

# ANUBIS

THE WATCHER  
BEFORE THE GODS.



Heima MacGillivray

VOL. I. No. 9.

FEBRUARY, 1903.

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*Proximi Oceano (Sapientiae) Kymri (Intuitio Keltica) parva nunc  
Civitas sed Gloria ingens. Tacitus Germania 37.*

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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.

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## Through Life's Chromospheres

A NOVEL

By WILLIAM HEALD.

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### CHAPTER I.

SIR EWART STANDRING had invited a number of guests to a dinner party at the Chromo Mansion, to commemorate the return of my cousin, Cyril Standring, to the House of Commons as M.P. for Standringshire.

I will not dwell upon the magnificent arrangements made for the occasion, nor yet will I say anything about the gay company assembled there, as the purpose of my story is to describe the great sorrow of my life.

Claude Solern, still my own darling, and I were among the favoured guests, and a more delightful evening we never spent together, and yet it was our last. At 3 a.m. the guests who were not staying at the Mansion had departed, and having bidden Claude a loving good-bye in the Conservatory before he left to escort his mother and sister home, I had retired to my room, when I heard strange movements and a rushing of many feet. With a feeling of horror, as if I were concerned in the affair, without knowing what it could all mean, I listened. Not being able to stand the suspense I rushed out on to the corridor, expecting to get information from some of the servants as to what the disturbance could mean. A kind of uncanny

feeling seized me, because the house was in total darkness, as if all had retired. Although the sounds continued, not a single individual could I see. At length a strange light appeared to begin to fill the place. It could scarcely be called a white light, as it seemed white shot with all the colours of the rainbow. No colour was stationary. Each colour of the spectrum seemed to come and go in turn. At one time a perfect Solar Spectrum bent in rainbow fashion over one end of the wide corridor, and I felt fascinated, could neither scream, nor yet move a limb, and all the time my eyes were kept by some secret or occult power fixed upon the beautiful arch of colours. Gradually one by one the colours disappeared, beginning at the violet end of the Spectrum. The Violet went, then the Indigo, then the Pale Blue, then the Green, followed by the Yellow and Orange until only the Deep Red of the Heat Rays appeared to stand forth with a kind of living reality. Still spellbound I watched the Living Light, feeling that it would burst forth into some actual eventfulness every moment. I was right: slowly from out the Red Flame gradually came definite lines. These lines began to assume human shapes, and Sir Ewart Standing's fine profile soon stood forth with remarkable distinctness. At first, the expression of his face was calm, restful, full of peace and satisfaction. I could tell that he was thinking lovingly and proudly of his boy. (For Cyril was little more than a boy.) Soon another figure came forth from the Red, and startled me by its likeness to my own darling. There appeared, though, to be an indescribable difference, it was and it WAS NOT my Claude.

I found myself wondering what the meeting of these two could portend, and was startled when I saw the change of expression on Sir Ewart's face. All the calmness had gone, the Red Rays now glowed into a deep fiery hue with an adding of blackness that seemed to fill me with a kind of horror. Sir Ewart's face became distorted, and agony was stamped on every line. "What can it all mean?" was my mental question.

I now turned to look at the face of his companion. "Thank God," I exclaimed, "it is not my Claude." Of all the most diabolical expressions one could possibly imagine, that was the expression on the face of my uncle's companion. Hatred, malice, and all the worst passions were stamped upon the face that now became altogether fiendish.

"Curse you! Curse you! Curse you!" Three times distinctly in a hissing tone came the words from the lips of the one so like Claude, but, O, so different.

The power that had seized me still held me immovable in its strong clutches, and I could neither move nor speak. I now noticed that Sir Ewart trembled in every limb, and perspiration streamed from a face that seemed livid with a great fear.



The fiend-image of my Claude chuckled with evident delight. He then strode stealthily past Sir Ewart, who, like myself seemed unable to move, and a long ray of Black-Red Light followed in his wake, intensifying the diabolical appearance of the whole man.

My eyes followed him and he passed me without seeming to see me, and went right on to a room I knew to be that of my cousin.

And now a strange thing happened, the Black-Red ray shaped out of the door an opening exactly the size of the man's form through which the strange visitor passed, after which the door appeared to become one mass of Red, but unconsuming flame. Instinctively I turned my eyes towards where Sir Ewart was still standing, and noticed that now instead of the Black-Red ray there was an intense Black-Blue ray enveloping him. His hand was pressed to his forehead, and a strange vacancy had set in his eyes. His lips opened and an agonised cry burst from them. "My God, My God, I'm mad."

He then turned and rushed wildly towards me, intending to follow the man to the bedroom of his son. I was not seen, and before I could get out of the way the heavy form of Sir Ewart dashed against me and my frail frame was hurled backward into my bedroom. As I fell a terrible shriek came from Cyril Stranding's room, and in the midst of all the turmoil I woke.

Cold perspiration streamed down my face. The pillow was saturated and I shook in every limb. A dull pain, as if I had had a blow or a fall, had possession of my head. I sat up wildly in bed and listened. It was daylight, evidently still early morning, but not a sound could I hear in the house.

"What a horrid, and yet what a realistic dream!" I exclaimed, "Thank God, it is daylight! I shall be glad when the servants are moving." Just then I heard a quiet footfall on the corridor, and quietly opening the door I looked out and was relieved to notice one of the maids evidently making her way down stairs.

In a short time the house seemed to settle down to its usual routine and I experienced a feeling of thankfulness that my strange, weird experiences were "Only a dream."

At about 10 a.m. I made my way down to the breakfast room, expecting to find all present, and intending to apologize for being so late. There were most of the people who had stayed over-night in the room, but neither Sir Ewart nor his son Cyril had put in an appearance.

It was very strange, and the recalling of my remarkable dream caused a cold shiver and uncanny feeling to creep over me once more.

I literally staggered to a seat, and one of the gentlemen present came to me saying, "Evidently the ball last night has been also a

little too much for Miss Iris. Would it not have been better to indulge a little longer? It seems somewhat remarkable that the only people who are taking advantage of a justifiable indulgence are the very people whom you would think the least likely to do so. Neither your uncle nor his son have yet put in an appearance, and we begin to feel a little anxious. But, please go and rest a little longer. One of the maids shall bring you a cup of tea, and I will explain to Sir Ewart that you are not well.

I think I must have stared very vacantly at the speaker, and cannot even now recall saying a word in response. In a masterly way, the gentleman took me gently but firmly by the hand; touching the bell, the maid was quickly in the room, and at once led me again towards my bedroom.

As I left the breakfast room, the gentleman who had been so solicitous of my well-being followed into the hall, took down his hat, and I heard him remark to the butler: "A doctor will be needed here, and to save time I will go for him at once."

Dreamily, I heard the door close, and leaning for support on the maid's arm she led me along the corridor of my dream. I had just reached the spot on which my dream experience had been passed, when turning suddenly I saw Sir Ewart with the same wild, mad expression on his face, and, before I could escape, my dream was realized. The Baronet blindly dashed against me, knocking me away from the maid's protection, and I fell headlong into my own room.

I instinctively listened for a further fulfilment of the dream. It came. A long, loud, wild shriek echoed and re-echoed through the house, and with wild, staring eyes I noticed the maid, who had had the presence of mind to follow her master, rush along the corridor screaming, "Murder, murder, dark red murder. Master has killed his son."

Now came the rushing and mad trampling of feet. I could not move, but lay prostrate on the floor where I had fallen. All the use appeared to have gone out of my limbs. Again as in the dream I must have swooned, as, to my intense relief, all consciousness left me, and when I recovered I was lying on my bed. A nurse was in the room, and a gentleman, evidently a medical man, leaned over me watching intently for my return to consciousness. When I opened my eyes, I distinctly heard a sigh of relief escape from him, and a gently breathed "Thank God."

He quietly left the bedside and the nurse took his place. "Do not excite yourself, Madam," said the nurse, "keep quiet, in good time you will understand, but do not worry now."

I felt too weary to think even. It was not, therefore, difficult to follow the nurse's advice.

