteous Editor of this Review, and have also, I doubt not, severely taxed the patience of its intelligent readers; therefore I will close by briefly quoting some important testimonies in favor of Spiritualism, given by eminent authorities in Europe and America.

Florence Marryat, a popular authoress of international reputation, in her valuable work "There is no death," writes thus: "My friends have often asked me concerning Spiritualism, 'What is it?' I can only answer that I can no more tell you what it is than I can tell you what you are, or what I am. . . . We know that given certain conditions and favorable accessories, a seed sprouts up through the dark earth and becomes a flower; a live chicken is produced from the egg; a child is born into the world. . . . The commonest things the earth produces are all miracles, from the growing of a mustard seed to the expansion of the human brain. . . . What is more wonderful than the hatching of an egg? You see it done every day. It has become so common that you regard it as an event of no consequence. . . . You would not waste your time speculating on the wondrous effect of heat upon a liquid substance which turns to bone and blood and flesh and feathers. . . . Neither can I tell you *what* the power is that enables a spirit to make itself apparent. I can only say that the spirit *can* do so, and refer you to the Creator of you and me and the entire universe. If you were as familiar with the reappearance of those who have gone before you into the spirit world, as you are with chickens, you would see nothing supernatural in their manifesting themselves, and nothing more miraculous than in the birth of a child or the hatching of an egg. Why should it be? Who has fixed the abode of the spirit after death? Who can say where it dwells, or that it is not permitted to return to this world—perhaps to live in it altogether? Still, however the Almighty sends them, the fact remains that they come, and that thousands can testify to the fact."

In reply to the question, "What is the good of Spiritualism?" she enumerates the benefit of having one's faith in immortality and

a higher life confirmed beyond the possibility of a doubt in this age of free-thought and skepticism; the good done by the teaching of spirits that the life beyond may be one of happiness or misery to the individual entering thereon, according as the life lived on earth has been good or bad;—as well as the encouragement to those who have misused the opportunities of mortal life to work out their own salvation in due time, in that life beyond; the benefits accruing to mankind by having the fear of death removed from the minds of mortals through communion with their spirit friends,—also from the assurance that our guardian angels and loving friends in spirit-life are ever seeking to bless, assist, inspire and guide us all through our earthly career, and will be close beside us when death releases from the bondage of mortality, and will accompany our enfranchised spirit to our newer and better home in “the vast beyond.”

Rev. Theodore Parker, the renowned anti-slavery Apostle, scholar, and Unitarian theologian, wrote as follows in 1856—only eight years after its advent:—“Spiritualism does two good things; First, it knocks the nonsense of the popular theology to pieces; second, it leads cold, hard, materialistic men to a recognition of what is really spiritual in their nature, and so does a positive good. It seems more likely that Spiritualism will become the religion of America, than in 156 A.D. that Christianity would be the religion of the Roman Empire; or than in 856 A. D. that Mohammedism would be that of the Arabian populations. It has more evidence for its wonders than any historic form of religion. It is thoroughly democratic, with no hierarchy, but inspiration open to all. It admits all the truths of religion and morality in all the world sects, and opens a grand vista for the future.”

Rev. Octavius Brooks Frothingham, D.D., a prominent minister and author, says:—“Spiritualism is to be ranked among the important reforms of the world; for a reform indeed it is, and it is so recognized by all public minds that estimate such world-wide movements at their true value.”

Rev. Heber Newton, D.D., an eminent Episcopal divine of New York City, thus fearlessly expresses his opinion:—“It goes without saying that if Spiritualism is accepted as what it claims to be,—a system of communication between spirits and mortals,—it is a demonstration of the reality of immortality out of which must issue the mightiest revival of this basic faith known to history.” “Whenever Spiritualism spreads, Orthodoxy disintegrates, but recrystallizes into a free, simple, natural religion, reverencing Jesus, though not apotheosizing him, and preserving the ethical idea which has incarnated itself in him. The great verities of religion are reasserted by the higher Spiritualism in undogmatic and elastic

forms, which are thoroughly theistic while speculatively agnostic, insisting always upon the truth."

Epes Sargent, the widely known American scholar and author, says:—"It is for the very reason that Spiritualism has a *scientific* basis in known and demonstrable facts, that it offers the surest ground for religion. It shows that the only hurtful heresy is the wrong thinking that leads to wrong doing. It proves to us that as we sow we shall reap."

Dr. Robert Chambers :—"I have for many years known that the phenomena of Spiritualism are real ; and when fully accepted revolutionize the whole frame of human opinion on many important matters."

Alfred Russell Wallace, the eminent English scientist, says :—"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do *not* require further confirmation. They are proved quite as well as any facts are proved in other sciences. . . . No earnest and patient enquirer has ever come to a conclusion adverse to the reality of the phenomena ; and no Spiritualist has ever yet given them up as false. . . . Spiritualism clearly explains the long series of facts in human history, and unfolds a noble and satisfying theory of a future life. . . . The cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be received on hearsay evidence, but on the other hand, it demands that it be not rejected without patient, honest and fearless inquiry."

J. H. Fichte, the German philosopher and author :—"I feel it my duty to bear testimony to the great facts of Spiritualism. No one should keep silent."

Prof. Challis, late Prof. of Astronomy at Cambridge :—"I have been unable to resist the large amount of testimony to the facts and phenomena of Spiritualism coming from many independent sources, and a vast number of witnesses. Either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

Professors Tornebohm and Edland, the Swedish Physicists :—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them."

Dr. Lockart Robertson :—"I can no more doubt the physical manifestations of Spiritualism than I would any other fact, as, for example, the fall of an apple to the ground, of which sense informed me."