*(To be continued.)*

## Verified Esoteric Knowledge.

### VII—THE SUN.

(ALL RIGHTS RESERVED)

**I**N "Five Years of Theosophy" Blavatsky writes: "We maintain that it [the sun] evolves out but the life-principle, the soul of these bodies [planets, &c.], giving and receiving it back in our little solar system, as the Universal Life-giver, the One Life, gives and receives it in the Infinitude and Eternity: that the solar system is as much the Microcosm of the One Macrocosm, as man is the former when compared with his own little solar cosmos. . . He is quite as self-dependent as he is self-luminous: and for the maintenance of his heat requires no help, no foreign accession of vital energy: for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. . . . The Adepts . . . deny most emphatically: (a) that the Sun is in combustion, in any ordinary sense of the word; or (b) that he is incandescent or even burning, though he is glowing; or (c) that his luminosity has already begun to weaken, and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with. With reference to the latter they add that, properly speaking, though the body of the Sun, a body that was never yet reflected by telescope or spectroscope that man invented, cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar; yet that these elements are all present in the Sun's outward robes, and a host more of elements unknown so far to science. . . . The Adepts affirm as a fact that the true Sun, an invisible orb of which the known one is the shell, mask, or clothing, has in him the spirit of every element that exists in the solar system: and his chromosphere . . . has the same, only in a far more developed condition, though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be properly called solid, liquid, or even gaseous, as now supposed; for it is neither. . . . The Sun is so thickly surrounded by a shell of this 'red matter' [the 'rose-coloured region'], that it is useless for them to speculate, with only the help of their physical

instruments, upon the nature of that which they can never see or detect with mortal eye, behind that brilliant, radiant zone of matter. If the Adepts are asked, 'what, then, in your views, is the nature of our Sun, and what is there beyond that cosmic veil?' they answer: 'Beyond rotates and beats the heart and head of our system: externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with; but vital electricity condensed and made visible.' . . . Undoubtedly, were the 'robes,' the dazzling drapery, which now envelops the whole of the Sun's globe, withdrawn; or even 'the shining atmosphere which permits us to see the Sun' (as Sir William Herschell thought), removed so as to allow one trifling rent: our whole universe would be reduced to ashes. . . . But it can never be. The protecting shell is of a thickness, and at a distance from the universal Heart, that can hardly be ever calculated by your mathematicians. . . . Astronomers may yet arrive at accepting the occult theory; viz: that they have to look to the sixth state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns" (1885, pp, 250-60.)

The "Secret Doctrine" quotes an extract from the ancient Commentary on the "Book of Dzyan:" "The Sun is the heart of the solar world (system), and its brain is hidden behind the (visible) Sun. From thence sensation is radiated into every nerve-centre of the great body; and the waves of the life-essence flow into each artery and vein. The planets are its limbs and pulses." The author adds: "The Nasmyth willow-leaves . . . are the reservoirs of solar vital energy, 'the vital electricity that feeds the whole system; . . . the Sun *in abscondito* thus being the storehouse of our little Cosmos, self-generating its vital fluid, and ever receiving as much as it gives out'; and the visible Sun only a window cut into the real solar palace and presence, which reflects, however, faithfully, the interior work. Thus there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart; the same as the circulation of the blood in the human body; during the manvanteric solar period or life: the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years and a whole year to pass through its auricles and ventricles, before it washes the lungs and passes thence to the great veins and arteries of the system. This, Science will not deny, since astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, which is due to the contraction of the Solar Heart. The universe (our world in this case) breathes; just as man and every living creature, plant, and



even mineral does upon the earth, and as our globe itself breathes every 24 hours. . . . It is similar to the regular and healthy pulsation of the heart, as the life-fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by astronomers in their lectures, say, for the Moon; then everyone would see the sun-spot phenomenon repeated every second, due to its contraction and the rushing of the blood." (1888, I 541-2.)

In the "Soul of Things," Denton records some extracts from the \*unpublished report of experiments made January, 1870, by the psychometrizor, whose vision of an intra-Mercurial planet has already been quoted. "After repeated trials and repulsions, I finally succeed in entering within the Sun's atmosphere. From this atmosphere we receive our heat and light. It is so dense, that it strikes me as strange that it should be gaseous. It is luminous and intensely magnetic. . . I am conscious of being at the heart of the influences controlling the solar system, realizing (though ignorant of details or methods of action) the thread of connection between the Sun and the planets; realizing that which causes them to revolve round that immense magnet. Here, in its intensely magnetic atmosphere, I pause. So dense, that it might be regarded as a condensation of all bodies, it is nevertheless vapour, composed of many elements; magnetism, such as inheres in the loadstone, being its central life; and which, existing in a much more concentrated form in the body and heart of the Sun, causes the planets to revolve around that body. Being here at the centre of attraction, there comes from afar a realizing sense of other attraction operating on the Sun, which causes it, with its attendant planets, to walk as it were among the stars. . . I find myself within the Sun's atmosphere, which is of wonderful density; being composed, in great part, of substances which, at the highest temperature known to us, would be solid, but here are gaseous. And now I endeavour to penetrate to the very heart of the Sun itself. I leave one part of myself at the threshold, sending another and more subtle part far into the interior. I go on, and on, and on, until all is one molten mass, not a dark speck in it; clearer than crystal, yet not crystallised; without flames, without fire, yet far more subtle and pervading than any heat of which we can conceive. Language fails to convey an adequate idea of its calm intensity. I think it is wholly electrical, but will examine further. It is not a consuming heat, in this respect differing from the heat in the Sun's atmosphere. I am confident that the great power operating in the heart of the Sun is magnetism, which becomes modified into heat as it approaches the outer portion. I see that no cooling process is possible

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\*If these have been published, I should be pleased to know where they are to be found.—RESURGAM.

at the Sun itself ; that can only take place after the material has been ejected into space. . . . The material in the very central portion of the Sun, though so highly compressed as to partake of some characteristics of a solid, is nevertheless gaseous. The compression to which it is subjected is so enormous that, were it gross matter, it would be harder than anything of which we can conceive. I can give it no name. I know of nothing akin to it, unless it be the attraction of the needle to the loadstone. This attractive power is tremendous. I can look at it ; I can place my hand on it ; and it impresses me as containing sufficient power to bring to itself every planet in the solar system. I can perceive the globular particles of which this attractive material is composed, and that they are constantly in motion among themselves. They would be, probably, invisible to the physical eye. On receding from the centre of the Sun, no marked difference in the intensity of this force is experienced, until the outer portion, or atmosphere, of the Sun is quite near : then the sensation of pressure perceptibly lessens ; there is an approach to grosser matter in a gaseous state, and the whole is in motion, having its calms and its storms. I have but a dim perception of the causes of these movements. I perceive, however, quite clearly, that the Sun not only has a motion around its own axis and around a central sun, but that the particles of matter of which it is composed have a constant motion among themselves. The great bulk of the Sun is composed of this powerfully-attractive, highly-condensed, but gaseous material, which reaches to its centre. Near the outer portion of this material, the transition to the outer layer of the Sun commences ; the same interior material, however, permeating the whole, and embodying the essential principle of the magnet, without the grosser matter by which the magnet is accompanied." Another psychometrizer, who made several examinations of the Sun, without knowledge of those just quoted, " regards the matter at the absolute centre of the Sun as more dense than any substance with which we are acquainted, and as impenetrable by any known physical force." (1873, III, pp. 163-6.)

The essentials of these teachings had been long before anticipated by T. L. Harris. In the "Wisdom of Angels" we read : "That luminous ether which we call space, is simply an aggregation of electrical vapours, whose spherical particles are suns and their satellites ; matter is a unit (1857, part II). In the "Arcana of Christianity" he thus describes several of the solar worlds. "The surface of the orb [a sun invisible from our Earth] was like burning glass in a state of efflorescence ; but, when I was permitted to inspect this, I was conscious that I beheld an orb of pure fire, the outer surfaces of which were crystallized, so that by turns it appeared like one solid opal, and

at other times like a yellow topaz, or a diamond of intense whiteness. I discovered that there was a systolic and diastolic action through it. The pulsating streams of arterial and venous light were gushing from it continually, and thus it inspired and expired in constant alternations . . . . Like the previous orb, the substance of this sun [Sirius] was living fire . . . . That sun [one in the Milky Way] throbs like a living heart, and the circulations of its outstreaming radiance dart through the inhabitants, and are the cause of breath . . . . It is not known that every planet has a systolic and diastolic action, breathing from centre to circumference; and that it lives by inhalations, and that there is a sympathetic breathing between orbs which are connected by their world-souls; but this is true. Neither is it known that the suns exhale and inhale from their centres to their circumferences; but this is also true . . . . There is an exhalation from the sun to each of the planets; and the inspiration and expiration in which planets live is determined by it. The systems of animal life upon the planets are also interpermeated by the solar animal spirit. The plants which grow upon the suns are exquisitely sensitive in their earth-systems or roots, which are like papillaries in the palate, and which inspire from the exhalations of the internal essence of the orb" (1858, pars. 69, 76, 445, 497, 500). In the same work he also anticipates the Theosophical teaching concerning the future evolution of the elements of our planet. "The Earth, at the present time, is pregnant with a second mineral kingdom. Every type peculiar to the igneous era is provided with a successor. The new mineral kingdom will rise through the old, in cold electric flame, shooting in solid jets of crystal, without displacement of the stratifications which exist, in silence, and unaccompanied by catastrophic throes. Its development will not be a process of instants, but of generations . . . . I saw, when present through the body of the nerve-spirit, in the inner mineral kingdom of the globe, the unborn basis of the new Earth. How glorious, how wonderful the sight. There, in first principles, stood the latent stone; while, through all, a low murmur announced the language in which the atomic spirits held communion with each other . . . . The gold waits to ascend. I saw the primates of its particles. They will ascend at His commandment, and stand embodied in refulgent ore. I heard the primates of the iron. Their multitudinous host await His whisper. The new minerals, typical of the sevenfold series of the attributes, are in their place" (1867, pars. 341, 345). Lastly, in "God's Breath in Man" he thus confirms his earlier teaching. "The solar luminary which lights our system is an organization, in many degrees, of etheric matter; which are the foldings, creations, evolutions, activities from

one of the infinite modes of the phenomenal presentation and action of the Sole and Single Being . . . Each local planet, organically breathing from and into the Divine Man of the sun, receives the divine solar quality into the substances of its negative, receptive planethood . . . Every spherule of organized mineral respire into the planet to its mineral soul; every structure of the vegetable respire into the planet to its vegetable soul; and every organization of the animal kingdom to its animal soul" (1891, pars. 259, 263).

And now we read in "Lucifer" that exoteric science is beginning to confirm these occult truths. "'That the Earth is breathing,' says †Professor Milne, 'and that the tall buildings upon its surface are continually being moved to and fro like the masts of ships upon the ocean, are at present facts which have received but little recognition.'" (1894, xiv. 8).

### VIII—THE OCCULT POWER OF COLORS.

The occult power of colors, arranged in various scales, is a Rosicrucian arcanum, fully known to the higher Initiates of that Order.

The "Occult World" speaks of "those semi-intelligent forces, whose means of communicating with us are not through spoken words, but through sounds and colors in correlation between the vibrations of the two" (1881, p. 100). The "Ocean of Theosophy" refers to "the mysteries of sound and color, through which alone the elemental beings behind the veil of matter can be communicated with" (1890, p. 4). In the "Building of the Kosmos" it is taught: "There is a strange thing I have not heard of in India, that is found in \*Egypt . . . Many Egyptian books, which were meant for study by occult disciples, were not written in characters . . . but . . . in colors: the understanding of them among the ancient Egyptians came to them from their great Priest-Initiates, who really were great Adepts. . . . Whereas the outsider reads the written forms, the Adept reads the colors; that which conveyed one meaning by the letters, conveyed to the occult disciple another meaning by the color which each letter had. . . . When the disciple reads in colors, and gains his teaching by different color sensations; he learns to utilize them for the control of those forces which are known as †Devas (1894, pp. 76-7) In "Man and his Bodies" we read:

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†Can any Theosophist give me the original source of this quotation.—RESURGAM

\* The knowledges of the Rosicrucian were originally devised from the occultism of Egypt; those of Theosophy from India.

† This nomenclature is confusing. Etymologically, "Deva" signifies an inhabitant of Devachan; in which proper sense T. L. Harris uses it: but the "Astral Plane" states that "In oriental language this word 'Deva' is frequently used vaguely to mean almost any kind of non-human entity; so that it would often include Dhyan Chohans on the one hand, and mature-spirits, and artificial elementals on the other" (1895, p. 60).

"Ancient books, written by great Initiates in color language : . . . that language . . . is taken, so far as form and color are concerned, from the mind-world 'speech,' in which the vibrations from a single thought give rise to form, to color and to sound" (1896, p. 67). In "Karma" it is said ; "Elementals belonging to the various subdivisions . . . are communicated with in a color-language, grounded on the color to which they belong. This is why the real knowledge of sounds and colors and numbers, number underlying both sound and color, has ever been so carefully guarded : for the Will speaks to the elementals by these, and knowledge gives power to control" (1897 p. 14).

This Theosophical teaching was anticipated by T. L. Harris in the "Wisdom of Angels" ; where he writes concerning the Golden Age : "Color also served at that time as a medium of communication ; and each of the tints of the prism, falling upon the retina under suitable conditions, produced translucency of intellect. . . . Those precious stones which emitted the various rays in their interior purity, . . . operated as thought-magnets, and attracted the spirit into *rappor*t with various spiritual localities of the universe, and with various angelic nations" (1857, par. 82). In the "Wisdom of the Adepts" an Adept of the Silver Age declares of the decline of that cycle : "We arrayed the colors of the pure light against the colors that were generated in the black element ; the colors of vril against its enemy" (1884, p. 231).

RESURGAM, FRA. R.R., ET. A.C.

We learn that a "Friends' Vegetarian Society" has been formed, with B. Isaline Hall, of 27, Grange Road, Lewes, as Honorary Secretary. We quote the following from "The Friend" for 19th December, 1902.

"To some of us the awful and unnecessary slaughter that will shortly ensue, in remembrance of him who was born in a manger, is un-Christian and barbaric. His birth in such a place and amidst such surroundings ought surely to diminish, rather than increase, animal suffering."

"La Russie ne boude pas, mais se recueille" pour mieux sauter.

## Physiognomy :

By R. DIMSDALE STOCKER.

AUTHOR OF "THE HUMAN FACE," &c., &c.

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PHYSIOGNOMY undoubtedly took its rise in Astrology, and the earliest systems with which we are acquainted were founded upon "the types" supposed to be influenced by the planets.

Jupiter was said to affect those of the "sanguine" complexion (whose eyes were blue and whose skin was ruddy): Saturn influenced the "melancholy"—the dark, and bilious; Mercury was responsible for the "nervous" temperament: Mars governed the choleric or martial: and Venus was regarded as the patron planet of those whose temperament was lymphatic or phlegmatic—fair and pale in colouring. The Sun and the Moon, too, in their influences, were considered to play a considerable part in controlling mental and physical conditions; and these, again, were modified according to the aspect of the planetary bodies at the time of birth.

Nevertheless, although it would appear to appeal most to those of a metaphysical turn of mind, Physiognomy has been studied to some extent at least, apart from Astral Science; and men such as the late Sir Charles Bell, Darwin, as well as Aristotle and Socrates, bestowed upon it a certain measure of attention. These great writers have one and all done much to lay the foundations of the sciences—although their investigations have not by any means exhausted all that there is to be said on the subject.

In introducing the study of the face to the reader's attention, the first thing which must be insisted upon is that we must distinguish between the exercise of the "intuition" and the practice of anatomical and physiological physiognomy; since,—although I do not for one moment wish to insinuate that the principles of the science, as we understand it, are really at variance with the shrewd queries of those happily-endowed mortals who are specially gifted in "reading" and pronouncing upon the natures of other people, without knowing *why* they can do so—the elements upon which facial-analysis, as a *science*, is founded, are universal in their application, unvarying in their signification, and altogether independent of personal feeling of any kind.

To be sure, there is a good deal in "facial expression,"—when it is there! but we can never be quite certain that any two people will

express the same questions in precisely the self-same manner, neither do all faces lend themselves in the same degree with equal facility to the interpretation of such and such emotions. To make our study of the face really practical, then, we must have recourse to the law which underlies the evolution of the physiognomy—the structure of which must be considered in regard to individual status. By extensive comparison and wide generalization we are, both throughout the animal kingdom and the various races of mankind, in a position to understand the way in which the features have succeeded each other in evolutionary development; and by experiment and repeated research have been able to connect each physiognomical sign with its appropriate indication of “mental power.”

The researches of Lombroso and Mantegazza, of Max Nordau and the rest, have succeeded in showing us that there is a distinct physiognomy as well as a particular psychology, of the criminal and the degenerate. If this be the case, obviously there must be a physiognomy of the *normal* subject also, else how were it possible to distinguish who was of a degenerate or criminal type?

Of course, we must frankly concede that there has been much fanciful speculation as to the mode by which character was supposed to have been indicated by the human face; but, somehow or other, popular opinion has it that there is *more* character in some visages than in others. Thus, we have come to believe that the owner of a big nose, for example, has a better chance of success than he who has a small one; and that a man with a prominent chin is more likely “to arrive” than the possessor of an insignificant or retreating chin.

People have associated “leadership” and “will-power,” “courage,” and force of character with prominent noses and chins, and the lack of such qualities with feebly-developed features. Yet is any such assumption warranted or justifiable?

Among the physiognomies of those who have effectively played an important part in the history of their times, well developed noses and chins are, certainly, in the large majority of instances, *en evidence*—but, then, they are frequently just as conspicuous on the faces of those who have not made their mark—or, at any rate, figured more prominently in public than in the carrying about of sandwich boards, or in playing the *role* of street scavengers. And this fact leads us to inquire whether there is, in reality, any necessary connection between the shape of the nose of a person and his character.

We know, of course, that nothing will compensate a man for a lack of *brains*; and a nose is not brains,—neither is a chin. We also know, nowadays, that a big brain *minus* a vigorous visceral structure is of rather more bother than it is worth; and that, unless the *body* be

in good working order, the mind cannot operate successfully.

Now, both the nose and the chin are of the greatest importance as indications of *physiological* conditions, at least ; and if it be, as we find, that the physiology and psychology are allied and mutually independent, it may very well be that the face is pre-eminently adapted to the revelation of "character."