The London Dialectical Committee reported : "That sounds of a varied character, apparently proceeding from articles of furniture, the floor, and wall, occur without being produced by muscular action or mechanical contrivance. . . . These sounds and movements often occur in the manner asked for by some persons present, and by means

of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F.R.S.:—"Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and unexpectedly, were soon after developed in my own family. This led me to inquire, and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Prof. William Crookes, F.R.S., in his valuable book, "Researches in Spiritualism," (1871-4,) states:—"My principal object will be to place on record a series of actual occurrences which have taken place in my own house, in the presence of trustworthy witnesses, and under as strict test conditions as I could devise. Every fact which I have observed is, moreover, corroborated by the records of independent observers at other times and places. It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science. Having satisfied myself of their *truth*, it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena." Similar important testimonies could be multiplied indefinitely, but I must close with two more brief extracts—the first from a book entitled "The Higher Aspects of Spiritualism," by W. Stainton Moses, (M. A. Oxon), the renowned English scholar and author:—"I can see, I think, how necessary it is that this great spiritual solvent should be brought to bear on all subjects that affect at all intimately the social well-being of men. Spiritualism comes, as I have tried to show, as a revolutionary element to an age that is ripe for it, and like that great movement of which it is the nineteenth century analogue, it deals with all the relations and inter-relations of man with man, and man with God. See how it touches the position of women, just as the teaching of Christ did, though in another way. See how it lays its hand on the broadest questions of civil and religious liberty, proclaiming the liberty wherewith the truth makes men free, so that they are free indeed. There is not a problem that the world is face to face with, in these days of varied questions and conflicting interests, on which Spiritualism has not or will not have its say."

Last, but not least of the grand army of Spiritualists, I quote from the Rev. Samuel Weil's admirable work, "The Religion of the Future," in which he gives this prophetic and optimistic outlook for humanity:—"With the acceptance of and practical conformity with the grand

principles proclaimed and substantiated by Spiritualism, the human race will, after having passed the physical and intellectual degrees of expression, enter upon the third or spiritual stage of development. Already the atmosphere is pregnant with forebodings of great impending reforms and social transformation. Hitherto, "Love thy neighbour as thyself" was preached but not practiced. This precept has not yet been realized adequately and universally in human conduct, because the institutions of society constrain men to be selfish and over-reaching. But the religion of the future insisted upon by Spiritualism, being an every day religion, not a system of mere ceremonial piety, has for its aim the reconstruction and gradual transformation of these institutions, not by force nor by might, but by the Spirit; the spirit of *equity* and *true brotherhood*. The weapons of this warfare will not be carnal but spiritual, and the victory will consist in overcoming self,—the *lower* self. Then this precept can be obeyed; then men *can* practise every day what is preached on Sunday; then "the golden rule" will no more be a dead letter. It is a consummation devoutly to be wished for.

In closing my essay upon Modern Spiritualism I would state that no one can be more fully aware of its imperfections and deficiencies than myself: for where *a volume* is required to properly consider this vast subject, a comparatively short paper like this must lack the consideration of many items that have had to be omitted for want of room to exploit them. I thank both the Editor and readers of "Anubis" for their courtesy, forbearance, and patience, hoping that each and all may be incited to a thorough investigation into the facts, phenomena, and philosophy of Spiritualism, and find therein even more of instruction and enjoyment than I have found during the past twenty-eight years,—and that has been much. And now I bid all "*au revoir*, but *not* good-bye."

RETURN OF THE STAR OF BETHLEHEM.—Mr. Davies Forbes, F.R.S., in the *British Optical Journal*, makes the startling statement that Halley's Comet, which may be seen again in 1910 or 1911, is what has been known for 1900 years as the Star of Bethlehem. Some months before the birth of Christ, the wise men saw 'His Star' in the East. The Comet would then be on its course towards the sun, and on its return six months later, it would be in the zenith about the end of December. Josephus tells us of the next appearance of the Comet at the destruction of Jerusalem about 75 A.D. Since then it has come and gone 23 times, ending in 1835.

STAR LORE for March, 1903, has an interesting article on the subject of Halley's Comet.

Sex Relationship and Astrology

(continued from page 252)

By HEINRICH DÄATH.

GREAT loves and intense hates are correspondingly associated with certain well-marked planetary configurations mutually formed between two horoscopes. There is no action in nature without reaction—*omne agens, agendo repetitur*. It is the province of astrology to measure this action and reaction. Let us endeavour to understand further by the aid of examples.

Not alone between the sexes are bonds of union celestially formed, as we know, and the positions which give rise to them are identical. Sympathetic and antipathetic feelings are often aroused at sight. We feel instinctively that we should hate and quarrel with some one we have just seen, and become friendly and confidential with another, or in other cases liking and disliking may be of slower formation.

Historical and classical instances of close friendships may be easily recalled to mind. Such were those of Damon and Pythias, Pylades and Orestes, Theseus and Pirothoös, Amys and Amyllion, Achilles and Patroclos, Diomedes and Sthenalos, Goethe and Schiller, Montaigne and Etienne de la Boëtie, Charles I. and Buckingham, etc., etc. These and dozens of others would inevitably have their causes revealed in their nativities. Perhaps it will prove of interest to peep at the schemes of the latter twain.

In all history there is hardly so strange a case as this of George Villiers. Indifferently educated, but courteous, handsome and ambitious, he found himself ridiculously fondled by two monarchs. So prime a favourite was he that he was virtually monarch himself. He had but to ask and have, to desire and appropriate. He scrupled not to sacrifice the interests of a nation to carry out his own schemes and satisfy his own vanity. How came his hold upon Charles's heart? The solution is below.

CHARLES I.
ASCENDANT 25° 0'

☉	♂	☿	♀	♂	♂	♂
8° 42'	4° 30'	9° 34'	22° 5'	26° 10'	19° 15'	6° 7'

DUKE OF BUCKINGHAM.

ASCENDANT 11°♈

☉	♃	♅	♄	♂	♂	♄
15° 11' 21"	10° 18'	22° 11' 0"	8° 11' 4"	6° 11' 4"	11° 1' 17"	23° 54'

The striking sympathy between the pair of figures is at once seen. The Moon occupies the same place in each instance, while the Sun in the royal horoscope is on the place of Jupiter in the Duke's, and the Duke's Sun conjoins with the King's Jupiter. In either case, too, the sign Leo ascends. This striking combination and interchange of positions is obviously the cause of that close companionship which subsisted between the two. It must have produced such a similarity of thought, action and manners as would almost constitute Buckingham the King's irresistible *alter ego*, and vice versa.