Thus : medical men know well enough that the state of the lips, tongue and cheeks are closely related to the condition of the digestive apparatus : and, as there is a good deal of "cupboard love" about people, and we find that they are most kind-hearted, good-natured and filled with "brotherly pity" when this department of their economy is in good working order, we have come to regard the development of the lips and cheeks as expressive of domestic and social endowments mainly.

The nostrils again, forming as they do the opening of the respiratory passages, may be looked upon as the index to the lung and heart capacity—which certainly has some effect upon brain-action.

And so of other features, a minute description of the functions of which is unnecessary and would but weary the reader. At the same time, we are quite right in attaching importance to the "brow,"—the dome of thought, for anatomists are agreed that it is in the frontal lobe of the brain that the intellectual faculties reside. But everyone who has studied physiology must admit that mere size alone is no positive proof of the manifestation of exceptional intelligence. "Mind" requires the co-operation of "matter" in fact ; and, until we understand the extremely intimate connection which exists between the *physiology* and *the face* (which indeed constitutes a complete register of the physical constitution), we shall be unable to appreciate the foundation upon which physiognomy rests.

(*To be continued.*)

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"A moderated and controlled enthusiasm is like stored electricity, the most powerful of motive forces, and . . . the reformer of practical abuses, springing from economic ignorance, or mistakes, then first begins to be wise, when he allows for the obstinate vitality of human error and human folly, and is willing to believe that those who cannot see as he does, are not themselves necessarily bad men."

J. R. LOWELL.



## Truth.

By E. B. HILL.

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WHAT is Truth? This is an important question the answer to which may be variously expressed. "Truth," says a modern writer very strikingly, "is the eternal principle of the universe." Without Truth there were no universe. Truth is the comprehension of reality. It is the coincidence of the idea with the fact. It is the demonstration to our consciousness that whatever is represented to the mind in a subjective state finds its exact counterpart in the objective world; that subjective or objective perceptions are both mental abstractions, that such abstractions must be coincident, the subjective finding its exact realization in the objective, that truth may be realized.\*" The word 'Truth' may be used in a twofold sense. (1) As the quality of *permanence* in being, as e.g., in this sense we say that 'God is Truth,' or again we may use the word when we wish to say that a thought in the mind harmonizes or is in unity with the external reality which has called it forth. Truth in this sense is a right relation between thought and thing. Generally speaking it is that experience which is stable, enduring, those states of consciousness which will not change or fail us, but on which we may confidently rely. That which remains changeless amid the changing is the truth of being. In connexion with this subject our thoughts first rise to the Supreme Being. The manifest, the incomprehensible, the Parahamam of the Vedic Scriptures.

In this eternal Reality—the basis of all differentiated or manifested being—we have the pure conception of truth. We next conceive of this unmanifest as revealing itself in twofold form as subject and object—as the Self and the Not-Self—as Logos or Divine centre of conscious energy, and as the material or substratum of matter out of which, through the energizing power of the Logos, the worlds of form are called into existence. This Logos, as we know by revelation, is eternal in being, now "resting in the Bosom of the Father" of all being. The unmanifested one, now coming forth to create, but always existing, always that in and through whom the Incomprehensible Deity reveals Itself. This glorious Being is therefore the Permanent, the unchanging one, The Truth. From the Logos proceeds, as the rays of light proceed from the sun, the self or permanent principle in man—man is therefore in his essential being a partial manifestation of the Logos.

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\* Henry Frank in "The Doom of Dogma."

Knowing himself to be such, living as such, he becomes a manifestation of the Truth, ever attaining to his ideal, which is nothing short of union with God, his life becomes one continual progression towards the Truth. Thus far we have considered permanence or truth with reference to the conscious or subjective side, the 'Self' side, of being; let us further, taking for granted the reality of unconscious or objective existence, i.e., the not-self side, consider to what extent truth pertains to the aspect of being. With the manifestation of the incomprehensible one as the Logos or Supreme self we conceive of a simultaneous manifestation of what we call matter, or rather of that which is the basis of every manifestation in the material world: this substance, from which the various forms of creation take their rise, serves as the instrument or body through which the self acts, its presence is indeed the very condition of consciousness.

This material manifestation, the result of differentiation in the one all pervading ocean of being, is called in the Philosophy of the East *Mulaprakriti*, and is regarded by occultists as the veil through which the Logos beholds the being of the one, the unmanifest, although a pure abstraction, i.e., existing only as the complement of the self and during the *Manvantara* or period of divine activity, its appearance is dependent on the operation of eternal law, and it may therefore be thought of as endowed with this quality of permanence or truth, what we have to ask further is, shall we find in any of its countless differentiated forms which by the creative activity of the Logos acting upon it are called into being the characteristic of truth? Spiritual Clairvoyance teaches us that from this substance of the not-self the bodies or sheaths of varying density or quality are formed, through which the Logos is in varying degree the differentiated selves proceeding from the Logos manifest. Now this material is gross, ethereal, spiritualized, shading off into the light or energy which emanates from the Logos, of which light our self or higher principle is only a separated ray, and this ray or Self or Spirit is, as we have seen, the Truth, for it is eternal: so that in asking this question, do we find truth in the forms which matter assumes, we must mean by such enquiry, matter in its grosser forms, short at least of that substance which we must conceive of as identical with consciousness. Respecting this material or not-self universe we find I think these three qualities, impermanence or absence of truth, relative truth, absolute truth. Obviously we find impermanence: the wreath of vapour, the dew drop, the leaf, the flower, and many another form of daily experience illustrates the impermanence of material forms. In such forms as the sun, the heavenly bodies, the "everlasting hills," the ocean, we recognise what we may call relative truth, such forms are of course devoid of permanence, but in comparison with

those still more transitory, they are for us the unceasing witness of the abiding, the permanent, the true, and we pass now from the gross matter of this physical plane to the more spiritualized matter of the mental plane, we find these forms which are indeed the fleeting abodes of consciousness, but also forms which we recognize as unchanging and indeed incapable of modification, in which therefore the consciousness can securely rest as in the abode of truth. They form the material side of what we call formal thoughts, thoughts in which a universal and necessary law is experienced applicable under all circumstances, such are logical forms of reasoning, arithmetical and mathematical forms of calculation. The syllogism will, if rightly applied, always lead to a right judgment— $2 + 2$  always  $= 4$ . The three angles, of a  $\Delta = 2$  right angles under all conditions and in all worlds. In the material forms of this subtle mental matter are therefore recognized absolute permanency or truth.

The practical application of the laws of truth is of great importance. We are always in quest of the true, the necessary, always gratified when we detect imposition, falsity. As we have seen, what we have to do is to discover the quality of permanence if we would behold the truth. A unity is, falsity if its parts have no necessary relation to the whole, a relative truth if its parts are necessary and relatively permanent, an absolute truth if the separation or dissolution of its parts is unthinkable. From this consideration we may realize how important it is, in investigations, not to mistake a part for a whole, but to discover first the unity or system in its entirety before we proceed to pass judgment on it by criticizing the parts of which it is composed. Many of the errors made in religious investigation e.g., are the result of failure to realize the vastness of the field which such a subject discloses. So too in Psychological and physiological studies it is necessary to remember that human nature is progressive, the ideal no less than the actual life of man must be kept in view if we would rightly estimate the truth or falsity of the theories of which these sciences are composed.

Knowing truth as permanence, we shall come to recognize untruth as impermanence rather than falsity, and we shall find we are thus led to prize the more the possession of truth in our own lives and to compassionate rather than dislike those from whose life it is absent.

The earnest desire for truth is the guarantee that we shall possess it in thought and illustrate it in life, so bringing into the life that peace and happiness and power to which the Christ referred when he said "Ye shall know the truth and the truth shall make you free"

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Little people's thoughts move in such small circles that five minutes' conversation gives you an arc long enough to determine their whole curve. An arc in the movement of a large intellect does not sensibly differ from a straight line. Even if it have the third vowel for its centre, it does not soon betray it.

OLIVER WENDELL HOLMES.

# 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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## THE REPLY OF ABAMMON.—*Continued.*

### CHAPTER II.

THAT these answers are taken from the theological Ideas of the Assyrians and Egyptians, as well as from the Philosophy of Hermes. The method of this Doctrine is propounded.

Wherefore truthfully will we make manifest unto thee the Idea according unto the traditional Dogmas\* of the Assyrians, and thereafter we will clearly reveal our own, thus collecting together, as it were, the Gnôsis, from countless writers of ancient times ;† other (ideas)

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\**Hêmeis oun ta men Assuriôn patria dogmata.* I myself have no doubt that the text of this passage is corrupted ; and I seem hardly to have grasped its sense. A better reading would appear to me to be :—*Hêmeis oun peri ta men Assuriôn pôrta dogmata paradôsomen soi met, okribeias Kai alêtheias tèn gnômên.* Thus, very nearly, runs the codex of Feschius, thus also, that of Scutellius. Wherefore I render it :—“ Therefore we will explain unto thee our opinion accurately and truly concerning the primal dogmas of the Assyrians ; and then we will also clearly reveal unto thee our own doctrines.” The Codex R. reads *tò de hêmeteron*, but perhaps *ta de tòn hêmeterôn soi sophôn*.—(Gale.)