Other illustrative examples I will briefly mention, drawn from personal acquaintance. Three very intimate friends of the writer all possess the Moon in the exact degree of the same sign as his Sun. A workman has Luna and Jupiter upon the place of his employer's solar orb. The former has been entrusted with confidences and received rapid promotion. A case of friendship developing into strife and hatred exhibits the lesser lights occupying similar points of the zodiac, but Saturn upon the other's Sun. And so we might continue tabulating *in extenso*, were it not time to return to the main subject of the article—sex-relationship.

A striking instance is afforded by Goethe's love affairs. As Mr. Trent remarks, "More to the point still, as the field of investigation is wider, are the affinities between Goethe, the woman he loved and forsook, the woman he loved and married, and the child by the latter. Frau von Stein has Mars upon the place of Goethe's Sun, and the Sun upon the place of his Mars. Christian Vulpius has the Moon upon the place of his Sun. Young Goethe has Jupiter and Mars upon his father's Sun and his mother's Moon."

GOETHE.

August 28, 1749.

☉ 5° 11'

♂ 3° 17'

C. VULPIUS.

June 6, 1764.

♃ 4° 11'

FRAU VON STEIN.

Dec. 25, 1742.

☉ 3° 17'

♂ 5° 11'

A. VON GOETHE.

Dec. 25, 1789.

☉ 4° 17'

♃ 1° 11'

♂ 1° 11'

In the case of Novalis and the thirteen-year-old girl for whom he conceived so intense an attachment, we find their Sun and Moon in conjunction, the Moon in either horoscope occupies same place, while Mars and Venus also change places with each other.

NOVALIS.

May 2, 1772.

☉ 12 8

♃ 8 8

♂ 4 ♀

SOPHIE VON KÜHN.

March 17, 1782.

♃ 5 8

♂ 15 8

♀ 5 ♀

Hazlitt's amour with the lodging-house wench as set forth in that unfortunate *Liber Amoris*, must have been the direct result of similar configurations between the two charts of birth. But we are not in possession of the requisite birth data. Proctor, in his *Autobiographical Fragments*, says, "Hazlitt's intellect was completely subdued by an insane passion. He was, for a time, unable to think or talk of anything else. He abandoned criticism and books as idle matters, and fatigued every person whom he met by expressions of her love, of her deceit, and of his own vehement disappointment." Lord Houghton wrote "of the wondrous servant girl who drove Hazlitt mad by the dignity that petrified her beauty and froze the passion it inflamed.* Hazlitt was not a boy, but had been recently divorced from his wife, and was what the cold world would stigmatize as a middle-aged fool.

* *Fortnightly Review*, January 1881.

(To be continued.)

I believe in the constant intervention of a Supreme Power directing not merely our destiny in general but those of our actions which influence our destiny.

When I see nothing in Nature is left to chance, that immutable laws govern every movement, that the faintest spark which glimmers in the firmament, dissappears and reappears with strict punctuality; I cannot suppose that anything with mankind goes by chance, and that every individuality composing it is not governed by a definite and inflexible plan.

BLOWITZ, in *Harper's*.

But we receive astrology as a part of physics, without attributing more to it than reason and the evidence of things allow. . . . We are certain the celestial bodies have other influences besides light and heat. . . . So that, on the whole we must register as needed an astrology in conformity with these principles under the name of *Astrologia Sana*. Let this astrology be used with greater confidence in prediction, but more cautiously in election, and in both cases with due moderation. . . . There is no fatal necessity in the stars, and this the more prudent astrologers have allowed.

BALON.

Iamblichos the Chalcidean, of Coele-Syria

(TRANSLATED BY COMTE MACGREGOR DE GLENSTRÆ)

(S. L. MACGREGOR-MATHERS),

Head of the Order of the G.D., and of the R.R. et A.C.

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CHAPTER III.

THAT THE IDEA OF GODS IS INNATE IN OUR SOULS; AS ALSO IS THE
KNOWLEDGE OF ALL SPIRITUAL BEINGS, NOT BY REASONING
AND SYLLOGISM, BUT BY A SIMPLE APPREHENSION,
ETERNAL, AND CŒVAL WITH THE SOUL.

NOW, therefore, thou sayest: *First, let it be granted that there are Gods!* But even this (postulate) itself is incorrect as thus stated. For the Gnôsis (or knowledge) of the Gods lieth concealed, innate, implanted in our very being,* exceeding all our faculties of critical judgment and preference,† and it is prior unto all reasoning and demonstration; it is as it were united from the beginning unto its own cause, and it hath co-existed in us together with that essential tendency of our soul (*Psyche*) unto good, as though implicit therein.

And if it be requisite to speak even more clearly, in nothing doth this Gnôsis lead us away from that which is Divine, for how‡ can it

* *Emphutos Gnôsis.* Cicero says, *De Naturâ Deorum* l. 1: "It is necessary to be understood that there are Gods; since we have the ideas of them implanted in us, or rather innate."—Dion Chrysostom, *Orat.* 12. considers that "this idea is innate in all men," and he also calls it "that absolute and most ancient idea of the Gods co-existent in all men." Clemens Alexandrinus, l. 5. *Stromata*, shews the same in many places, and argues that in all men the natural and emphatic idea of a God is innate. And he principally alleges as a reason the antiquity of this belief, the which is coeval with our very nature, for it cannot be constated from what man in the first instance this (idea of a God) was handed on to others. Also while those men are mentioned who first denied that there is a God, those are unknown who were the inventors of this idea, *that there is a God.*—(Gale.)

† *Kriseôs te pásēs Kreittôn, etc.*—Julian in his seventh oration says:—"We all, without having learned the same, are fully persuaded that there is some Divine Power." Dion Chrysostomus says:—"In all logical reasoning there is a necessary and innate power of design arising from the nature of the matter itself, and as apart from mortal teaching and deduction."—(Gale.)

‡ It is uncertain here whether the adverb *pôs* has or has not the circumflex accent. Without the accent its signification is "at all; by any means."—(Translation).

be separated therefrom, and into what other direction can it tend ! * For there is in that knowledge a certain reciprocal but different nature by the which it is distinguished (from the thing known) ; wherefore before it there is a certain other thing, by means of which we can perceive that there are Gods, and this is dependent from themselves, born of our hope, and inseparable. Wherefore there is no necessity for such a postulate (as thou hast endeavoured to formulate) to be granted. As if it were possible for that not to be conceded (were it requisite) ! † Or as though it could be propounded as being doubtful ! For, like the unity, ‡ it ever abideth, one and the same in operation). Neither thus are we worthy that we should attempt to examine and try this our link with the Divine, as though it might be in the power of our weak judgment to prove or to disprove It ! ¶ For, instead, it

* *Dieirgētai gar hautē pōs heterotēti.*—Here the faculty and the action are distinguished from the object. Damascius says concerning the first principles :—“ *Heterotētos mē susēs mē de gnōsis estai.*” And, “Its course is as from the unity unto the unity, and beyond knowledge (Gnōsis). And elsewhere :—“It is unintelligible, a perception without a prior thing perceptible.”—(Gale.)

† *Hōs dunamenēs autēn kai mē didonai.* Scutellius has a fuller reading of this passage :—“Wherefore I do not consider it necessary that the point should be conceded that there are Gods, as if also it were possible for us not to grant this.”—I myself would think, however, that this reading has been substituted by conjecture, and not from a true reading of a codex : For certainly that of Feschius has nearly our rendering.—*Autēn kai didonai kai mē didonai.*—(Gale.)

‡ This parenthesis exists in the Greek text. The close connection between the Divine Idea and the Divine Soul is here clearly insisted on.—(Translator.)

¶ *Oude hōs etc.*—Scutellius changes this somewhat :—“Neither hath the soul power by proving and disproving to discern and distinguish (this matter).” Feschius is only the same as that which thou readest in the above text. Other authorities have *kurios ontas*. Among so many different shades of meaning, I have therefore selected the best I could.

Now a separate and infinite nature (if it be allowable so to speak) can to an extent be known :—(1.) By an opposite reasoning ; for all material things be subject unto place, time, and motion ; but the separate (nature is subject) neither unto motion, nor unto place, nor unto time. This, however, is rather a mode of stating that which is not, than that which is.—(2). It may be known by a method of separation and purification. Damascius, Dionysius the Areopagite, Syrianus, Camotius, call this the taking away of the existing (conditions). But this method also is inadequate, since the superiors cannot be comprehended by the inferiors. Ficinus adds a third method which he calls that of disjunction, for instance : the Gods, and things Divine, are either temporal or eternal ; they are not Temporal therefore they are eternal. But this method again, owing to its mobility, does not agree with those things which are immobile. For an illustration of this whole passage see Clemens Alexandrinus. *Stromata*, 6 ; Isidorus, Pelusiota, *Epistola*, 299 ; and Renatus Cartesius, in his meditations.—(Gale.)

is we who are contained * in its wholeness ; by it in all suffering are we filled ; and this It Itself do we possess, whosoever we may be, only in the Knowing of the Gods.

And similar will be my reply unto thee, concerning those more excellent beings, who follow close after the God,† I speak of the Genii (or Daimons), and of the Heroes, and of the Pure and Undeified Souls. For also concerning these latter it is necessary to understand the one and ever constant Reason of their Essence, and thus to remove far from them the uncertainty and instability of our Human lot ; and also to put aside for the moment the complimentary counterpoise of the balance of other factors to be adjusted in another manner. For all this (latter mentioned complement) is of a plane other and foreign to the First Principles (*Archon*) of the Word and of Life, and is rather to be transferred unto the Secondary Principles, and such considerations as fall under the potency and variation of Generation. The others again it is necessary to consider under a uniform conception. ‡

* *Periechometha Millon*. This is obscurely intimated in the Chaldaic Oracle, which Damascius has thus set forth :—"Under the Duad of the minds, the Life-producing Fountain encircleth the souls." And it can be referred unto this passage :—"But in God the currents attracting those mighty Flame-Forces sleep." For Simplicius thus interprets it :—"The bodiless forms sleep in the mind and in God, as in their beginning and in their cause."—See many passages in Porphyry concerning this ; in his *Appendice Sent.*—(Gale.)

† *Sunepomenôn Theois*. The Sacred Page (the Bible) repeatedly admits the (existence of) the Armies of the Gods. The Pythagoreans speak in the same manner. Onatus in Stœbeus *Ecl. Phys. l. I.*, says :—"the other Gods be in the same relation unto Him who taketh the lead among Them, as soldiers or officers are to their General. Later, Plato in the *Phædō* commemorates to us the Gods as warriors. Damascius has the passage :—*Hō padoi Theōn kat' ousian Daimones.*—(Gale.)

‡ In this whole paragraph Abammon distinguishes as clearly as possible in a philosophical disquisition, the purely spiritual plane from its material complements. (Translation.)

The Duties of Women.

PRESIDENT ROOSEVELDT's letter on "The Duties of Women," deals with a matter which must universally be regarded as of vital importance. Three aspects of the subject seem specially to present themselves for consideration. First, the cause of the present revolt of women against the responsibilities of married life. This is no doubt in large measure due to the inevitable re-action following the centuries of injustice and oppression to which they have been subjected, and the undue demands made upon their physical powers, to the detriment of their mental faculties.

The ideal of motherhood has been terribly degraded ; but apart from this, the conception of its scope and function has been far too narrow and limited. It is fairly generally admitted that the maternal is the most divine aspect of human love, but surely it is absurd to limit its expression to the love of a mother for her child. Many childless women (aye, and men too), whose names are held in loving memory, owe it to the unselfish, self-sacrificing lives which have been animated by this purer love, in these instances manifesting itself through other than the orthodox channels.