†*Apo tèn archaiôn apeirôn grammatôn.* I could wish that Iamblichus had not withheld from us the names and descriptions of those ancient books. All the wisdom of the Magi came from Zoroaster. The celebrated Edward Pocock, Professor of Laws at Oxford, has collected the history of Zaradust (who is the same with Zoroaster, Zarata, or Zabrata) from Abulfeda and others. Not to quote from him at too great length, Zoroaster is said, among other things, to have bequeathed to the Magi a work containing the precepts of Religion. This was divided into 12 books, of which each separate one filled a whole skin of bull-vellum (*corium taurinum integrum*). Johannes Picus says that he possesses some of these traditions. Twenty times a hundred thousand verses were composed by Zoroaster, as Her-mippus has explained in the indexes of his volumes. Pliny says :—“ These books treated of the sacred ceremonies, the cult, and the rites of the Gods, as well as concerning nature ; the which books Suidas says were four in number. Dion Chrysostomos would appear to have known of these, *Orat. 40.*—Now Porphyry has it on record that Zabrata had written long before those works attributed to Pythagoras. It is clear that all the tenets of the Magi, and all their dissertations would be based on the developments of the Two Principles ; also Porphyry notes that Pythagoras had been trained in the school of the same Zabratus, *tines hai tòn holôn archai*, “ that such are the beginnings of the wholenesses of things.” They

again\* we will (cite) from those wherein later the Ancients concentrated as in one certain book the whole science of Divine things.

But, on the other hand, if thou bringest forward any doubt of a Philosophical nature, that also will we resolve according to the Ancient Columns of Hermês,† (whose inscriptions) Plato, and Pythagoras‡ before him, having read, thence constituted their Systems of Philosophy. There be other questions again, bringing with them contradictions and contention, these will we solve in a gentle and courteous manner,§ or else demonstrate their absurdity, yet

treated of the Descent of the Soul into the Body, the which they called the mingling of the Light and of the Darkness, but the Greeks call this the *Kathodos*, the Descent, the Coming Down; also they treated of the liberation of the Light from the Darkness or that return of the Soul which the Greeks term the *Anodos*, the Ascent, the Return, the Way Back.—Great is the similarity between these (ideas) and those which the Wise among the Egyptians handed down from the Hermetic Books; as well as with those which Maimonides says had been taught and written down among the Zabii (? Sabceans). See his 3rd Book where he remarks that these had been maintained by the Magi.—But I believe that Iamblichos has intentionally passed over the books of the Chaldeans without naming them, because he knew that Porphyry in the life of Plôtinus had condemned very many of those writings as *Notheias*, "spurious." The which Clemens Alexandrinus also has done in the *I Stromata*, Lilius Gyraldus (*2. De Poetis Syntagmate*) has also written the whole history of Zoroaster in an admirable manner. The whole wisdom of the Egyptians is derived from the Books of Hermes; but these, also, length of time has rendered not only obscure but little known.—(Gale.)—The Zend Avesta, the Persian Sacred Book, has been excellently translated in recent years by the late James Darmesteter.—(Translator.)

\* *Ta de aph husteron eis peperasmenon*; Feschius and Scutellius have, *En peperasmenô bibliô*,—(Gale.)

† *Hermou palaias stêlas*.—Sanchoniathon says that Taausus (Mercury) represented hieroglyphically Heaven, and the Forms of the Gods. Capella Mar. says that Hermes had ordered that the pillars should contain the Genealogies of the Gods, therefore it would not be so much philosophy (that would be inscribed upon them.) Ammianus Marcellinus (*l. 22.*) writes that these Pillars had been hidden prior to the deluge in certain caverns men have called *Suriggas*, Syringas, not far from the Egyptian Thebes. This same account is given by Eusebius *Chron. Z.I.* (taken) from Manetho. The Second Hermes has interpreted these columns, and his interpretation he has included in many books, which Iamblichus treats of further on in the 8th section of this work.—Laetius in *Democrite* has mention hereof, and Dion Chrysostomus *Orat. 49.* Also Achilles Catius to Aratus Cyprian *apud Photium in Eudocia*; Theophilus *ad Autolyicum*, in which last case I read *Hermou* and not *Hērakleous*.—(Gale.)

‡ *Has Platôn, êdê prōsthen Kai Puthagoras*. Crantor, the oldest writer on Plato, affirmed that Plato had taken the account of Atlantis from the Egyptians (as was also the opinion of many others.) This (tradition) the Prophets of the Egyptians had secretly revealed to him, "by reading (or interpreting) those things which were written on the columns preserved for that purpose." *Proclus in Tim. I.*—Instead of *Diaognontes*, in the Feschian Codex is the reading *Dianagnontes*; and later on in the Feschian as well as in the Regian is *Diestêsanto*, for *Sunestêtanto*.—(Gale.)

§ *Emmelôs paramulhemenoî*.—Scutellius renders this by *consolabimur*.—(Gale.)

when they go against commonly received opinions, we shall endeavour to argue against them clearly, scientifically, and wisely.† Those quotations, again, which demand for their perfect comprehension a certain use and experience in the Divine Works, we will resolve according unto their weight and nature, while we will complete those which be of the plane of intellectual contemplation||. But those reasonings of this nature which may be said to be worthy of note¶, be those by which thou and they who are of similar opinions with thee do argue in their idea concerning the Essence of Things; also there be yet others which can be searched out by rational argument, nothing of these latter will we pass over without full demonstration. But, as is fitting, in all these (questions) we will make answer unto thee in due form; as regardeth matters relating to Theology, in a Theological manner, as relating to Theurgic operations we will reply according unto Theurgy; but Philosophical (objections) we will enter into the consideration of with thee in a Philosophical manner.—And among these, those which refer unto the Primal Causes tending unto the First Beginnings of Things, we will bring forward unto the Light; while those again which relate unto customary ideas or results, we will resolve in the ordinary manner\* according unto their requirements; and the remainder we will take in their order as may be fitting. Now, therefore, let us come to the consideration of thy questions.

(To be continued.)

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† *Gnōrimōs panu Kai saphōs*.—Neither Scutellianus nor Feschianus admit *Kai saphōs*.—(Gale.)

‡ *Deomena pros akribē*.—This word *akribē* is wanting both in Scutellius and Feschius.—*Dunaton monon dia logōn*; Scutellius has: *ad cognitionem, pro viribus explicabimus*. Yet I rather think that it would anciently have run thus:—*adunaton dia logōn monōn exēgeisthai*.—(Gale.)

|| *Theōrias plērōte*.—This is also the rendering of the work of Feschius, but with a *Cacuna* you can subjoin this sentence from Scutellius, *Cognitionis plena, ad purgationem animarum expediemus*. And nevertheless even so there is somewhat wanting (to the sense).—(Gale.)

¶ *Sêmeia de autēs axiologa*.—Scutellius adds here, *cognitionis*. It is evident that this (portion of the text) was on the other side of the first page and away from the lacunæ answering to the previous passages. Also it is evident that nearly all our Codices have been copied from some very defective original.—*Dunatai phrasaim* Scutellius renders by *possunt dici*.—(Gale.)

\* *Kata ton êdikon tupon*. Thus in both Scutellius and Feschius; but the reading *tropen* is given (*for tupon*) in the Gallican exemplar. Elias Cretensis in the introduction to the exposition which he wrote on Gregorius the divine, has employed very nearly the expressions made use of in our text.—“Launching each in mutual accordance with its cognate scientific knowledge; treating theological questions in a theological manner: physical, in a physical manner; customary ideas after the customary manner; etc.” (Gale.)

This whole chapter is verbose, wearisome, and ambiguous in style; and this bears out the opinion of Gale that its text has been taken from a very faulty original or originals.—(Translator.)

## Chromoscopy's Experimental Test Forecasts for the year 1903.

BY WILLIAM HEALD.

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THE forecasts of this article are termed "Experimental Tests," as they will be the FIRST of their kind on Chromoscopy lines. I will endeavour to make the predictions as definite as possible, because my claim is that the Forecasts are based on as definite a basis of cause and effect as are the predictions of Astronomy with regard to the future of the movements of the Planets.

There will be no guessing, but simply perfect or imperfect deductions drawn from Premises that must prove reliable, or unreliable proportionate to the outcome.

The EVENTUALITIES of the year are challenged as deciders in the matter. There is much twaddle extant respecting the so-called "attempt to assume prerogatives that can be ascribed to the Divine alone" when any forecasting is intimated as possible. Even "Fortune-Telling!" becomes the battle cry of the opposition to such "diabolical pretensions." If there had been such things as "Luck, Chance, mere Fortune," there might be some reason for the opposition, but, as Law governs the minutest particulars of life, as even in the casting of a dice there is Divine Providence, then, to Know the Future simply means knowledge concerning the ultimate outcome of a clearly defined law of Cause and Effect.

I am one of those who believe that it is NOW GIVEN TO KNOW even the Mysteries of the Kingdom of the Divine. Foreshadowed trouble may ALWAYS be PREVENTED by the right application of Divine Law, and foreshadowed good may even be intensified in the realisation by a closer obedience to the same Divine Law which means ONLY the happiness, the Good Health and the Right Life of all.

I will illustrate what I mean in what will now follow. The Chromoscope of the New Year 1903, cast upon the Principles of Chromoscopy, declares:

(1) A great Financial Crisis for January (This is written before anything of the kind is at all suggested).

(2) For February is indicated a threatened outbreak of hostilities between two or more important Powers, which will with difficulty be averted, and the trouble will be POSTPONED.

(3) March indicates a marked improvement in trade generally. Sufficiently shown to be referred to in the dailies.

(4) In April a Marriage that will be looked upon as a National, probably an International event, will be either fixed or actually solemnized.

(5) May will be marked by very strong National Activity. A striking agitation will assume big dimensions in this month that will affect the present Government very materially.

(6) June is marked with much Sickness, and as Small Pox is strongly indicated for the year in Chromoscopy's deductions, an Epidemic may be in full swing about now. The influenza fiend will secure many victims.

(7) July will be a memorable month, as a great discovery will be made, or some striking invention will be brought forth that will revolutionise Thought on Psychic lines. It looks in its aura as if some wonderful, long-lost M.s.s. will be re-discovered. The full importance of the activities of COLOUR RAYS will be much discussed in Scientific circles.

(8) August brings great danger to one in Authority. Extreme care will need to be exercised, or a National Disaster will mark the month. Anarchists must be carefully watched and guarded against during this particular month, or a crown will change heads.

(9) September will bring the annexation of more territory to the British Empire.

(10) October will be marked by great satisfactions in home affairs. Trade will be good.

(11) November will bring TERRIBLE GLOOM on all nations. It is one of the most critical periods of international history. So little will be necessary at this time to plunge the whole of Europe into a horrible broil. China will be one of the predisposing causes, and the Eastern question will have much to do with the troubles of that month.

Even Sickness will be rampant, its victims many, and December brings but little release.

If there be anything at all in Chromoscopy's Forecasts, as will be indicated by watching the events of the months between now and October, then I would urge upon the medical profession the need to be fully prepared with the BEST POSSIBLE means to combat disease. I further suggest that diplomats would be well advised in urging extreme care in dealing with Affairs connected with China, with Germany and with the Eastern question.

If this Government continues to October, which in Chromoscopy is most doubtful, supporters thereof will need to rally forces or the close of the year will be the close of that Government's Power.



*NOTES.*

Such are the clear indications Chromoscopy presents in its Chromoscope of the Year 1903.

I have already indicated that foreshadowed trouble may at all times be averted if the right application of Law be understood and applied.

I say that the threatened epidemic of small pox and sickness generally may be considerably modified in results and limited in influence by the medical profession, as a body, moving to bring into play to cope with disease the Colour Rays which form the Creative Energies of God's own Light. There are certain Vibrations of Light that will cure disease ABSOLUTELY when the usual methods to obtain cure signally fail. The Play of RED, when dealing with Small Pox, Measles, etc., the Play of Dark Blue, tinged with Black, when attacking Mental Diseases, the play of the Yellow when Sunstroke, or corresponding Physical conditions are assailed will surprise the Profession and the world generally, if these Colours get only the opportunity to "sound what stop THEY please." COLOUR-RAY BATHS ought to be made popular by Government grants. With regard to the National, international and Political Affairs, that are indicated of a troublesome nature, if the months be KNOWN when decisions are likely to prove incalculably harmful surely decisions would be postponed. Hence, I certainly deduce that the troubles indicated for the close of 1903 CAN BE MODIFIED, if not altogether averted, but from my knowledge of the Medical Profession, and of the Grooviness of those in authority generally, I fear the forecasted trouble will be painfully realised in ALL THE DIRECTIONS indicated.

I leave Chromoscopy's Forecasts of 1903 to the clear light of the EVENTUALITIES of this particular year.

29th Dec. 1902.

"The Bible is full of astrology from the first chapter of Genesis to the apocalyptic Vision of St. John. The glorious 19th Psalm is an astrological ode written in a fervently religious spirit. Daniel was an astrologer, whose 'day for a year' is still the astrologic measure of time. So were the Magi, who knew by the position of the star in the East that the Messiah was born, and were guided by it correctly to the obscure scene of his birth. St. Paul, besides quoting Aratus, a writer on Astrology, to the Athenians, speaks of the New Moons as 'a shadow of things to come.' 'Scorn not prophecy,' he writes, a plain statement which cannot be explained away except by those who hate all Revelation and deny prophecy, sacred or profane."

## Salvation : What is it ?

By OMNAI VINCIT AMOR

*(continued from page 287.)*

THE form in which the Supreme directly incarnated, or manifested, in extremest ultimates in order to save a lost world, and rescue it from the dominion of evil, was that of Christ Jesus. "In Him dwelleth all the fulness of the Godhead bodily. "In a lesser degree and more indirect way God had manifested before the time of Jesus, still, all previous manifestations were, more or less, partial or incomplete; the full revelation being in the person of Jesus. God sent His prophets, "but last of all He sent unto them His Son." This in no way lessens the work done by such Messengers of God as Zoroaster, Moses, Krishna, Siddartha, and others, still they were only preparatory or suggestive of what was to come, Christ Jesus being the Supreme Incarnation of God, or manifestation of the Infinite. Coming at Earth's Spiritual midnight, He met its blackest and strongest point of resistance, being opposed on every plane by the united and universal powers of evil. Unlike the Budda and others He had no Adepts to help Him, standing absolutely alone, appearing, in short, just when and where He was most wanted. He created an entirely new character, which can be classed neither with the intensely moral Jew, the profoundly religious Egyptian, the deeply philosophical Hindoo, the subtly intellectual Greek, the political and legal Roman, nor the commercial Phœnician, but contradicts and transcends them all. Uniting the gentleness of woman with the strength of man, his nature is neither exclusively masculine nor feminine, but rather a combination of both. "The career of Christ is the world's enigma. He was the most aristocratic of men, the most democratic also; the loftiest in self respect, the least in self importance; demanding all things for His service; claiming nothing for His private personality." The visible, or external, form being the manifestation of the spirit within; every act in the life of Jesus typified the progress of the soul. The great religions of antiquity also symbolized this; at the same time pointing, like finger posts, to, and foreshadowing, the Incarnation, which was fulfilled in ultimates in the person of Jesus. Abstract propositions, however true, never reach the class they are designed to benefit. If highest truth would enter into the race, it must come forth in its personality."

Evil, or disorder, could never reform itself. Neither could the power of the Divine effect reformation and reconstruction, except through God subjecting Himself to the conditions of the creature. The Supreme had to descend to the lowest, in order to save the lowest. His manifesting in pure unveiled essence would simply have caused the utter destruction—instead of Salvation—of all that was contrary to Himself. God is a consuming fire, and therefore in saving the world, it was necessary that He should be made like unto His brethren, subject His infinity to their finite conditions, and be made in the likeness of sinful flesh, in order that He might redeem the flesh by obedience to the spirit; the lawless by obedience to the law, so that the two opposing and antagonistic wills might become a unity, and the living ground provided for man's return, reconciliation and restoration.

Because of this, "the Word was made flesh, and dwelt among us;" the Image of the invisible God became visible, or manifest. Formed, as to His outward body, of a woman, a form of sinful flesh, He was capable of being approached by the powers of evil through His hereditary nature thus received, and so tempted in all points like as we are, yet without sin. He did not His own will, that is the will of the natural humanity, but the will of the Father, the inmost life of all, whereby He—the Father—projected Himself, so to speak, into time and space. Christ brought the natural will into subjection to, and hence into unity with the Father-will, so that the two became one. He thus glorified His humanity, reconciling it to God, and, lifting it into its right relationship, the relative order before sin supervened, restored order in his own naturehood, descending from the highest to the lowest, and ascending again from the lowest to the Supreme height of His divinity, making, to use a Scriptural phrase, "a new and living way through the veil, that is to say, His flesh."

From such a ground of restored order God not only pours forth new life into the inmost of all souls, but also projects saving forces into outermost conditions. By accepting that power a man may be saved, not only from conditions that breed death in his individual members; but also from destruction in a world where hate has replaced love; error, truth; sorrow, joy; disease, health; and greed of gain, loving service; and whose institutions and working methods are opposed to the living spirit and true life that make for righteousness; in other words for the common good, the common health, and the common wealth, while at the same time serving the true development of the individual.