Women are awakening to consciousness of the fact that their nature is not necessarily warped and hardened by refusing the burden of physical maternity, but may become more softened and expanded, and that they are enabled to increase their sphere of usefulness by directing their forces away from the gross physical plane to the higher mental regions where they can give birth to thought, and come in contact with other earnest seekers after higher things ; influencing and sympathising with thousands instead of units. It is no wonder that they shirk the narrowness, and oftentimes *drudgery* of the domestic life. But now to consider the second aspect of this matter. Granted that in refusing the burden of maternity, women are enabled to develop themselves more fully, is the improvement thus attained to be barren of result ? Is the opportunity of bequeathing these advantages to be neglected, and the race left to be recruited only from its less highly evolved members ? Surely not. Between suicidal early marriages and the single life, between large families and none, there is surely a middle course. And here we join issue with the President who raises again the Ideal of Motherhood when he makes his appeal to women on the ground of Patriotism. From the depths of subjection and slavery in which women were the mere victims of selfish passion, it is indeed an advance to the time when an appeal is made to them on such high grounds. It is not far to the next level from which we view the third aspect of this subject, a level where marriage will be regarded as a sacrament in the truest sense—a sacrifice on the part of parents—an offering of their best to God. Then the new-born soul will find an habitation which has been prepared for it with the deepest reverence, and will be aided and equipped for its journey through life by the elevated thought and moral purity, amid which the foundations of its earthly tabernacles have been laid.

It is eternally true that man has always painfully to retrace his steps when he has gone astray, and, before advancing further, reparation for wrong-doing must be made. Marriage has been dragged down and abused ; it remains for future generations to raise it to the level it was intended to occupy in human evolution ; to rescue

it from the sordid conditions with which the low aims and desires of both sexes have surrounded it. And President Roosevelt's appeal points the way. When atonement has been made, who can say what the next step may be? Perchance the dreams of some amongst us may be realized, and a still higher level be reached where we shall entirely transcend the physical; but before that dream can be realized we must pay the uttermost farthing of the debt incurred in the past.

Here we have one answer to the question often asked as to why it is necessary that the Race should continue at all? But another answer will readily occur to those of us who believe in re-incarnation, for we know that Egos can only incarnate in bodies provided under conditions suited to their stage of evolution, and affording means to fulfil the demands of Karma. Consequently many Egos can only re-incarnate in bodies provided by those who are the most highly evolved both mentally and morally, and for such to refuse to become parents is to proclaim themselves unwilling to co-operate with the Law of Evolution, and to become hinderers instead of helpers, in this way delaying the day of a Newer Dispensation.

MARKAS.

The Need for a New Occult Society.

BASED ON FACTS, NOT DOGMAS.

BY DR. TYNDALL, A.T.C.L.

THERE are times in the history of great Movements, when the pioneers, having toiled up some of the most rugged parts of their way, pause for a few moments to see what has been achieved, and what remains to be done.

In the last fifty years, the world has been awakened out of its materialistic sleep, and various occult movements have obtained a certain amount of success. These movements were set going by psychic phenomena produced by our Spiritual Teachers. The result has been the creation of various sects embodying the idiosyncrasies of the different classes amongst whom these phenomena appeared. The chief of these are Modern Spiritualism and Theosophy. But as time goes on the phenomena that produced these sects are gradually fading out, and the sects are taking the form of ordinary religious movements, appealing chiefly to the past for their evidences, and gradually crystallizing

into creedalism. As creeds grow the various sections separate more and more. We find in Spiritualism great advances in Sunday services, but a sad falling off in seance holding, and in powerful physical and materializing phenomena. Its journals too, may be scanned through and through, and very little will be found now of test phenomena. They are mostly filled with semi-religious platitudes, short stories or trance orations. There is also a class of professional "inspired" speakers and platform clairvoyants who are fast becoming a new priesthood.

Our Theosophical friends who preached brotherhood *in excelsis*, we see also split up into two camps—the Judgites, at Avenue Road, and Mrs. Besant's party, in Albemarle Street. Then we have Christian and Free-thought Spiritualists, Spiritualists and Theosophists at variance, and both at war with the Psychical Researchers. All this comes of priestly methods obtaining, instead of going in for true scientific investigation. Now while all this has been going on, a vast outside public of inquirers has been growing up, and some of these living in a freer atmosphere, have evolved broader views than the orthodox within the pale.

I have been an Occultist for thirty years, and have seen the beginnings of many of the present movements, and have known personally their founders, and I feel bound to say that while much of the phenomena is unquestionably true, and proves that man exists after the change called death, most of the philosophy given forth through so-called trance speakers, and also by students of mahatmas, will not stand the test of criticism. It is in advance of orthodox religious teaching. It *contains* germs of truth doubtless, but when as denizens of this world, we look over the vast complexity of human life, when we consider its deeper and seemingly insoluble problems, then the explanations of trance speakers and Theosophical orators seem weak and narrow. I have listened so often to the professional trance-speakers that I know the stereotyped answers they give to the usual questions put. Their teaching as to spirit life, the spirit body, our modes of living in the spheres, the description of spirit scenery, homes, etc., the socialistic conditions there, the unending progress of the spirit, the problems of food and sex, etc., all is very vague, illogical and doubtful.

Why don't some of our earnest investigators who have passed away, come back in that convincing manner they were always asking for while here? Yet for some spirits it needs only to lower the gas and they are with us.

Now what do all these remarks lead to? I believe the time has come when an Occult Society should be formed to take in *all* earnest students, a society without creeds or dogma for real investigation on the

scientific plan. First facts, then hypotheses to explain them. The only society we have of this nature, is the society for Psychical Research. They are doing a good work amongst crass materialists and outsiders. But as it has been truly said, they prefer the long route round the North Pole to get to America, instead of the shorter eight days' crossing. Their methods may be right to convince scientists, but I maintain that there are numbers of occultists like myself who know all about these elementary facts, and want to get further.

What wonders in chemistry *may* lie behind the phenomena of materialization? What higher laws of Nature await discovery in the movements at physical seances? What new powers for man in thought transference, Clairvoyance and the phenomena of the Double! What *real* knowledge when communion with spirits is freed from the mixture with human brains. I appeal to the readers of ANUBIS, and to its editor, to aid me in this effort to form an Occult Society on these lines, one especially free from professionalism and the greed of money. Let us only take money for necessary expenses. Any who would help, address me, care of the Editor, at the office of this journal.

QUERY:—W. J. wishes to know by what process the prison authorities certify those prisoners whom they suspect of being possessed of a "Witch's Eye." He asserts that a case was tried some twenty years ago at Dartmoor. We fail to perceive the benefit of this information, but we respect W. J's. thirst for knowledge. Perhaps some of our readers can enlighten him?

"MIND"—The March number of the New Thought magazine, *Mind*, presents an unusually varied table of contents. It opens with a metaphysical view of "Evolution," by Henry Wood, which is followed by an ironical article entitled "The 'Heathen' Hindu," from the pen of Baba Premanand Bharati, an Indian sage. Harry Cowell sets forth the causes and conditions of "Happiness," and Prof. W. A. McKeever presents a psychological view of "The Strenuous Life." A fine poem on "God," by T. Shelley Sutton, precedes an inquiry as to "What is Religion?" by Frank D. Mitchell. Other articles are: "The Birth of Christ," by W. J. Colville; "Helen Keller and Education," by Agnes Chester See; "The Law of Cause and Effect," by Grace Lee Orr; "The Value of Physical Phenomena," by A. W. Wright,—concluding a series on "Spiritualism: Old and New,"—and "Emerson's Essays," by K. R. Forbes. John Emery McLean, in the editorial department, discusses a variety of topics of New Thought interest. "Right Knowledge and Right Standards" are considered by the Rev. Helen Van-Anderson in the family Circle section, which has three other features. The number concludes with Editor McLean's "Reviews of New Books." (20 cents a copy, or \$2.00 a year. The Alliance Pub. Co., Fifth Ave., New York.)

Causerie Cymru.

Alas, what boots it with incessant care,
To cultivate the ungrateful Muse?
Were it not better done as others use.

To sport with *theosophy* in the shade (of public apathy) or with the tangles of *reincarnational theory*, where no awkward facts can irrupt, and disturb the harmony of the meeting, by not merely suggesting that the speaker is 'inaccurate' but *proving it!*

As Locke truly observed, God, when he calls the prophet, does not unmake the man. Even the inspired Hebrew prophets apparently sometimes misunderstood their messages, for I have read a text, I cannot at the moment locate it, but am certain of the fact, in which it said that if the event predicted came to pass, it was the word of the Lord, but not otherwise.

Perhaps some one will exclaim, 'What, do you compare yourself to the Hebrew Prophets?!' to which I reply 'Certainly not!' there are two kinds of Prophecy, sacred and profane, (*Teste David cum Sibylla of the Dies irae*) I only pretend to study the latter, but even this human art or divination is based upon something absolutely *divine*, the Astro Logos of the 19th Psalm. The wrestling of Jacob with the Angel is a symbol of the astrologer or creative artist in any direction. The greatest artist's achievement always falls short of his ideal. The eye of the body has never seen it, nor the hand realized: even a Michael Angelo dies disappointed with a withered sinew and a relatively imperfect blessing. And if the pinnacles which arrest the rising and setting suns, confess to a certain chill, how much colder are the little folk who dwell in deep valleys, into which the eye of heaven rarely or never penetrates?

Astrology has two sides, character reading and prediction, or the chronometric record of influences past, present, and future. The latter is incomparably the more difficult. Character reading as a rule is comparatively easy; I say as a rule, because sometimes when the signs are very contradictory, with breaths from heaven and blasts from hell struggling for the mastery, the problem becomes more subtle and difficult: but ordinarily the character of a horoscope is easily read by any fairly experienced student.

But for some reason or other, perhaps because it is too abstract and intellectual, the public does not seem interested in character reading. Look at Phrenology, a true and by no means complex

science, where is it after more than a century's agitation?—in so poor a position that Alfred Russel Wallace in his *Wonderful Century*, devotes a chapter to protest against the unjust contempt into which it has fallen? And it will be the same with Astrology, the oldest and noblest (being a Divine Encyclopædia) of the human sciences, unless we can prove its truth on the phenomenal side. 'Tis a vulgar age—people dislike thinking—a painful process—'who thinks grows old,' says an Italian proverb: they want "sensation," signs and miracles, it has always been so. Even the Christian religion we believe, was established by its miracles, far more than by the moral truths it revealed. When firmly established as a mundane power, the miraculous element, though never, we think, entirely withdrawn, seems to have gradually diminished to almost the vanishing point, at least, in Protestant countries.

Therefore we say first establish if possible Astrology on its phenomenal side, by direct prediction, the *argumentum ad hominem* repeated frequently, and then people becoming interested, will examine its moral and intellectual aspects also. 'Fling but a stone, the giant dies!' The great and good St. Louis, the model of every kingly and human virtue, was of opinion that the only proper way to argue with those who question the truths of the Christian religion, is to thrust a sword into their bellies up to the hilt! The moral is obvious. I was once immensely impressed by a prediction made quite two years before the event in print, that the present Czar's grandfather would be in great danger in the spring of the year in which he was actually assassinated. If astrologers were more often witty in this previous way—I admit the difficulties!—and less often after the event, with what the French call the wit of the staircase, I think the science would be in a far better position than it is.

In any case I am going to devote my whole future energies to predictions, veiled of course when necessary in a decent obscurity, and am determined to storm the fort of mundane prophecy or perish in the attempt. I must however warn the reader that a public prediction is much more difficult to realize than a private one, for this reason—in the latter the individual has his hand always on the pulse of the horoscope, and feels every influence good or bad as it comes. A month or even a period as we all know, may be very good or bad, and the public or neighbours be quite unaware of any ferment; but in the case of a public prediction, say about the German Emperor, unless something visible and external occurs, it necessarily passes for a failure.