A man may thus receive a divine force that shall not only nullify, but eradicate the force and action of hereditary disorder received through his natural parents; that shall bring all his disorderly and

evil passions and desires into complete subjection to his highest ideal, and his whole being into a restored obedience to the Holy Spirit, or Spirit of God. The transformation, and transmutation, that was effected in the person of Jesus Christ, may thus be effected in each of us individually; and again through us made to radiate for the redemption and salvation, of the world. By means of the life principle radiating from Christ, through us, to others, we may each become, in our finite degree, Saviours of mankind, being made like unto Him. In so far as this Christ Spirit is wrought out in practice, and no further, is the measure of our salvation. A man is only saved in the degree in which his personal, or individual, mind is at one with God. Whereas such a man was in a Spirit contrary to the Spirit of universal benevolence—the Spirit that eternally gives of Itself for the good of all—he has alienated in his mind by wicked works, evil thoughts, and selfish desires, and so cut off from the primary life supplies, consequently ever tending towards death. Now, however, reconciled to the mind of God, made manifest in Christ Jesus, he inherits into the powers projected from Christ; is justified by being readjusted; and is saved through being rescued from the thralldom of powers that worked for his destruction; in short, he has received the at-one-ment and so become *at-one-mind* with the Spirit of God, and therefore a Christ man.

Salvation not only implies redemption *from* the active forces that disunite, divide, and destroy; but also attachment *to* the Power that unites, builds and consolidates; saving from the madness of greed and self seeking at our neighbours' expense, to the sanity of self sacrifice for the universal good. Thus, by serving, we are saved, every act of service being an act of salvation.

Salvation also implies regeneration from our present animal sexuality, which causes those of the opposite sex to unite together on grounds of merely external physical attraction, irrespective of fitness for each other, into the strictly human law of attraction, union, and orderly generation, which is based on soul affinity instead of animal passion; and which, consequently, serves the universal use and joy, as opposed to merely personal gratification. In order, the creative act, as symbolizing God's creative power, is the highest and purest, while in disorder it is the lowest and most debased. True marriage unions—the blending of two souls in one—are formed in Heaven, based in obedience to God, and wait upon mankind's perfect reconciliation to His will. The present sexual relationship is largely—if not mainly—based upon merely external attraction, seldom reaching even to harmony of mind: still less often to soul affinity. Marriages, on this earth, are, unfortunately, in too many instances, little else than legalized animalism.

Severed halves, created and educated for soul union, only know each other and inflow, as based in obedience to God, their King and Creator; otherwise disorder reigns. True union implies true and orderly generation, and from such union and pro-creation in God, proceeds the perfect home, which is the least form of a perfect society, a sort of sample of it, so to speak. Order in the outer, or external, proceeds from order in first principles, not otherwise, and until we have pure and orderly centres, it is impossible to have a pure and orderly world. Through the perfect family will ultimately evolve the perfect society.

Regeneration from our present sexual disorders into counterpartal unity and order involves, and will ultimately bring about, Salvation from physical death, through the redemption of the body, the goal towards which Paul pressed, but failed to reach, though attained by others such as Elijah and Jesus; when death shall be swallowed up in victory, transmutation, or transformation, replacing decay.

(To be continued.)

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### Welsh IOLO M.S.S.

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THE Divinity revealing this NAME said “*YH*” and with the WORD all Worlds and Animations sprang simultaneously to Life and Being from their non-existence shouting in extasy of Joy, and thus repeating the NAME of the DEITY.

Still and small was that harmonious utterance which shall have no equal until the DEITY renovate every pre-existence, from the mortality entailed on it by sin, by re-vocalizing that NAME. From its primal utterance are derived all song, all harmony, whether of voice or instruments of music, all joys, all extasies, beings, vitalities, felicities, origins and descents, pertaining to animal existence.

Death can only ensue from three causes, namely: divulging, mis-revealing, or unessentialising the NAME of the Creator, but while and where HIS NAME shall be acclaimed in accord, with *Secresy*, *Number* and *Essence*, nothing but BEING, VITALITY, WISDOM and BLESSEDNESS can be known throughout the ETERNITY of ETERNITIES.

AMEN *YH*

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The three strokes stand for JOY whenever they are used—JOY JEHOVAH JAI. The Hebrews always pause before beginning any verse of the Psalms as the joy is too great for words and is only marked by the three strokes, which are omitted by our translators. Therefore THE NAME is not published throughout all nations.

MAGDALEN FORBES WILLIAMS.

## Re-Incarnation.

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

**I**F there is one doctrine more than another about which misconceptions prevail amongst English Spiritualists, it is the doctrine of Re-incarnation. Many take their ideas of it from Allan Kardec's works ; but it cannot be too widely stated, that though they may be looked upon as a first and crude attempt of the Spiritual World to introduce this truth, yet they are coloured, as nearly all clairvoyant visions and trance communications are by the minds of medium and sitters. A far better and broader idea of the doctrine has been given to the world through Theosophical publications, such as " Esoteric Buddhism." Now, it is said that this doctrine can never be proved. Mathematically proved it never can be, but there are many other recognised truths in all departments of human knowledge, which are accepted, yet incapable of mathematical demonstration. But we consider that the same kind of proof by which all other spiritual verities are demonstrated, can be given, viz., by inference, by deduction, and by the negative method of showing that the doctrine is necessary to explain the enigma of the after Life and the Eternal existence of Spirit.

We know, from Spiritualistic facts, that there is a life beyond the grave for the Spirit of man. Is the human spirit created at birth ? If so, cannot that which has a beginning have an end ? Can we conceive that, as there is a fresh birth every few minutes, a new immortal creature is on each occasion added to the universe ? If the human race has been on the earth 100,000 years, has a new immortal creature been added to the Spirit World every few minutes during all that period ? If so, can we conceive of a Spiritual state ever filling, yet never full ? In all the material realms of nature, birth and death produce an equilibrium, but here there would be an endless influx, and no counter-balancing efflux. Can any individual conceive of himself existing a million years hence the same personality as now, with merely added knowledge ? Then, again, how about all the first savage forms of humanity ? Are they still existing in the Spirit World ? Of course the Christian can easily solve all these questions, by one word—miracle. But the Spiritualist knows that there is no miracle. What, then, is his solution ? There is but one, namely, Re-incarnation. There is nothing added to, nothing taken away from, the universe. The whole phenomena of life and death is merely *Change of State*—the

waking and sleeping of the Spiritual Ego. Next, let us consider whether man lives again, and all the animal creation find death to be annihilation. If we say "yes" we play into the hands of the Materialist, who says, "thought is a product of the material brain and ceases at the dissolution of the body;" but if we contend that the brain is merely the instrument on which the spirit plays, then we must grant that the animals are possessed of spirit also, though in a lesser degree than man. The death of a man and a faithful dog are in all respects the same.

The Materialist is logical when he says, "they are both gone for ever;" we, to be logical, must reply, "no, they both live; they have a spirit." We do not here imply individuality; the human spirit alone, doubtless, has the faculties for conscious individuality, but there is no way out of the difficulty, but by supposing that animals give forth a spirit at death, which will yet be taken up in higher forms. There is a beautiful axiom among the Kabbalists, "a stone becomes a plant, a plant an animal, an animal a man, a man a spirit, a spirit a god."

This spiritual evolution goes hand in hand with the evolution of matter; man's beginnings are deep down in the animal world, his destiny is in the highest heavens. Everything material has its spiritual counterpart; what we see born, dies out of the unseen world, and what we see die, is born again in the spirit. Let, then, the Spiritualist who believes in a future life, consider. Is it possible that fresh immortal beings are being created every moment? If he thinks this difficulty not insuperable, let him consider the whole animal creation, most certainly possessed of spirit (if man is), though in a lesser degree. Can this spirit be destroyed? If so, then why cannot man's also? If not, what remains but Re-incarnation? Now let us look at some objections to the doctrine. It is said that the spirit world contains all things necessary for man's progress, without coming back to mortal life; and yet in the same breath it is taught that the spirit life is the result and outcome of the present one. If so, then the effect cannot go beyond the cause that produced it. Let us take the savage of 50,000 years ago, only a shade removed from the gorilla. Is it possible that his soul can be developed in the spirit world to become a Shakespeare? Impossible. To do this many a fresh dip in material life must be taken. Again, it is said, this is retrogression. It is not. For a savage to be re-born as a European is progress. Again, we hear people say, they don't *like* the doctrine, they don't *want* to come back, they want to rest, etc. Do they expect to find the Spirit World like the fabled heaven? where as the old lady expressed it, she thought she was "going to do nothing, for ever and ever." Do they not know, that wherever they go, they will only gravitate to their own affinities, and



find a life and a state of existence, such as they have made for themselves by their acts here? and whether this state is in the spirit spheres or on an earthly plane it is much the same thing. If another life be proved, then Re-incarnation is the only solution to the difficulties it presents. Then we see no fresh creations, but an upward progress through all the forms of nature to man; and a constant progress of the Spirit of Man through the worlds and spheres of space; passing through, first, a material, then a spiritual existence, in perpetual succession: the latter, the result of the former. In the material life Karma is evolved; this Karma works itself out on the Spiritual plane, leaving an indelible impression on the Spiritual Ego; then a fresh dip is taken into material life; and so through the ages the Spirit of Man goes on evolving till a higher plane altogether is reached, of which we can form no conception.

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[This subject is one of vast importance, and one on which the last word will not be said for many a long day. We propose to publish a series of articles by various writers giving the arguments for and against Re-incarnation, and will endeavour to show that it is not the only theory which solves, or attempts to solve, the perplexities of life.—EDITOR.]

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## THE LIFTING OF THE VEIL.



Our life is like the day,—  
A clear, bright way,  
Leading out of night  
To visions of delight;  
Or, out of storm clouds,  
Perchance white shrouds,  
To love and sunset peace  
Where pain and sorrow cease.

Oh! if an Angel form—  
The bud at morn—  
Grows in the mortal body,  
Who would not wish to see  
Its full opening?  
Stay not the wing:  
It is within our power  
To make the bud a flower.

Is it not bliss to know  
God is aglow  
Within the spirit's being?  
That, farther than our seeing,  
Our God is light?  
Why shrink, affright,  
From love and heaven and right?  
Day always follows night!

J. C. F. GRUMBINE.

## LAW IN HUMAN AFFAIRS.

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"In regard to nature, events apparently the most irregular and capricious have been explained, and have been shown to be in accordance with certain fixed and universal laws. This has been done because men of ability, and above all men of untiring thought, have studied natural events with the view of discovering their regularity: and if human events were subjected to a similar treatment, we have every right to expect similar results. For it is clear that they who affirm that the facts of history are incapable of being generalized, take for granted the very question at issue. Indeed they do more than this. They not merely assume what they cannot prove, but they assume what in the present state of knowledge is highly improbable. Whoever is at all acquainted with what has been done during the last two centuries, must be aware that every generation demonstrates some events to be regular and predicable: so that the marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method and of law. This being the case, it follows that if any facts, or class of facts, have not yet been reduced to order, we, so far from pronouncing them to be irreducible, should rather be guided by our experience of the past, and should admit the probability that what we now call inexplicable will at some future time be explained. This expectation of discovering regularity in the midst of confusion is so familiar to scientific men that among the most eminent of them it becomes an article of faith."

T. H. BUCKLE.

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## Reviews

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THE HIGHER LIFE, by Eldred Hallas; published by Wadsworth & Co., 28, Church Street, Keighley (1/3 post free).

In eleven chapters, commencing with "Whence?" and ending with "Attainment," the gradual evolution of man is traced from the Star Dust of Science to the full stature of the conscious dweller in the Kingdom of God. This is a book for all, for while there is nothing in it to shock adherents of any creed, except perhaps the Ultra-Calvinist, if any such survive, it contains soul-stirring thoughts and upholds the lofty ideals of the life of Him who "went about doing good."

"It is a toilsome ascent, a tiresome struggle, before he can pass the cherubim of experience, whose sword turns every way, piercing and punishing him until he is attuned to the Infinite, the "Tree of Life."

But having attained the goal he can look back and say:

"After long agony, rapture of bliss!

*Right* was the pathway leading to this!"

THE LAW OF EXPRESSION; by Alma Gillen, published by W. Isacke, 211, Edgware Road, London, W., price 6d. A clear exposition,

from the mental science standpoint, of the way in which thought acts in the building up of bodily conditions.

**REALITIES OF LIFE**; Thoughts gathered from the Teaching of the Rev. H. R. Haweis, M.A.; by Jessie M. Oliver, price 3/6. Elliot Stock, 62, Paternoster Row, London, E.C.

The book opens with a brief Memoir; the "Thoughts" are well chosen and are the more valuable as they are largely taken from those works which are less likely to be read in their entirety. It is full of inspiring thoughts and helpful suggestions.

**PRACTICAL HYPNOTISM**; by O. Hashnu Hara, price 1/-. The Apocalyptic Publishing Co., 12, St. Stephen's Mansions, Westminster, S.W.

Here, for only one shilling, is more information and instruction than I have seen in many guinea courses. The Author does not claim originality, she sums up briefly the various methods advocated by the different schools and examines them in the light of her own wide experience. She emphasizes the duty of using this knowledge only for the highest purposes, and we are rather sorry that in a few closing remarks, somewhat against her own better judgment she hints at its possibilities as a source of entertainment.

This opens up the vexed question of how far it is advisable to place occult knowledge in the hands of the masses. "Knowledge is Power"—power for Evil as well as for Good. For all that we very much doubt whether any "Ignorance" can really be "Bliss" except of a negative kind.

We cannot agree with the author that Hypnotism is essentially "harmless." Indeed it seems to be fraught with such grave dangers, that only the greatest necessity can justify its use.

**THE ZODIACAL CARDS AND HOW TO USE THEM**; by Grace Angela Inwood-on-the-Hudson, New York City, price \$1.00.

An entertaining way of learning the elements of Astrology. A set of forty cards bearing the Signs of the Zodiac and other appropriate emblems, accompanied by a book of instructions, by means of which character is revealed, the future is indicated, and a vast fund of entertainment is provided for the intuitive or imaginative.

**THE PREDICTIONIST**; a new four-page monthly (1/6 a year post free), published by the Apocalyptic Publishing Co., 12, St. Stephen's Mansions, Westminster. It will be devoted entirely to Mr. Heald's predictions relating to National, International, Political, and general events, Money Markets, etc., etc. Some idea of the nature of the proposed contents may be gathered from Chromoscopy's Forecasts in our present issue.

**STAR LORE**; an Astrological Quarterly edited by Zadkiel, at a price (4d.) which brings it within the reach of all. Thirty numbers have already appeared, and they include Horoscopes of Queen Victoria, King Edward, Queen Alexandra, Mr. Gladstone, Mr. A. G. Trent, Ruskin, Zola, etc., etc. The current number, December 1902, contains some important notes on the recent Eclipses, the Nativities of Balfour and Chamberlain, and other interesting matter. (Glen & Co., 328, Strand, London).

**THE METAPHYSICAL MAGAZINE**; a quarterly review devoted to Science, Psychology, Philosophy, Metaphysics and Occult subjects, has reached the seventeenth volume. The current number contains the horary figure cast when it was launched and we are glad to note that "the adverse points of influence have been fulfilled *and are past*." The good indications are permanent, and we feel sure this magazine is destined to continue to be the leading journal of its kind. An article on Kabalistic Astrology: "The Occult significance of a Name," deserves special attention. In the Fiction department is an excellent story "The Walls of Jericho," showing how a child was instrumental in breaking down a wall of selfishness, the growth of a lifetime. The Philosophic Company, 272, Madison Avenue, New York. 6/- a year or 1/9 for a single copy.

**THE NEW MAN** for December, contains the first of a series of articles on "Occult Traps and Trappers." Edited by Dr. Braun. 5/- a year, 1409N, 20th street, Omaha, Neb.

**THE VANGUARD**; an Ideal Socialistic monthly, price 10 cents. The Vanguard Press, Green Bay, Wisconsin.

**MIND**; edited by J. E. McLean and Charles Brodie Patterson, may now be obtained together with "Wings of Truth" for only 10/6 a year, the usual subscription price to "Mind" alone.

The December number contains articles on the "Deeper Meaning of Christmas," "The Triumphant Christ," "Woman—the Interpreter," and the usual Young Folks' department. This last alone makes it indispensable to every home, the articles are all by writers who understand children and their needs.

In a paper on the "Perfectness of Christ" are these lines:

"O for a daysman to penetrate to the dark  
 Secrets of God's almightyness! Why are  
 The arrows he sets to the bow-string to  
 Shoot at me dipped in poison? Why need  
 Afflictions come at all? Why to the saints no  
 Favour? O for a go-between who understands  
 Him—for I do not, and my friends much  
 Less than I! O for one who understands me—  
 For he surely does not, else why these boils?  
 My friends do not, else why their bitter taunts?"

This "soul-hunger" is still the cry of the world's millions, but Jesus "knew that at the last the leaven of the kingdom of God would leaven the whole lump," and we too MAY know it.

**THE SECRET OF OPULENCE OR THE ROYAL ROAD TO WEALTH** is a title that will appeal to all. The "Secret" only costs 10 cents and may be obtained from C. W. Close, 126, Birch Street, Bangor, Maine, U.S.A., who is also bringing out a new monthly, "The Phrenopathic Journal." (See advertisement.)

**THE AMERICAN REGISTER AND ANGLO AMERICAN NEWS**, has an interesting column of OCCULT NOTES every week, edited by Cheiro. Price 1 franc per month, or 10 francs per annum, 13, rue Sronchet, Paris.

ERRATUM: page 286, line 10, for *defeat* read DEFECT.