In the case of my future predictions, I must be careful to separate them into three or even four classes, thus:—A1. birth hours known and accessible to comparison, as in our Royal family; A. birth hour of

the individual known ; B. birth hour known but predictions advanced without the laborious calculation of primaries'; C. birth hour not known, but with some knowledge of the type, events of life, etc. These last of course are poor, comparative guesses, but on the *average* I score as well with these as with the first, though without *a priori* confidence. My prediction of serious trouble to the Czar in the autumn and of Court mourning in June belong to the first class, and trouble to Mr. Balfour about April 13, May, and autumn, to the last.

In Coming Events, April 1901, I predicted Feb. 1903 as notable to the King of Sweden (birth hour unknown.) What I anticipated was death, but the Crown did change heads, for the old King abdicated in January (not to mention a horrible famine in the northern provinces of that country.) The abdication is said to be temporary, but I rather think that April 1904 will give it finality. In a paper of predictions I gave the editress and other friends, I marked the Duke of Devonshire down for affliction early in the year, and the sudden frustration of the King's visit must have been a great disappointment.

And now observe the evils resulting from a lack of method ! I have some hundreds of horoscopes, known or theory, or pages of the radical and progressed planet positions at birth of living celebrities with predictive notes. These latter I have only recently taken to copying out separately on pages with the year and months marked on them. When Sagasta died on the 25th January, I knew that I had predicted his death about then, and looked up the page, for I had no theory, and I found this note "5.45p.m. 22.6.02 †(dies) 31 Dec. 1902." no other note of any kind. Sagasta was ill at the time, and an old man, and I judged of course purely by the transits, a very flukey method of prediction. I believe I sent this to the *Imparcial* of Madrid on a postcard, but unfortunately I cannot find any friend to whom I gave it on a written slip, so it is of no evidential value, I had predicted Crispi's death in August, the only date given in the same way eight months before, but fortunately I handed it in at the Review of Reviews and have an affidavit for that and other predictions realized.

I read that Shamrock III. is to be launched on 17 March, St. Patrick's Day: if so its chance of carrying off the cup seems to me to be exceedingly remote: for the Moon, who governs of course everything aquatic, is then in the middle of Scorpio in conjunction with the evil South Scale, or the worst position in the zodiac that the earth's satellite can occupy. Of course the hour of launch or horoscope may modify my opinion, but the day is certainly a bad one.* I predicted the failure of both its predecessors, but that is another story 'to be discussed later.'

KYMRV.

* Launched 1.20 p.m. No chance in my opinion.

CORRESPONDENCE.

RE-INCARNATION.

To the Editress of Anubis.

DEAR MADAM,

May I be permitted—without entering into an argumentative controversy—to very briefly give one or two of the many reasons why I object to the doctrine of Re-incarnation as “given to the world through Theosophical publications, such as ‘Esoteric Buddhism.’”

1. Its callousness. It entirely ignores the affectional side of our nature, and virtually makes God a heartless being instead of a loving Parent. The heart is always wiser than the head.

2. Its injustice—to my mind at any rate. It punishes people for acts of which they have no remembrance whatever. Different persons have different ideas of justice. For example :—The Calvinist thinks it just to send a man to a never ending hell. Others again consider it just to hang a man for murder. I look upon it as revenge.

3. It teaches retribution. It insists on the *quid pro quo*, rising no higher than the old Jewish idea of an eye for an eye, &c., failing to see the supreme law of forgiveness. It places Karma—the law—above the Law Giver.

4. Neither Zoroastrianism nor Christianity—two of the highest and most spiritual of the world religions—say anything about it—at any rate as expounded by Theosophy.

Re-incarnationists are perfectly justified in holding the doctrine as a working hypothesis in the absence of a better one, still they ought not to dogmatize.

Again, are not the following pure assumptions ?

(a) To assert that experience cannot be gained or character formed elsewhere than on the physical plane. This appears to me a very materialistic idea.

(b) That to deny Re-incarnation involves the denial of pre-existence, also of a life after death for animals.

(c) That it involves the denial of the Kabbalistic axiom—which, by the way, I fully believe—that “a stone becomes a plant, a plant an animal, an animal a man, a man a spirit, a spirit a god.”

(d) To assert that Re-incarnation is the *only* solution of the problem of existence.

I leave to others more competent than myself to show what the truth is which underlies the doctrine of Re-incarnation.

OMNIA VINCIT AMOR.

[NOTE.—Notes on Re-incarnation by E. W. Berridge, M.D., will commence in our next.]

Reviews.

LINKED LIVES; by Isabella Ingalese, 6/6 post free.

In a sequel to that fascinating story "Mata the Magician," we have an answer to the ever-recurring question WHY. The law of Cause and effect is the basis of the story, the evils of Hypnotism and the result of uncontrolled anger and selfishness are prominent features of the story.

"Every human being to-day is just what he has made himself, and that uncertain, intangible thing which we call 'luck' is but the working of a law which we ourselves have put into operation either for or against ourselves."

The characters are all typical and the story is rich in dramatic and even tragic incidents. Much metaphysical teaching is interspersed but *not* in the form of sermons. To the average reader there is not a dry page in the book, the story is allowed to point its own moral.

FROM POVERTY TO POWER; by James Allen, price 3/3. post free, from this Office.

This book has already reached a third edition. It is divided into two parts: THE PATH OF PROSPERITY, and THE WAY OF PEACE. The first step we are told is to acquire a right understanding of the nature of evil. "All evil is corrective and remedial." "As a child suffers through its own ignorance of the nature of fire, so older children suffer through their ignorance of the real nature of the things which they weep for and strive after, and which harm them when they are secured." And so on, step by step the reader is led along the way to conquest of self which involves the conquest of environment, and the complete acquisition of the highest prosperity and of perfect peace. The book is deeply thoughtful, while extremely simple, or perhaps because of its simplicity it appeals to all. We can heartily recommend it to seekers of every grade.

ALL THESE THINGS ADDED: by James Allen, price 3/3 post free.

The first part of this book deals with the Soul's need and the true way of satisfying it, the second part deals with the attainment and its attendant blessings. Though somewhat similar in scope to the foregoing book, it covers quite different ground, and the one book complements the other. The search for happiness, says Mr. Allen, will never be successful along the lines of amassing material possessions. The competitive law must give place to the law of Love.

The secret root of all unhappiness is here clearly pointed out to be selfishness in its varied forms. This selfishness must first be discovered, and then removed. The removal is not accomplished in a moment. It involves passing through the "Valley of Temptation" and the "Fields of Sorrow and Loneliness," but the struggle is worthwhile, and this little book will be of immense help in pointing the way and indicating the process by which to reach the place where "All things are added."

A CATALOGUE RAISONNÉ OF WORKS ON THE OCCULT SCIENCES ; by F. Leigh Gardner, with an introduction by Dr. W. Wynn Westcott, price 5/- net, post free. In the Press, and will shortly be published (privately) by the Author, from whom copies may be obtained. (14 Marlborough Rd. Gummertsbury W.)

This book should prove invaluable to all students, and the names of the compiler and of Dr. Wynn Westcott, who is a well-known Hermetic and Hebrew scholar, are sufficient guarantee that the book will be thoroughly well got up in every way. The Catalogue will in time be extended to a complete series, the first portion being devoted to "Rosicrucian Books" and illustrated with a portrait of John Valentine Andreae, the reputed Author of several famous works which appeared in the Seventeenth Century, and started a movement which "engrossed the attention of the whole world."

CELLULAR COSMOGONY, OR THE EARTH A CONCAVE SPHERE, (paper 25 cents, Guiding Star Publishing House, Chicago.)

The author, C. R. Teed, founder of the Koreshan Community, not only undertakes to overthrow the whole of the Copernican System of Astronomy, but challenges the scientific world to disprove his theory, and offers the sum of \$100,000 to anyone who succeeds in doing so. Mr. Teed claims to have made a complete Geodetic survey of the earth and to have proved his points absolutely. He asserts that the usually accepted proofs of the shape of the Earth are due to errors in "horizontal rectilineation" and to an imperfect application of the laws of Optics. He would have us believe that we live on the inside of a concave sphere of about 8000 miles diameter, in which are placed the Sun and Stars, in fact that the Earth contains the Universe. Well, we must not forget the long years of imprisonment and suffering which Galileo underwent for advocating a theory afterwards proved to be true. All reformers (?) have to face persecution, and it is only long after they have passed away from the scene of their labours that the tardy world wakes up to the debt it owes them. So we will not be too hard on Mr. Teed, but most of us, I think, will decline without more proof to exchange our glorious Infinite for this.

How does this theory affect Theology? The Koreshans say that "God is the centre and heart of Creation instead of being its circumference." I fail to see in what way the Copernican system involves the implication that God is not the centre of creation. But leaving the scientific point of view entirely on one side for the Astronomers to settle, which would you rather have, a God who is represented by a circle so immense as to have its "centre everywhere and its circumference nowhere," or a limited universe with consequently a limited God at its centre, shut in by a wall of material substance. The very thought of it almost stifles one. Nevertheless, let us have the Truth at any price, and having got it we can and must adjust our thoughts and our lives to it. But we must see to it that we have the Truth. Credulity is as fatal as lack of faith, more so, for it is more difficult to overcome.

For an amusing skit (in rhyme) on this book, see *Star of the Magi*, for March (price 6d.), 617 La Salle Ave, Chicago, U.S.A.

A SERIES OF MEDITATIONS, by Erastus Gaffield, (price 2/4 post free, published at 6/6.)

This book was reviewed in our first issue, but a further brief notice of it will not be amiss here. It is beautifully bound in cloth, and would make an excellent gift-book. It contains eight chapters, headings as follow: "Principle of Man;" "Spiritual Vibrations;" "Aspiration;" "Self-Control;" "Harmony;" "Man's Relation to Spiritual Law;" "The Power of Spirit to control conditions of Material Life;" "How to reach the Heights."

THE INDIVIDUAL UNDER SOCIALISM, a lecture by Philip Snowden (published by the Independent Labour Party, 10 Red Lion Court, Fleet street. E.C. 2d post free.)

Judging from this little pamphlet, the writer is well worthy of the honour his supporters wish to confer on him, a seat in Parliament. Socialism is no longer a thing to be shunned and ostracised—it must be faced and, in the near future, accepted, in some form or other. Such advocates as Philip Snowden are doing much by their moderation and their high moral tone, to prove that true Socialism does not mean Anarchy, nor yet the suppression of individuality.

REALIZATION; by Loraine Follett, a course of lessons on the Inner Nature of the Self, price 2/2. A limited number can be supplied from this office at 1/- post free,

A SPIRITUAL ASPECT OF THE LORD'S PRAYER; by Rhoda O. Coates, 7d post free. A thoughtful little pamphlet.

THE PREDICTIONIST, by W. Heald, 1½d. post free from the Apocalyptic Publishing Co., 12 St. Stephen's Mansions, Westminster, S.W.

The second number is a vast improvement on the first appearance, and is four times its size. Mr. Heald has been ambitious enough to attempt a forecast of the weather, and at the time of writing he has scored some success.

THE LAW AND OCCULTISTS, by Albert Ellis, 1/1 post free. A collection of press notices giving the opinions of lawyers and others as to the legal position of Palmists and other Occult Practitioners.

THE CHRISTIAN MYSTICS, by Omnia Vincit Amor, (W. P. Swainson) 3d. each, 4d. post free. (C. W. Daniel, 5, Water Lane, Ludgate Hill, E.C.) The first of the series "Francis of Assisi" ready about the end of March.

